

DR. GOSWAMI'S

ARJUNA-SAMUKTA-SANDHUK

1947

VEDAN

RAKTI HED

SHAHARAJ

Institute of Oriental Philosophy

INSTITUTE OF ORIENTAL PHILOSOPHY

Vrindaban, U.P., India



BHAKTI-RASĀMRṬA-SINDHUH

ŚRĪ RŪPA GOSVĀMĪ'S
BHAKTI-RASĀMRTA-SINDHUH

Sanskṛta Text with Devanāgarī Script
With Transliteration in English
And
English Translation with Comments

VOLUME I

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First Published in November, 1965

1100 Copies

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The Translator

Published by
Swami B. H. Bon Maharaj on behalf of Institute of Oriental Philosophy,
Vrindaban, U.P., India

Printed by
Sri G. C. Ray at Navana Printing Works Private Limited,
47 Ganesh Chunder Avenue, Calcutta 13

Price: India Rs. 32.00

Foreign: £ 2 10 s ; \$ 8.00 (U.S.A.)

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Third Wave:	Text	40 ślokas;	Quotations:	21 ślokas
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TOTAL:		Text	176 ślokas;	Quotations: 261 ślokas

(In all: 437 ślokas)

DIACRITICAL TYPES

(as used in this Book)

अ = A, a	ए = E, e
आ = Ā, ā	ऐ = AI, ai
इ = I, i	ओ = O, o
ई = Ī, ī	औ = AU, au
उ = U, u	अं = Ā, ā
ऊ = Ū, ū	अः = H, h
ऋ = R, r	म् = M, m
क = KA, ka	त = TA, ta
ख = KHA, kha	थ = THA, tha
ग = GA, ga	द = DA, da
घ = GHA, gha	ध = DHA, dha
ङ = Ṇ, ṇ	न = NA, na
च = CA, ca	प = PA, pa
छ = CHA, cha	फ = PHA, pha
ज = JA, ja	ब = BA, ba
झ = JHA, jha	भ = BHA, bha
ञ = Ñ, ñ	म = MA, ma
ट = ṬA, ṭa	म् = M, m
ठ = ṬHA, ṭha	य = YA, ya
ड = ḌA, ḍa	र = RA, ra
ढ = ḌHA, ḍha	ल = LA, la
ण = ṆA, ṇa	व = VA, va
श = ŚA, śa	ह = HA, ha
ष = ṢA, ṣa	क्ष = KṢA, kṣa
स = SA, sa	ज्ञ = JṆA, jṇa

PREFACE

In 1924 I renounced all worldly association with my revered parents and affectionate blood-relations, and surrendered myself unconditionally and completely at the feet of my Spiritual Master Om Viṣṇupād Bhakti Siddhānta Sarasvatī Gosvāmī Prabhupād and accepted the life of a Vaiṣṇava Tridaṇḍī monk at the age of 23. In 1927 my Gurudeva, out of his infinite affection, asked me to unfold the esoteric supra-mundane Love-sports of the Transcendental Damsels of the all-conscious Spiritual Realm of Braja in Their eternal relation with the Supreme Lord Śrī Kṛṣṇa, at a theistic exhibition that we organised at his instance at Śrī Māyāpore, the birth-place of Śrī Kṛṣṇa-caitanya. By the blessings of my Spiritual Master I was able to please him by demonstrating Vṛndābana-Rādhākūṇḍa on the basis of *Śrī Govinda-līlāmṛtam*. Thus pleased, my Gurudeva asked me to serve the spiritual cause of Brajadhāma, and was also very kind to place me in charge of conducting the ever-well-organised circumambulation of Brajamaṇḍala that was also organised at his directions. This offered me ample opportunities to go deep in the correct conceptions of the Transcendental Pastimes of the Supreme Lord Kṛṣṇa and His Associates in Braja. I, therefore, assured my Master that I would endeavour in my humble way to serve the cause of Brajadhāma to please him and the Lord of Braja and also for my own spiritual unfoldment. But before I could engage myself in this much desired task, my Spiritual Master sent me to Europe early in 1933 with the object of informing the intelligentsia of England, Germany, Austria, Czechoslovakia and France about the super-excellence of the message of *Prema* as was preached by Śrī Caitanya. I returned to India early in 1936, and my Spiritual Master passed away at five in the morning of 1st January, 1937. Soon after his demise, the Gauḍīya Mission was split into factions due to internal dissensions. Gravely shocked at this most unfortunate turn of events of the institution to which I had dedicated my life from my very early youth, I went away to Burma, Japan and the USA on a lecture tour in order to keep myself aloof from the unpleasant and unhappy affairs of the Gauḍīya Maṭh, and returned to India in 1941. I dissociated myself from all the factious parties of the Mission. Under all these unforeseen and adverse circumstances I could not take up the service that I promised my Master.

In 1942 I finally decided to settle down in Vṛndāban. But before I could do this, I went out on foot on a pilgrimage of 650 miles to Yamunotri, Gaṅgotri, Kedārnāth and Badrināth, and at last took my

residence at Vrindāban and remained in exclusive seclusion observing silence for four years. In the meantime I had written a few books on the Vedas, the Gītā and the Life and teachings of Sri Caitanya. But the main task which my Spiritual Master had entrusted to me remained unfulfilled all these years. In 1946 I broke my self-imposed silence and began to study the present conditions of Vrindāban, which is one of the most important places of pilgrimage of the Hindus. My impression was that present-day Vrindāban was very backward socially, economically, educationally, culturally, and above all, spiritually. I thus put my mind and energies to the establishment of an academic institution for advanced scholars for objective studies of the spiritual heritage of India in general and Vaiṣṇavism in particular. I thought that advanced researches in Comparative Philosophy and Comparative Religion at a Research Centre here would enhance the glories of Vrindāban and of India in a lasting manner. The Spiritual Values of *Kṛṣṇa-Prema* must stand on their own merit. This academic institution was started in 1950 against terrible oppositions from various quarters for different reasons. It is now an affiliated Post-graduate Institute under Agra University.

But the uplift of the true cause of Braja, which is associated with the Supreme Lord Śrī Kṛṣṇa and *Kṛṣṇa-Prema*, could be far better enhanced by translating into English the vast Sanskrit Literature of the Six Gosvāmins of the Caitanya School, headed by Śrī Rūpa and Śrī Sanātana, who expounded the supra-mundane, transcendental and esoteric significance of the Realm-Associates-Pastimes of Lord Kṛṣṇa. This could not so long be possible for want of a group of scholars who could sit round the table and take up the noble work with a proper frame of mind and heart, freed, as far as humanly possible, from mundane sex-thinking. The subject-matter of Lord Kṛṣṇa and *Kṛṣṇa-Prema* is *most difficult* and most misconceived because of the apparently earthly, and essentially transcendental nature. To put the subject into English language is indeed no easy matter.

Any way, I was happy to secure the active co-operation of Dr. Susil Kumar Maitra, M.A., Ph.D., P.R.S., (unfortunately he is no more in this world), and Paṇḍit Kṛṣṇadāsa Vyākaraṇ-Gauḍiyadarśana-Tīrtha, and thus I undertook to translate into English Śrī Rūpa Gosvāmī's classical work BHAKTI-RASĀMṚTA-SINDHUH with all the humbleness of my heart. Should I be able to complete it and see it through printing, I shall have the satisfaction that hereby I am able, with all my limitations, to serve the wishes of my Spiritual Master and also the cause of Spiritual Vrindāban as well as of Śrī Rūpa Gosvāmī.

I apologise for mentioning all these my personal affairs in this PREFACE. I have purposely mentioned these personal factors because

of the special background of my mind with which I undertook this translation of BHAKTI-RASĀMṚTA-SINDHUH.

I am deeply grateful to Dr. Suśīl Kumār Maitra, M.A., Ph.D., P.R.S., who took great trouble in looking through my English rendering, polishing it here and there, and thereby encouraging me immensely.

I express my sincere gratefulness to Paṇḍit Kṛṣṇadāsa Vyākaraṇa-Gauḍīyadarśana-Tīrtha but for whose help I would not have been able to translate the three commentaries. Paṇḍitji helped me in following the Sanskrit Tīkāś and explained to me wherever I found the grammar complex and difficult. In fact I have been able to complete this translation of the Text and the Commentaries in collaboration with Śrī Kṛṣṇadāsaji.

Professor Tapodhīra Kṛṣṇadāsa Dastidār, M.A., B.L. has corrected all the proofs of the First Volume with great devotion. May the Supreme Lord Śrī Kṛṣṇa bless him profusely.

I acknowledge with thanks the promptness with which the Nāvāna Printing Works (Pvt.) Ltd., Calcutta, has completed printing of the First Volume. I feel confident that they will pay equal attention to the printing of the next two Volumes. The Book will be completed in THREE VOLUMES.

As the Founder-Rector of the Institute of Oriental Philosophy, Vrindaban, I beg to express our sense of deep gratitude to the Government of India, Ministry of Education, for granting 50% of the total expenditure of this FIRST VOLUME of *Bhakti-rasāmṛta-sindhuḥ*.

And the most pleasant thing that I have to mention here is that my dear friend Mr. SYDNEY ASHTON HILL of England voluntarily came forward to contribute the balance of the total expenditure for publication of this *First Volume* of the book when he came to know that the Government of India had sanctioned only half the amount of the cost of publishing of this volume. I felt extremely shy when my friend sent me a Cheque without informing me beforehand, and I wrote him back that in this world money often disturbs the relations between father and sons, husband and wife, brother and brother, and friend and friend! I would value his selfless friendship and affection more than any financial gift. He felt pained, and wrote back that this gift was a token of his genuine friendship for me! I could not any longer refuse his affectionate gift for the publication of this important and authentic Book of the Philosophy of Bhakti. If my friend Mr. Sydney Ashton Hill benefits by reading this Book of unalloyed devotion to the Supreme Lord of all, I shall be happy. His noble name shall ever remain associated with this publication.

Vrindaban,
The 30th October, 1964.

B. H. BON

PROPITIATORY INVOCATION

I humbly bow at the feet of my Spiritual Master Bhakti Siddhānta Sarasvatī Gosvāmī Mahārāj whose inordinate affection for me is the most Precious gem of my heart. I know how dearest he is,—the apple of the eye, to Śrī Śrī Rādhā and Śrīla Govindadeva, and so I seek his limitless blessings.

Śrī Rūpa Gosvāmī, who is Śrī Rūpa-Mañjarī in Braja-līlā, is the personification of the supra-mundane Beauty of Śrī Rādhā, and is the best blooming Blossom in the Garden of *Prema*, who very strongly attracts the Supreme Lord Śrī Kṛṣṇa, the Bee, by his incomparable fragrance. May he inspire me to undertake the serious task of serving all genuine devotees, known and unknown, by translating his *Bhakti-rasāmṛta-sindhuḥ* into English so that they may dive into the Ocean of *Bhakti-rasa* and for ever drink the nectar thereof!

May Śrī Kṛṣṇa-caitanyadeva, Who is Lord Śrī Kṛṣṇa with the feelings of *Mahābhāva* of Śrī Rādhā, ever shine in my heart like the Vernal Moon and madden me with the elixir of Kṛṣṇa-Prema, so that my soul may dance in ecstasy before the smiling eyes of my most Beloved Lord!

Vrindaban,
The 30th October, 1964.

Bhakti Hṛdaya Bon

INTRODUCTION

Śrī Rūpa Gosvāmī was the younger brother of Śrī Sanātana Gosvāmī and was elder to Śrī Vallabha, who was father of Śrī Jīva Gosvāmī. Śrī Vallabha was subsequently known as Anupama. They were Karṇāṭa-Brāhmaṇas by birth. Śrī Jīva Gosvāmī, nephew of Śrī Rūpa and Śrī Sanātana, gives a genealogical tree of their family at the end of his book *Laghuloṣaṇī*. It is stated that one Sarvajña by name was born in the royal family of Karṇāṭa who belonged to the *Bharadvāja-Gotra* of the Brāhmaṇa-caste. Śrī Sarvajña had a son known as Aniruddha, who had two sons known as Rūpeśvara and Harihara. Harihara turned out his brother Rūpeśvara, who settled in the kingdom of Śikheśvara in the east. Rūpeśvara's son Padmanābha migrated to Bengal and settled at Naihāṭi on the Gaṅgā. Padmanābha became a minister at the Court of Danujamardana Rājā Gaṇeśa, who defeated Samsuddin II in 1405. This Padmanābha had five sons, and the youngest was known as Mukundadeva, who settled in the Jessore District. Śrī Mukundadeva had three sons, known as Sanātana, Rūpa and Vallabha, who used to live at Rāmkelī in the District of Māldaha, then capital of Bengal. Śrī Sanātan, Śrī Rūpa and Śrī Vallabha were therefore Karṇāṭa-Brāhmaṇas by birth and settled in Bengal since the time of their great-great-grand father Śrī Rūpeśvara. King Hossain Shah, at that time Governor of Bengal, appointed Śrī Sanātana as his Prime Minister and Śrī Rūpa as his confidential Home Minister, and gave them the titles of Śākara Mallik and Davira Khāsa respectively.

Both the brothers were not only great scholars of *Nyāya* Philosophy of wide repute, but were exceptionally devout votaries of Śrī Kṛṣṇa-caitanya-deva. Ultimately both renounced the world and completely surrendered themselves at the feet of Śrī Kṛṣṇa-caitanya-deva. On His way back from Vṛndāvana, Śrī Caitanya instructed Śrī Rūpa on the esoteric aspects of *Bhakti-rasa* at the Daśāśvamedha-ghāt at Prayāg (Allahabad) and inspired Śrī Sanātana at Vārāṇasī with the fundamental principles of God, Jīva-ātmā and the phenomenal world. Both finally settled in Vṛndāvana at the instance of Śrī Kṛṣṇa-caitanya-deva. Dr. S. Das holds: "After finishing their studies they (Sanātana and Rūpa) entered the King's service which they enjoyed for many years before they finally retired from the office to join Śrī Caitanya's mission in 1516."

The Six Gosvāmīns, viz., Śrī Rūpa, Śrī Sanātana, Śrī Bhaṭṭa-Raghunātha, Śrī Jīva, Śrī Gopāla Bhaṭṭa, and Śrī Dāsa-Raghunātha, were the most trusted Lieutenants of Śrī Kṛṣṇa-caitanya-deva, all of

whom lived in Vraja and lived the life of extreme asceticism and intense devotion to the Supreme Lord Śrī Kṛṣṇa. Before one can even think of *Prema-Rasa* of the supra-mundane nature in relation to Śrī Rādhā-Kṛṣṇa, one must undergo strict discipline of the body and mind, absolutely overcome all the senses, must be beyond all thoughts of sexes, and practise spiritual life. Such a life did Śrī Rūpa Gosvāmī live and the way of his life and activities immensely pleased Śrī Caitanya. So Śrī Rūpa was considered to be the fittest person who could undertake writing on *Bhakti-rasa*, and thus he was entrusted with the task by the Lord. About the way of life that Śrī Rūpa and Sanātana led in Vṛndāvana, Dr. S. Das describes like this:

“They (Śrī Rūpa and Sanātana) were exactly fitted for the work He (Śrī Caitanya) had imposed upon them. They were the pride of the sect. The Gauḍīya Vaiṣṇava world was struck with wonder and affection at their devotional life. They were above reproach in every respect. If Śrī Caitanya made anybody perfect it was Rūpa, Sanātana and Raghunātha-dāsa. Their asceticism was wonderful. Sometimes they were homeless, sleeping every night under a different tree and at times in a cave. They were perfectly happy under the trees of Vraja while their palaces at Rāmakeli and at Fateyabad had not given them a vestige of the bliss they experienced at Vṛndāvana. They lived on alms begging from door to door accepting coarse dry bread, in contrast to the luxurious and palatable dishes to which they were accustomed. They chewed the dry bread and gram forsaking all earthly pleasures. They had only a coconut-shell as water-bottle and a tattered quilt to protect them from cold. They practised self-mortification to the extreme. Few people could have pursued unflinchingly a martyrdom as they did.” Such was the life of extreme renunciation and spiritual dedication of Śrī Rūpa Gosvāmī, who wrote *Śrī Bhakti-rasāmṛta-sindhu* and *Ujjvala-Nīlamaṇi*! Not everybody is eligible for this type of work. If unqualified persons, given to sensualities of the flesh should venture to dabble in the PREMA-RASA of Śrī Rādhā-Kṛṣṇa without the requisite spiritual practices they will only bring ruin on themselves.

Śrī Rūpa Gosvāmī understood the inner feelings of Śrī Kṛṣṇa-caitanya better than many of His other intimate followers. Once it so happened that Śrī Caitanya recited a famous verse of *Kāvya Prakāśa* before Lord Jagannātha-deva's Car-festival in which a love-lorn girl longed to be with her lover in the grove on the bank of the river Revā where they had first met each other and fallen in love! Why should Śrī Caitanya sing this verse in front of Lord Jagannātha on the chariot? Śrī Rūpa understood the feelings of Śrī Caitanya, and he wrote on a palm-leaf the inner significance of that verse of *Kāvya Prakāśa* in.

relation to the feelings of Śrī Caitanya. Śrī Rūpa's verse meant that when Śrī Rādhā met Lord Śrī Kṛṣṇa on the chariot at Kurukṣetra after long separation, She addressed Herself to her Beloved: "Thou art Śrī Kṛṣṇa and I am that Rādhā, and the bliss of our meeting is just the same; yet my heart yearns for the groves on the bank of the Yamunā where Thy Flute first sounded the music and we met for the first time!" Śrī Caitanya was imbued with the feelings of Śrī Rādhā: even in Their meeting after long separation, She did not relish the grandeur of Śrī Kṛṣṇa as a King sitting on the chariot, but preferred to meet Him in His unsophisticated manner in the groves of Vraja on the banks of the Kālindī! When Śrī Caitanya read this verse in the palm-leaf, written by Śrī Rūpa, He affectionately called him near and told all other devotees that Śrī Rūpa understood His heart correctly. From this instance, it is clear that Śrī Rūpa was most competent to write on *Bhakti-rasa* as was brought to the world by Śrī Caitanya. Śrī Rūpa also wrote *Lalita Mādhava* and *Vidagdha Mādhava* first in one volume, but they were expounded separately at the direction of Śrī Caitanya Himself.

Śrī Rūpa Gosvāmī wrote a number of valuable books in Sanskr̥ta on Kāvya, poetics, drama, dramaturgy, poetry, philosophy. That Śrī Rūpa Gosvāmī was a scholar of great eminence there is no doubt. Indeed, his contribution to the Gauḍīya literature is vast and varied. To quote again Dr. S. Das: "Śrī Rūpa Gosvāmī was deeply learned and pre-eminently a poet. *Rasa* and poetry distil the essence which makes every piece of his writing exquisitely beautiful. Fully equipped, he launched upon the great task of creating a different kind of literature in all its branches, which is distinctive of the Gauḍīya sect. Creativeness is the essence of his poetic genius. He was the first to give a new interpretation to *Rasa* and to develop it, in a direction peculiar to the sect. *Rasa* has been interpreted and identified with *Bhakti-rasa* which forms the absorbing theme of Gauḍīya Vaiṣṇava literature and of the practical lives of its adherents. Rūpa eliminated all sorts of sensualism either subtle or gross from *Bhakti-rasa* which develops itself by way of concentration to *Prema* in proportion to the elimination of worldliness from the heart of a devotee."

Śrī Rūpa Gosvāmī wrote, as already stated, on a variety of subjects. But we mention here only the name of some of his important Works. They are—

Hamsa-Dūta, *Uddhava-saṁdeśa*, *Aṣṭādaśa Līlā Chaṇḍa*, *Utkalikā Vallī Stava*, *Govinda-Virudāvalī*, *Premendusāgara*, *Vidagdha-Mādhava Nāṭaka*, *Dānakelī Kaumudī*, *Lalita-Mādhava Nāṭaka*, *Bhakti-rasāmṛta-sindhuh*, *Ujjvala-Nīlamanī*, *Mathurā Mahimā*, *Padyāvalī*, *Nāṭaka Candrikā*,

Laghu-Bhāgavatāmṛta, *Kṛṣṇa-jaṇma-tithi*, *Laghu-Kṛṣṇaṇoddeśa-dīpikā*, *Vṛhat-Kṛṣṇa-ṇoddeśa-dīpikā*, *Akhyāta Caṇḍrikā*, *Stavamālā*, *Upadeśāmṛta*, *Hare-kṛṣṇa-mahāmaṇṭrārtha-nirupaṇam* and *Gaṅgāṣṭaka*. Of these, *Hamsa-Dūta* and *Uddhava-Saṇḍeśa* are Dūta-Kāvya, while *Bhakti-rasāmṛta-sindhuh* is his work on the philosophy and psychology of Bhakti. Our present attempt is to translate *Bhakti-rasāmṛta-sindhuh* into English, so that this unique contribution on the philosophy of Bhakti may be known to non-Sanskṛta-knowing savants. But as the subject is rather difficult and uncommon, we have thought it proper to use the technical expressions of the text in the translation and give an explanatory note on such expressions in a glossary at the end of the book. From our personal experience with a wide section of scholars at various Universities in Europe and America, we have come to realise how difficult it is for Europeans to follow us correctly when we try to express our philosophical and theological ideas through the commonly used English words of Western Philosophy and Christian Theology—we mean one thing, and they understand a different thing! There are many Sanskṛta words in our Hindu Philosophy and Religious Literature which cannot be correctly put into English equivalents—if we do, they convey a different meaning. The best thing is to try to understand Western Philosophy and Christian Theology in their own expressions, and in the same way western scholars need understand our technical expressions in their proper context and meaning. Almost every Sanskṛta word conveys different meanings, and it is not so easy for western scholars, even with their knowledge of Sanskṛta, to understand us correctly. For example, the sanskṛta word “*Bhakti*” can be derived from two different roots “*bhaj*” and “*bhañj*”, but the meanings will be contrary. One German scholar of repute, versed in Sanskṛta, once argued with us why we should not accept “*bhañj*” as the root of Bhakti! He simply would not hear that it was from the root “*bhaj*” that Bhakti was derived and understood! Such being the difficulty, we would adhere to the original expressions. We now give here a short summary of *Bhakti-rasa*, from *Śraddhā* to *Mahābhāva*.

Śrī Kṛṣṇa, who is the Most Beloved of Śrī Rādhā, is now manifest as Śrī Kṛṣṇacaitanya-deva with three specific purposes. First, He reveals Himself in order to remove for ever, out of His limitless compassion for the entire humanity, the agonies of the threefold miseries relating to the physical body and subtle mind-intelligence-ego (*Ādhyātmika* pains), the providential sufferings like earthquake, flood, etc. (*Ādhi-daivika* sufferings), and afflictions caused by other living beings (*Ādhi-bhautika* inflictions). Secondly, *He by His Own Personal Example* is desirous of teaching unalloyed devotion and loving intimate service to the Supreme Lord as the Divine Master, the Divine Friend, the Divine Son,

and the Divine Consort, to the fallen and self-forgotten humanity so that it may have a taste of the elixir which is *Bhakti-rasa* through the varied reciprocal relationships of servanthood, friendship, parenthood and consortherhood according to their temperamental predilections even though they may be utterly lacking even in the faintest idea of a true spiritual life of unalloyed devotion and divine love; and thereby bringing to the world a flood of the waves of the hitherto untasted nectar of the vast ocean of *Bhakti-Rasa* and *Ujjvala Prema*. Śrī Kṛṣṇa-caitanya-deva promulgated the Yuga-dharma, Religion of the Kali Age, of the Chanting of the Name of the Supreme Lord Śrī Kṛṣṇa, and unrestrictedly distributed the most precious wealth of the highly brightened Ujjvala Prema to one and all which was so far completely unknown to the people of the world. There is also a third reason of the appearance of Śrī Kṛṣṇa-caitanya-deva in this world, viz. the Supreme Lord Śrī Kṛṣṇa manifested Himself as Śrī Kṛṣṇa-caitanya-deva in order, above all, to taste for Himself and to make all unalloyed and highest devotees to appreciate that super-excellence of PREMA developing into SNEHA, MĀNA, PRANĀYA, RĀGA, ANU-RĀGA, BHĀVA and MAHĀBHĀVA, the last culminating in Śrī Rādhā (The Counter-Whole Divine Moiety) and Her Associate Counter-Parts, i.e. the Eight Sakhīs in their supra-mundane consortherhood relation with the Supreme Lord Śrī Kṛṣṇa. The Supreme Lord Śrī Kṛṣṇa is the *only* Predominating and Transcendental RECIPIENT of PREMA, while Śrī Rādhā is the Predominated Counter-Whole Divinity Who alone can offer the supreme enjoyments to the Absolute Lord.

The stage of Prema (which must not be misidentified with 'love'), developing upto Anu-Rāga and Bhāva can manifest itself in the Eight Sakhīs, i.e. the Extended Counter-Parts of Śrī Rādhā, the Counter-Whole Divinity, the Supreme Lord Śrī Kṛṣṇa being the only Predominating and Original Whole-Divinity. Therefore, the climax of Prema in Mahābhāva is possible in Śrī Rādhā alone and cannot be possible in any finite self however advanced in the spiritual life. The Supreme Enjoyer Śrī Kṛṣṇa tastes the mellow-sweetness of the consortherhood-services of Śrī Rādhā to Him, but what She experiences in return both in union and separation, the Lord does not know. Hence, Śrī Kṛṣṇa accepted, out of His Divine prerogative and Free Will, the complexion of Śrī Rādhā as also the feelings of Śrī Rādhā for Him, so that He might relish Śrī Rādhā's feelings in the brightened state of Ujjvala Prema, and thus He became Śrī Kṛṣṇa-caitanya-deva.

Before Śrī Kṛṣṇa-caitanya-deva brought His message of KṚṢṆA-PREMA to the world, *Gītā-Govindam*, *Kṛṣṇakarnāmṛtam*, songs of Candī-dasa and Vidyāpati, dealing with ŚRĪ RĀDHĀ-KṚṢṆA-PREMA had al-

ready been published. But as the subject was unfamiliar, it was grossly misunderstood by the intellectual laity, who were given to sense-experience and who were normally addicted to sensualities. So long as one's heart is polluted by sense-egoism, so long as one's mind is darkened by a very very thick quagmire of sex-mindedness, so long as an individual misidentifies his true self with his gross body and his subtle body (mind, intelligence, ego), there is absolutely no possibility of entering into the depth of the Spiritual Transparency of ŚRĪ RĀDHĀ KṚṢṆA-PREMA. Eligibility demands absolute effacement of man-woman-conceptions from the thoughts of an individual before he can realise the supreme beauty of the "DIVINE SEX". There is no short-cut to it. Those who will venture to dabble in Śrī Kṛṣṇa-Prema with their pre-possessed association of ideas of human or animal sex-experiences will knowingly bring utter ruin to themselves—the Super-excellence of the unsurpassable Beauty of the Divine Prema-Rasa will ever remain unaffected by their wrong attempts.

It will, therefore, be worth while to explain here in a nutshell the transcendental significance of Mahābhāva, which is identified with Śrī Rādhā alone. The conception of Śrī Rādhā is completely misconceived by most people. From the present state of utter self-forgetfulness of an individual soul, engrossed in the physical and mental tabernacles till its final freedom and attainment of Prema-Bhakti, there are different stages of gradual unfolding of the innate dormant nature of the soul, which it must undergo by way of spiritual practices before it can aspire to understand and relish the super-excellence of Śrī Rādhā-Kṛṣṇa-Prema. These stages are:

(I) ŚRADDHĀ, (II) SĀDHU-SAṄGA, (III) BHAJANA-KRIYĀ, (IV) ANARTHA-NIVṚTTI, (V) NIṢṬHĀ, (VI) RUCI, (VII) ĀSAKTI, (VIII) BHĀVA, and (IX) PREMA.

Śrī Rūpa Gosvāmī deals in this Book *Bhakti-rasāmṛta-sindhu* with the subject-matter of PREMA starting from its lowest step of ŚRADDHĀ. From (I) Śraddhā to (IV) Anartha-nivṛtti are steps of spiritual *sādhana* (practices) from utter bondage to the soul's freedom from the clutches of the threefold deviating influences of Māyā, the Deluding Energy of God. After self-realisation, the soul develops in his or her spiritual practices from (V) Niṣṭhā to (IX) Prema, which is attainable even while the soul is not separated from his or her physical and mental, gross and subtle, coverings.

PREMA can develop in the *siddha-deha* alone, i.e. the supra-mundane and eternally spiritual body of the pure soul or the finite self; otherwise called Jīva-ātmā, as categorically different from the physical and mental associations, into:

(X) SNEHA, (XI) MĀNA, (XII) PRANĀYA, (XIII) RĀGA,

(XIV) ANU-RĀGA, (XV) BHĀVA, and (XVI) MAHĀBHĀVA.

(XV) Bhāva is distinct from (VIII) Bhāva-rati in the earlier stages of Bhakti and spiritual practices till Prema is attained. The individual finite self or the Jīva-ātmā cannot, as stated above, attain Mahābhāva. The conceptions about (I) Śraddhā to (IX) Prema have been dealt with in the *Bhakti-rasāmṛta-sindhu* by Śrī Rūpa Gosvāmī, while Śrī Rūpa has elaborately explained the stages from (X) Sneha to (XVI) Mahābhāva in his famous *Ujjvala-Nīlamanī*.

As there has been a lot of confused thinking amongst scholars, both eastern and western, about the true nature of Bhakti in general, Prema in particular, and much more about Mahābhāva, i.e. the supra-mundane Love-Sports of the Counter-Whole (Śrī Rādhā) with the Predominating Original Whole (Śrī Kṛṣṇa)—the Absolute-Whole having projected Itself out into the Second or Counter-Whole without losing the Original Whole (Cf. Upaniṣad), and as these technical transcendental aspects of the unalloyed soul's eternal and ever-progressive relations with the Supreme Being Śrī Kṛṣṇa have been wrongly identified in certain quarters with mundane and sensual love-dalliances, we propose to give here a short explanatory note on each of the above-mentioned sixteen stages of the soul's progress to self-realisation and God-realisation and the reciprocal relationships that exist between God (*Parama-Ātmā*) and the individual soul or finite self (*Jīva-ātmā*). In the glossary at the end of the book, these technical terms in *Rasa-Śāstra* or Rasa Literature will be explained, and in the Text we shall retain the original Sanskrit expressions which cannot conveniently be rendered into English equivalents. For example, it is absolutely wrong to translate *Prema* as "love", or *Mahābhāva* as "great sentiment". By such 'easy' translation, the whole purpose of the Works of Śrī Rūpa Gosvāmī will be lost.

The following explanatory notes on the sixteen stages of Bhakti will be, we hope, helpful to the readers of this English edition of *Bhakti-rasāmṛta-sindhu*:

(I) ŚRADDHĀ: Faith in the Suprema Being Śrī Kṛṣṇa, i.e. the faith that by serving Him alone everything else is served wholly and completely, as by pouring water at the root of a plant all its branches, twigs and leaves are fed. Śraddhā is aroused in the heart of an individual being in bondage, by his association with saints and by listening to the injunctions of the Scriptures. Śraddhā is of two kinds, viz. (a) mundane, and (b) spiritual. The spiritual Śraddhā or firm faith is the seed of Bhakti (Cf. *Bhakti-Sādarbhā*).

(II) SĀDHU-SANĠA: Company of Sādhus or Saints. This means an individual's eager desire to be in the company of a Sādhū in order

to learn the methods of spiritual practices for God-realisation alone and for no other purpose. But who is a Sādhū?

According to *Bhāgavatam*, Canto XI, Chap. 11, Ślokas 29 to 31, the following are the qualities of a genuine Sādhū or Saint: A Sādhū is kind; he cherishes animosity towards none; he smilingly endures even the bitterest miseries; he loves Truth as the vein-blood of his life; he never allows any evil thought to pollute his mind; he looks upon all with equal love and compassion; he does not entertain any kind of mundane desires to darken his mental quantum; he is self-controlled, amiable and pure in character; he remains farthest from any attempt to accumulate for his future subsistence and does not beg anything from anybody; he is abstemious and peaceful; he is steady in his mind; he depends absolutely on the Supreme Lord Śrī Kṛṣṇa, and remains in constant remembrance of the Lord; he is patient, solemn, magnanimous and undisturbed even by utmost provocations and turmoils; he has control over hunger, thirst, lamentations, infatuation, birth and death; he does never aspire after respect for himself, but is always respectful to others; he is friendly to all; his heart is full of compassion for others; he is fully conversant with the real nature of God; and he is erudite. To keep company with such a one in person, thought and through discussions is *Sādhū-saṅga*.

(III) **BHAJANA-KRIYĀ**: Spiritual practices (in the stage of bondage). This *Bhajana-Kriyā* is twofold, viz. (a) *Niṣṭhitā*, i.e. rigid following of listening to and singing the glories of the Supreme Lord, and (b) *Aniṣṭhitā*, i.e. slackness in spiritual practices. This slackness in spiritual practices may be due to *six different circumstances, viz.*

- (i) *Utsāhamayī*—early zeal in Bhakti like a child's first attempt at reading the First Primer, thinking that it has become a great scholar, which slowly declines;
- (ii) *Ghana-taralā*—or thickened liquidity, i.e. sometimes progressive and sometimes retrogressive processes of spiritual practices of Bhakti like the intensity and slackness of a student in his studies;
- (iii) *Vyūḍha-Vikalpā*—this is like a married man vacillating between resolutions and doubts. At times such a *sādhaka* resolves to remain in his householder's life in the company of his wife and children, relatives and friends, and devote himself to spiritual practices of service to God, i.e. Bhakti, and again, the next moment, he resolves to cut off all ties with his blood-relations in order to devote himself completely to a spiritual life. Such a vacillating state of mind of a devotee is called *Vyūḍha-Vikalpā Aniṣṭhitā Bhajana-kriyā*, which means a vacillating state resulting in slackness in spiritual practices;

- (iv) *Viṣaya-Saṅgarā*—i.e. fight against the temptations of worldly enjoyments. In this state of slackness, the devotee sometimes overcomes all allurements of worldly pleasures and sometimes he is duped by them;
- (v) *Niyama-Akṣamā*—unstability in determination. In this state of slackened Bhakti, the *Sādhaka* fails to stick even to his strong determinations;
- (vi) *Taraṅga-Raṅginī*—Even when a *Sādhaka* (one in his bondage engaged in spiritual practices) is over-whelmed by a desire for spiritual advancement and is engaged in spiritual practices, he is drifted away by the powerful forces of the tide of worldly gains, name and fame, etc. Such a state is called *Taraṅga-Raṅginī*.

(IV) ANARTHA-NIVṚTTI: Cessation of the obstacles and the defects that cloud Bhakti. These obstacles are four:—

- (1) Obstacle arising out of impious thinking and wrong doings, as well as fivefold miseries, which are—
 - (i) *Avidyā*—to mistake a changeable and transitory object for an eternal entity;
 - (ii) *Asmitā*—to misidentify one's own self with one's gross physical body and one's subtle body (mind, intelligence, and ego);
 - (iii) *Rāga*—attachment to objects of sense-experiences viz. form, (*rūpa*), taste (*rasa*), smell (*gandha*), touch (*sparsa*) and sound (*śabda*) corresponding to fire, water, earth, air and ether;
 - (iv) *Dveṣa*—anger against opposition to the enjoyment of the senses;
 - (v) *Abhiniveśa*—to misconceive one as dead when the physical body and the phenomenal objects of physical enjoyments are destroyed.
- (2) Obstacle arising out of pious actions done either in this life or in previous births, which offers enjoyment here in this world or hereafter in heaven (*svarga*). Enjoyment in this world or in heaven as a result of pious deeds are obstacles to the attainment of Bhakti—they are like deep clouds that cover the Moon of Bhakti.
- (3) Obstacle arising out of *ten offences* done to the Name of Kṛṣṇa and *thirty-two offences* committed in the services of *Arcana*, i.e. worship of the Deities in the temple. One should know them in detail so that spiritual practices of Bhakti might not be overclouded.

- (4) Obstacle arising out of Bhakti itself, that is, from a non-rigid state of *sādhana* of Bhakti. It is possible that one is carried away by the desires for *Bhukti*, i.e. for enjoyment of pleasures of heaven as a minor god, or desire for *Mukti* (*Sāyujya-Mukti*), i.e. self-annihilation by way of a desire to merge into the Absolute Brahman, or by desires for worldly gains, name and fame, etc. One has got to be very careful about these subtle temptations that may lead one astray from unalloyed Bhakti.

After there is a complete cessation of the above-mentioned fourfold possible obstacles, there are five impediments to the practices of elementary Bhakti for a *Sādhaka*—a devotee in bondage, viz.

- (i) *Laya*—to feel ever increasing drowsiness while singing, listening to and remembering the glories of the Godhead;
- (ii) *Vikṣepa*—to maintain mundane associations while practising even the external forms of Bhakti;
- (iii) *Apratipatti*—disinclination for *Bhajana* or spiritual endeavours even when realising one's *Laya* and *Vikṣepa*;
- (iv) *Kaṣāya*—instinctively prone to anger, avarice, vanity, etc.;
- (v) *Rasāsvāda*—to think of sensual enjoyments and worldly pleasures while engaged in *Bhajana* or practices of Bhakti.

To be completely freed from all the above-stated obstacles, which overcloud unalloyed Bhakti, is *Anartha-Nivṛtti*.

(V) NIṢṬHĀ: Firmness in the striving for the unfolding of Bhakti. When the obstacles of *Laya*, *Vikṣepa*, *Kaṣāya*, etc. are almost removed from the path of Bhakti of such a *Sādhaka*, the steadiness that he then attains is called *Niṣṭhā*. This *Niṣṭhā* or firmness in Bhakti can be of two different forms:—

- (1) Steadfastness that directly concerns Bhakti which is again of three forms, viz.
 - (i) Physical, such as worship in the temple, listening to the Scriptures, prostrated obeisances before the Deities in the temple and before the Guru or Spiritual Master, circumambulation of the Temple of God and the sacred places of pilgrimage associated with His Divine Descents in this world;
 - (ii) Verbal, such as chanting of the Name of God, telling beads and reading aloud His glories;
 - (iii) Mental, such as remembrance of and meditation on the Divine Name, Transcendental Form and Beauty, supra-mundane limitless Qualities, spiritual Realm, Associates and Entourage, and Eternal Pastimes of the Lord.

- (2) Steadiness in relation to things which are favourable to Bhakti. No desire for one's own respect, being respectful to others, friendliness, compassion, gratitude, self-control, mental tranquillity, tolerance, and such other qualities as are helpful to the development of constancy in Bhakti.

(VI) RUCI: Liking or Taste. When a strong taste for listening to the glories of the Lord becomes much more agreeable than talks on mundane things, then such a mental taste of the devotee is called *Ruci*. This *Ruci* or taste for the singing of the glories of God is of two forms, viz.

- (a) to pay equal attention to all aspects of Bhakti without paying any particular attention to the less important aspects of Bhakti; and
- (b) to feel agreeably affected for the various traits of Bhakti, keeping in view the more important and the less important aspects thereof.

(VII) ĀSAKTI: Attachment. When taste for services of the Supreme Lord develops into full-grown maturity and the Lord alone becomes the sole object of life, then such an intensity of spiritual practices by a devotee creates a glue-like attachment for the Lord in his heart. This *attachment* for the Lord is like the foliage of the all-wish-yielding Creeper of Bhakti in the form of loving services of the Supreme Lord, the Godhead, which very soon brings forth the Flower of *Bhāva* and the Fruit of *Prema*.

This *Āsakti* cleanses the heart of the devotee and makes it so transparent that the Lord's Reflection appears therein in such a way as if the Lord has appeared before the devotee in person. In the beginning, the *Sādhaka*, i.e. a devotee in the early stages of spiritual practices, purposely turns his mind towards the Supreme Person and soon his mind is spontaneously and constantly fixed on Him. In this stage of *Āsakti*, if the devotee be in the midst of even worldly gossip, his mind will turn unawares to the Lord and be attached to thinking about Him. His soul now begins to relish the supreme sweetness of the incomparable Beauties of Śrī Kṛṣṇa, the Lord. All worldly talks and worldly affairs become boring and unbearable to him.

(VIII) BHĀVA: When the above-explained *Āsakti* or attachment along with *Ruci* or spontaneous taste softens the heart, mind, and ego, and all reasoning faculties reach a point of melting, it is called BHĀVA. This *Bhāva* is the innate nature of the self-same Potency (*Svarūpa-Śakti*) or Internal Potency (*Antarāṅgā-Śakti*) of the All-powerful Supreme Lord, and is like the Aurora immediately preceding the rise of the Sun of *Prema*.¹

¹ *Bhakti-rasāmṛta-sindhu*, East, Wave 3, Śloka 1.

When a devotee attains to the stage of *Bhāva-Rati*, the following nine traits are fully developed in him²:—

- (1) He wastes not his time even for the twinkling of an eye without being constantly engaged in his *bhajana*, i.e. intense spiritual practices;
- (2) The mental quantum of such a devotee remains perfectly calm and composed even if there be causes of extreme excitement;
- (3) He develops a natural apathy for worldly objects;
- (4) He is unassuming even though possessing all noble qualities;
- (5) He has a firm faith in the realisation of God in this very life and meeting with his Beloved Lord;
- (6) He develops an intense longing for his Beloved Lord;
- (7) He constantly sings the Name of his Beloved Lord;
- (8) His attachment for singing the glories of the Lord remains steady;
- (9) He passionately loves Vṛndāvana—the Eternal Realm of the Transcendental Pastimes of the Supreme Lord Śrī Kṛṣṇa.

The *Mādhurya-kādambinī* describes the following further characteristics of *Bhāva-Bhakti*:—

- (i) This *Bhāva* is also called *Rati*;
- (ii) The fragrance of the Flower of *Bhāva-Bhakti* of a devotee forcibly attracts Śrī Kṛṣṇa the Lord, like a bee;
- (iii) When the devotee reaches the stage of *Bhāva*, he anoints the Lord with the *Bhāva-scented* Oil of Affection, squeezed out of the Sesame of his mental quantum; the Lord is also overwhelmed by enjoying the *Bhāva-Bhakti* of His devotee;
- (iv) Such a devotee in *Bhāva-Bhakti* is adored even by the gods, however lowly the society in which he might have been born;
- (v) When *Bhāva* is awakened in the heart of a devotee, his soul is drenched by showers of tears of *Prema*, being over-filled with emotions of inexplicable joy due to his experiencing and realising the suppleness of the dark-blue Body of Śrī Kṛṣṇa, the ruddiness of the Corners of His Eyes and the Ends of His Lips, the silveriness of His gentle Smile and the yellowness of His Robes;
- (vi) He feels at intervals to have listened to the soothing music of His Flute, the sweet jingling of the tinkling Anklets of His Feet; and the Lord's Own charming and fascinating Voice; and he remains ever eager to taste Them again and again;
- (vii) He feels an immensely delightful sensation of occasional

² *Ibid.*, East, Wave 3, Śloka-12-13.

- touch of the tender Hands and the Feet of the Lord, and he is thrilled to smell the gladdening Odour of His Body;
- (viii) He sometimes feels His Presence, and is drowned in the stream of ecstasy; again, he feels that the Lord has forsaken him, and he is thrown into the depth of the pang of separation;
- (ix) The devotee in *Bhāva-Bhakti* experiences the above-mentioned conditions not only when wide awake, but also in deep sleep as also in dreams;
- (x) In the stage of *Bhāva*, the devotee strongly identifies himself with his *siddha-deha* or eternal *cit-body*, i.e. a supra-mundane all-spiritual and eternal body, (which is engaged in the gross and subtle physical bodies in the state of bondage of an individual), and forgets his wrong "I"-ism or egoism of the physical body; he has now attained the stage of absolute freedom from the bondage of the gross physical body and the subtle mind and perverse egoism;
- (xi) Though such a devotee tries to hide his spiritual experiences from worldly-minded folks, they become manifest in the company of genuine, freed and passionate devotees; to the ordinary people, expressions of such supra-mundane experiences appear like madness.

This *Bhāva*, which is otherwise called "*Sthāyī-Bhāva*", i.e. permanent trait of relation between the individual *ātmā* and the *Parama-Ātmā* or Godhead, are FIVE primary, and SEVEN secondary. The Five Primary *Sthāyī-Bhāvas* are:—

- (a) *Śānta-rati*: or indifference, i.e. when the individual self in the Eternal Realm, such as, the Cow, the Stick, the Flute, etc. does not take the reciprocal initiative but is accepted by the Lord Himself out of His Own prerogative. In the Realm of the Lord, nothing is inanimate—everything is *cit* or animate. But the Objects of *Śānta-rati* appear as inanimate as They allow themselves to be utilised or not by the Lord.
- (b) *Dāsyā-rati*: or servanthood. The Servants like Citraka, Patraka, and others are the eternal Servants of the Lord, and they serve the Lord as their Beloved Master.
- (c) *Sakhya-rati*: or friendship. The friends of Śrī Kṛṣṇa, like Śrīdāma, Sudāma, Vasudāma, Suvala, Madhumaṅgala, Ujjvala, and others always serve the Lord as their Most Intimate Friend.
- (d) *Vātsalya-rati*: parenthood. The Parents of Śrī Kṛṣṇa, like Nanda, Upānanda, Sunanda, Yaśodā, Rohinī, Devakī and others eternally

serve Lord Śrī Kṛṣṇa as their Most Affectionate Child.

- (e) *Madhura-rati*: Consorthood. The Queens of Dwārakā, such as Rukmiṇī, Satyabhāmā, Jāmbavatī, and others, eternally serve the Lord as their Most Beloved Husband, while the Gopīs of *Vraja* (the *Vraja-Gopīs*) eternally serve the Supreme Lord Śrī Kṛṣṇa as Their Most Intimate Beloved with an unrestricted and supremely intense dedication to the all-out satisfaction and absolute delight of the Lord—there is absolute self-effacement of the *Vraja-Gopīs* in Their *Sthāyī* or permanent *Madhura-rati* for the Lord, for the Lord's absolute and unrestricted Enjoyment.

The *Sthāyī-bhāva* combined with the four ingredients of *Vibhāva*, *Anu-Bhāva*, *Sātvika* and *Sañcārī*, develops into an inconceivable *Concrete Form* out of the transcendental and absolutely spiritual mellow-sweetness, which is called *Rasa*. The Supreme Lord ŚRĪ KṚṢṆA IS RASA (Cf. *Śruti*: *Raso vai saḥ*). All this will be explained in the text of *Bhakti-rasāmṛta-sindhuḥ*.

(IX) PREMA: When *Bhāva* develops to such a pitch that it completely softens the mental quantum of the most advanced devotee and creates a sense of intense “my-ness” for the Beloved Lord and gladdens the heart beyond all measure, it is called *Prema*.³ This *Prema* may manifest itself in a devotee in two different ways, viz. (a) as a development of *Bhāva*, and (b) as arising from the Grace of the Lord.

- (a) PREMA arising from *Bhāva*: In this aspect of *Prema*, it becomes normal and spontaneous as a vow, as it were, in the life of such a devotee to be completely and constantly engaged in listening to, chanting and singing the endearing Name of the Lord; he is deeply attached to his Most Beloved Lord and a profound fondness for Him overwhelms him; all his reasoning faculties are dissolved and melt into divine emotions; he then forgets all social decorum, and gives way like a mad person sometimes to shrieks of loud laughter, sometimes to bitter weeping, sometimes to shouting; again, he is merged in the melody of music of singing the Lord's limitless Qualities, and sometimes dancing in ecstasy.⁴

- (b) PREMA arising from GRACE OF THE LORD: The damsels of *Vraja* read not the Vedas, served not the saints, undertook no religious vows, performed no austere penances, and yet they achieved *Prema* for the Supreme Lord Śrī Kṛṣṇa, because of His causeless Grace only.⁵

³ *Bhakti-rasāmṛta-sindhuḥ*, East, Wave 4, Śloka 1.

⁴ *Bhāgavatam*, Canto XI, Chap. 2, Śloka 40.

⁵ *Ibid.*, Canto XI, Chap. 12 Śloka 7.

PREMA is again of two different natures according to the two different *Aspects* of the Supreme Lord Śrī Kṛṣṇa Himself, viz. (i) His All-majestic Aspect, and (ii) His All-beauteous Aspect.

PREMA for the All-majestic Aspect of Lord Śrī Kṛṣṇa (as in Vāikuṇṭha), which is called "*Aiśvaraya*", and for the All-majestic-All-beauteous Aspect of the Lord Śrī Kṛṣṇa (as in Dwārakā and Mathurā), which is called "*Aiśvarya-Mādhurya*" is restricted by a conscious knowledge of awe and reverence, and it is called *Vaidhi-Bhakti*; while a spontaneous attachment and fond liking for the All-beauteous, All-attractive Aspect of Lord Śrī Kṛṣṇa in Vraja alone, which is called *Mādhurya*, is without any restriction whatsoever on the Supra-mundane Love-dalliance, and is called *Ruci-Bhakti*.

The Majestic Divinity of Śrī Kṛṣṇa (*Aiśvarya*) always consists of— (1) All-majesty, (2) All-prowess, (3) All-fame, (4) All-beauty, (5) All-knowledge, and (6) All-detachment—according to *Viṣṇu Purāṇam*. Nārada and Uddhava had this *aiśvarya-Prema* for Śrī Kṛṣṇa with their conscious knowledge of His Divinity.

The Beauteous Divinity of Śrī Kṛṣṇa (*Mādhurya*) is (1) All- charming, (2) All-attracting, (3) All-beauty, (4) All-dominance, (5) All-skillfulness and craftiness, and (6) All-desirous. Śrī Kṛṣṇa's Associates in Vraja had this *Mādhurya-Prema* for Him in the form either of the devoted Servant, or of the intimate Friend, or as the affectionate Son, or as the Divine Consort with the feelings of intimacy, filial affection and conjugal love or consortship without restrictions, social or any other, respectively.

PREMA has two more important aspects as mentioned in *Mādhurya-kāṇḍambinī*, viz.

- (a) PREMA in its intrinsic nature is itself a dense, consolidated and ecstatic bliss or *Ānanda*. PREMA once awakened never ceases even if there be strong grounds of a break or cessation;
- (b) PREMA possesses the supreme power to attract even Śrī Kṛṣṇa, Who is the All-attractor.

When the Sun of *Prema* dawns in the perfectly cleansed and transparent heart of the *Prema-bhakta* (a devotee who has attained *Prema*), the following characteristics become natural and normal with him:—

- (i) All forms of "my-ness" and attachment of a *Prema-bhakta* for his body-mind-soul and those related to the body-mind are completely directed to Śrī Kṛṣṇa alone. His "my-ness" is attracted by Śrī Kṛṣṇa like a magnet drawing a clean piece of iron;

- (ii) As a greedy and hungry man's desire for palatable dishes never ends even if he has eaten much of them, so also a *Prema-bhakta's* burning desire and solicitude for Śrī Kṛṣṇa have no end when once he has attained Him, rather the longing increases all the more. To a *Prema-bhakta* in his pangs of separation from his beloved Lord, his own dear friends appear like a dry well without water; his own home pricks him like a house of thorns; food tastes like severe beating; praise seems like the venom of a snake-bite; the different limbs and organs of his body become a heavy burden to him; the solacing words of friends sound platitudinous and even bitter; sleep is death to him; existence of the body seems to him as God's punishment; what more, even meditation on the Beloved by such a *Prema-bhakta* in the agonies of separation, cuts asunder, as it were, his very soul;
- (iii) Like a covetous thief, the *Prema-bhakta* loses all powers of distinguishing between good and evil;
- (iv) As the soothing rays of the moon cool the scorching heat of a thousand suns, so also the union with Śrī Kṛṣṇa removes all the intense pangs of separation from the heart of a *Prema-bhakta* who has acquired this wealth of *Prema*;
- (v) Overpowered by these anxieties of *Prema* of His devotee, Śrī Kṛṣṇa reveals to him His matchless Beauty, extraordinary Loveliness, incomprehensible Adolescence, soul-attracting Handsomeness, limitless Magnanimity, and fathomless Compassion and such other Divine Qualities. The devotee who has ascended the ladder of *Prema* and has thus been blessed by the Lord experiences such a divinely wondrous and luminous pleasure as far outweighs the pleasures that a tired traveller experiences at midday in the scorching rays of the summer-sun in the midst of hot sands of a vast desert when he suddenly finds a densely shaded banyan tree full of thick foliage with all its branches and twigs, or the pleasure that a wild elephant enjoys being drenched in a cool water-fall after it has escaped half-burnt from the huge forest-fire;
- (vi) After an individual soul has attained *Prema* by his or her spiritual practices, he or she now beholds the Lord face-to-face with the *darśana-rati* or attachment of vision, and realises that this luminous experience far excels all the experiences he or she had at the stage of *Bhāva-Bhakti*;

This experience is of the following order:—

- (vii) First: With the eyes (soul's organ of visual perception);
Second: With the nose (soul's perception through the organ of smelling);
Third: With the ears (soul's perception through the organ of hearing);
Fourth: With the tactile sense (soul's perception through the organ of touch);
Fifth: With the tongue (soul's faculty of tasting).
- (viii) Out of His magnanimity Śrī Kṛṣṇa occasionally makes the devotee experience in his *Prema* the beatitude of His Beauteous Sweetness all at once with all his supra-mundane and transcendental senses;
- (ix) At the time of revealing His Person before His devotee in the stage of *Prema*, the Lord responds favourably to the devotee's nature of *sādhana* or spiritual practices.

So far the different stages in the gradual development of PREMA, starting from ŚRADDHĀ to PREMA, have been dealt with by Śrī Rūpa Gosvāmī in *Bhakti-rasāmṛta-sindhuḥ*, and we have given here just a summary of the same. It will, however, be necessary to explain here in a nutshell how *Prema* further unfolds itself into SNEHA, MĀNA, PRANAYA, RĀGA, ANU-RĀGA, BHĀVA and MHĀBHĀVA in relation to transcendental Love-Pastimes in *Madhura-rati*, i.e. supra-mundane wifehood and mistresshood of the freed soul (which is no more misidentified with the physical and mental bodies) in relation to the Supreme Godhead in His Husbandhood and Paramourhood respectively, there being absolutely nothing mundane and physical in it, though it may sound so.

Though *Prema* functions in all the twelve *Sthāyī-bhāvas*, i.e. permanent sentiments, viz. five primary, i.e. (1) *Śānta*, (2) *Dāsyā*, (3) *Sakhya*, (4) *Vātsalya*, and (5) *Madhura*, and seven secondary, i.e. (6) *Hāsyā*, (7) *Karuṇā*, (8) *Raudra*, (9) *Vīra*, (10) *Bhayaṅkara*, (11) *Vibhatsa*, and (12) *Adbhuta*, it is essentially in *Madhura-Sthāyī-bhāva-rati* only that it rolls ever more, on and on, in all the manifold fine shades and ripples. Therefore, *Madhura-bhāva* has been accepted to be the highest expression of *Prema* in the Realm of the Absolute Divinity. Śrī Rūpa Gosvāmī has, therefore, dealt with this aspect of *Prema* as expressed in the various shades of *Madhura-bhāva* beginning from PREMA and reaching upto MAHĀBHĀVA, separately in his *Ujjvala-Nīlamanī*, whereas the *Bhakti-rasāmṛta-sindhuḥ* deals upto *Prema*, beginning from the lowest step of *Śraddhā* in the ladder of the spiritual *sādhana* of Bhakti of the highest order. Here we shall give a very short note on

Madhura-rati culminating in *Mahābhāva* as described in the *Ujjvala-Nīlamanī*.

The Supreme Transcendental and Sole Enjoyer of the supra-mundane Erotic Sentiments finds His highest expressions in *Madhura-bhāva*, also called *Madhura-rati*, which is a *Sthāyī-bhāva* or permanent feeling. In this *Madhura-Sthāyī-bhāva*, Śrī Kṛṣṇa is the only Subject,⁶ and the transcendental Damsels of Vraja are the Objects⁷. When the *Madhura-Sthāyī-bhāva* combines with the four ingredients of *Vibhāva*, *Anu-bhāva*, *Sāttvika* and *Saṅcārī*, it is then called MADHURA-PREMA or SRĠGĀRA RASA. As already stated, all these conceptions have nothing mundane about them, and they are technical expressions of the *Supra-mundane Realm of the Supreme Godhead* and can be experienced only by genuine spiritual practices. By any application of the cognitional and emotional faculties of the mind, however developed and refined, Prema can never be understood, much less realised. Here the Means and the End must be one and the same—it has to be unfolded and awakened from within the innate nature of the eternal self and cannot be got from without. These technical expressions will, therefore, be explained, as far as humanly possible, in a Glossary, and in the body of the book we shall use the original expressions. It will be a mistake to attempt to render these expressions in common English equivalents which will only relate to human love, which is sensual lust. We must draw a thick line between sensual and transcendental—between sensual love which is another name for lust, and *Divine Prema*.

The divine Gopīs, the Eternal Damsels of Vraja, are eternally freed souls, and are Associated Parts of Śrī Kṛṣṇa, as distinct from His separated parts, i.e. the individual finite souls. Each One of them has a supra-mundane personality, and they conceive themselves in their unmarried Maidenhood or married Wifehood or unrestricted Mistresshood in relation to the Supreme Lord Śrī Kṛṣṇa Who is their Beloved. When *Prema* is discussed, it must always be remembered that it has nothing to do with any love-affair between a man and a woman of this world, however noble it might appear to be. The love-relation between a man and a woman in this world is sensual lust, while the PREMA between the Supreme Lord Śrī Kṛṣṇa, the Godhead, and the supra-mundane Damsels of Vraja is absolutely transcendental. Love of this world, in any form, is definitely lust in different forms and degrees and can be compared with the dense darkness of the 15th day of the Dark-fortnight, while

⁶ I use the word "Subject" in the sense that the Supreme Lord Śrī Kṛṣṇa is the only and always the Predominating Enjoyer, and everything else is "object" of His enjoyment.

⁷ "Object" is used to signify the "Dominated—Enjoyed".

Prema of Vraja and of the Damsels of Vraja are bright like the Midday Sun. With this preliminary background we now proceed to discuss *Prema* in *Madhura-rati*.

The clever and intriguing nature of the Damsels of Vraja is eternal and innate in their very existence. Though *Prema* is their normal characteristic, yet the under-mentioned seven causes and conditions make *Prema* manifest itself in them:—

- (1) *Abhiyoga*: Complaint. To make one's inner sentiments known either by oneself or through someone else as by way of complaint—or *Abhiyoga* to Śrī Kṛṣṇa in *Madhura-rati*;
- (2) *Viṣaya*: Subject.⁸ Voice, Touch, Form, Taste and Smell of Śrī Kṛṣṇa are the "Subjects" of *Madhura-rati* and are its roots, i.e. these, viz. Voice, Touch, Form, Taste and Smell of Śrī Kṛṣṇa dominate the reciprocal Senses of the Damsels of Vraja in *Madhura-rati*;
- (3) *Sambandha*: Relation. *Madhura-rati* is aroused by—Family, Supra-mundane Body, Heroism, Civility, etc., which are related to Śrī Kṛṣṇa;
- (4) *Abhimāna*: Feeling as their own. In spite of the presence of other beautiful objects, the Damsels of Vraja cherish a determined and sensitive decision that Śrī Kṛṣṇa alone is the only Subject of attainment. This feeling that Śrī Kṛṣṇa is their own arouses *Madhura-rati* in them;
- (5) *Tadīya Viśeṣa*: His Specialities. *Rati* is awakened by the sight of the Foot-prints of Śrī Kṛṣṇa, His Vraja and His dear Associates and Companions, etc.;
- (6) *Upamā*: Comparison. *Madhura-rati* is enkindled in the heart of the Damsels of Vraja at the sight of any object which has even the slightest likeness with the Form and Beauty of Śrī Kṛṣṇa;
- (7) *Svabhāva*: Natural. When *Rati* wakes up spontaneously in the heart of the Vraja-Gopīs without any exterior causes, it is called *Svabhāva* or normal nature of *Madhura-rati*, which *Svabhāva* has again two forms, viz.
 - (i) *Niṣarga*: Causal. The various impressions that grow from a culture of day-and-night listening to and meditation upon the Form, Qualities, etc. of Śrī Kṛṣṇa;
 - (ii) *Svarūpa*: Innate. A normal and spontaneous *Madhura-*

⁸ In *Prema-Rasa* Śrī Kṛṣṇa is the "Viṣaya", i.e. the Supreme Enjoyer by all His Spiritual Senses, and this absolute Predominating Aspect of Śrī Kṛṣṇa as "Viṣaya" I translate as "Subject", while Śrī Rādhā and the Damsels of Vraja are the "Āśraya" of *Prema-Rasa* as the Dominated, and I translate this "Āśraya" aspect in *Prema* as "Object".

rati is independent of any such listening to or meditating upon Śrī Kṛṣṇa, and is called *Svarūpa-Svabhāva* or innate nature of *Madhura-rati*, which is again of three forms, viz.

- (a) *Kṛṣṇa-Niṣṭha*: Kṛṣṇa as the Subject of *Rati*. When the Damsels of Vraja do not hide the character and qualities of Śrī Kṛṣṇa from anybody except the devils and the demons, and when they expose their *Rati* for Śrī Kṛṣṇa amongst themselves, it is called *Kṛṣṇa-Niṣṭha*;
- (b) *Lalanā-Niṣṭha*: Vraja Gopīs as the Object of *Rati*. When the Damsels of Vraja have an independent and normal *Rati* for Śrī Kṛṣṇa without any previous knowledge of Him or without previously listening to anything about Him, or without previously seeing Him, it is called *Lalanā-Niṣṭha Svarūpa-Svabhāva* of *Madhura-rati*; it is a speciality of the Damsels of Vraja;
- (c) *Ubhaya-Niṣṭha*: Mutually devoted. When *Bhāva* or *Rati* is aroused in the hearts of the beautiful Damsels of Vraja (*Vraja-Lalanā*) at the sight of Śrī Kṛṣṇa, and similar reciprocal *Bhāva* is aroused in the heart of Śrī Kṛṣṇa at the sight of the Damsels of Vraja, it is called *Ubhaya-Niṣṭha Svarūpa-Svabhāva*.

The above-mentioned *seven causes* of *Madhura-rati* have been stated only to show its super-excellence in amatory gestures, though in fact the *Madhura-Bhāva* of the Damsels of Vraja is innate and normal, and their attachment does not depend on any cause whatsoever.

There are *three forms* of *Madhura-rati* of an individual soul (*ātmā*), conceiving itself as inspired by the feeling of womanhood or mistresshood. They are:

- (a) *SĀDHĀRAṆĪ RATI*: The *Rati*, i.e. the permanent sentiment or *Sthāyī-bhāva* that is not very much deep and that is generally aroused by the sight of Śrī Kṛṣṇa alone, and that is pregnant with a thirst for love-sports with the Lord is called *Sādhāraṇī Rati*. Its climax is upto *Prema* only, as already explained under Heading IX. The *Rati* that was aroused in Kubjā's heart at the very sight of Śrī Kṛṣṇa when the Lord was going to the amphitheatre of King Kāṁsa to kill him, is an example of this *Sādhāraṇī Rati*, which is indeed very rare and valued like a jewel (*maṇi*);
- (b) *SAMANJASĀ RATI*: This *Rati* is very very rare like the fabulous gem that grants the possessor whatever may be wished for (*cintā-maṇi*). Here the *Rati* is deep in the feeling of married wifehood, as in the case of the Queens of Dvārakā, such as Rukmiṇī, Satyabhāmā, Jāmbavatī and others, in Their relation with the Supreme Lord. This *Samañjasā Rati* is awakened in the

heart on listening to the glories and qualities of Śrī Kṛṣṇa. There is also occasional desire for love-sports with the Lord. The Queens of Dvārakā are the Objects of *Samañjasā Rati*, and it reaches to the stage of ANU-RĀGA in the gradual superior order of *Prema*, *Sneha*, *Māna*, *Praṇaya*, *Rāga* and *Anu-Rāga*, and does not reach *Bhāva* and *Mhābhāva*;

- (c) SAMARTHĀ RATI: This *Rati* is possible in the Damsels of Vraja alone, and nowhere else. It is supremely one without a second like the *Kaustubha-Maṇi*, the Jewel that adorns the breast of Śrī Kṛṣṇa. As the Kaustubha-jewel cannot be found anywhere but on the breast of Śrī Kṛṣṇa alone, so also this *Samarthā Rati* is possible with the Damsels of Vraja only. By its distinctive characteristic of an inconceivable luminous quality, which is lacking in *Sādhārāṇī* and *Samañjasā Ratis*, *Samarthā Rati* overwhelms and charms Śrī Kṛṣṇa and thereby subdues Him completely. Here there is no possible gap for any thirst for Union with the Lord, because here *Samarthā Rati* and the Supreme Union are merged into one. This *Rati* is exceedingly profound and deep beyond one's imagination. From the faintest smell of this *Samarthā Rati*, the Gopīs forget all about themselves, their hearth and home, their supposed husbands and relatives. Here everything they have and all their efforts are directed to this one end, namely, to increase the pleasures of Śrī Kṛṣṇa alone—there is not the slightest tinge of self-enjoyment. The maturity of *Samarthā Rati* grows into *Prema*, *Sneha*, *Māna*, *Praṇaya*, *Rāga*, *Anu-Rāga* and *Mahābhāva*. Here '*Prema*' should be understood to be *Madhura-Prema* only, and not *Prema* in any other *Sāthāyī-bhāva Rati*.

MADHURA-PREMA: The intense tie of attachment between the SUBJECT OF PREMA, i.e. *Viśaya* or Predominating Nāyaka or Enjoyer Kṛṣṇa only, and the OBJECT OF PREMA, i.e. Dominated *Āśraya Nāyikās* or the Enjoyed Damsels of Vraja alone and none else, is such that it never ceases, even though there be grave causes for such a breach between the Subject and the Object of *Sāthāyī-bhāva* in *Madhura-Prema*. *Madhura-Prema* is the relation between the Supreme Godhead as the transcendental and supra-mundane *Paramour* and the Divine Damsels of Vraja, the Gopīs, in their all-*cit*, i.e. spiritual supra-mundane eternal bodies as *Mistresses*. This *Pramourhood* of Śrī Kṛṣṇa and the *Mistresshood* of the Vraja-Gopīs is the climax of *Madhura-Prema* in the Transcendental Realm of the Highest Divinity Śrī Kṛṣṇa, which far excels the relation of the Husbandhood of the Godhead Śrī Kṛṣṇa and the Wifehood of the Queens of Dvārakā.

MADHURA-PREMA has three aspects, viz.

- (i) *Praudha Prema*, i.e. *Prema* in its full maturity. In this stage, separation between the Object and the Subject of *Prema* becomes unbearable to the point of death.
- (ii) *Madhya Prema*, i.e. *Prema* in its middle aspect, in which separation between the Subject and the Object is painfully endured by hard penances.
- (iii) *Māṇḍa Prema*, i.e. *Prema* of an inferior nature, in which there are occasional lapses of oblivion about things related to the Supreme Lord Śrī Kṛṣṇa.

MADHURA PREMA unfolds itself into its successively ascending aspects of (X) SNEHA, (XI) MĀNA, (XII) PRANAYA (XIII) RĀGA, (XIV) ANU-RĀGA, (XV) BHĀVA, and (XVI) MAHĀBHĀVA. These we shall explain here in a few short paragraphs from Śrī Rūpa Gosvāmī's *Ujḡvala-Nīlamanī*. Here we must again repeat by way of caution that the subject-matter of *Madhura-Prema* is completely beyond phenomenal associations, gross physical actions, subtle mental emotions, and far beyond the scope of all human sense-experience. It can be realised on its own level only by those freed souls who are eligible for it.

In the Science of Spiritual life, the stages of *sādhana* or spiritual practices from (I) ŚRADDHĀ to (IV) ANARTHA-NIVṚTTI concern gradual progressive stages of a self-forgetful soul from its state of bondage to its stage of self-awakening. From (V) NIṢṬHĀ to (VIII) BHĀVA, the individual reaches the plane of transcendence, fully realises its own true finite self as distinct from the mundane body and the changeable mind-intelligence-ego, and transcends the thought-world of sense-experiences and is blessed with the *First Flash* of the Lord's Personal Appearance before him. In the stage of (IX) *Prema-Bhakti*, and not *Madhura-Prema*, the soul has attained both self-realisation and God-realisation. When *Prema* further develops, it leads one to the supra-mundane (*aprākṛta*) Realm of Śrī Kṛṣṇa, Who has no material body but possesses an Eternal and *Aprākṛta* Body of His Own, which appears like a human form but is completely different from it—similarity in appearance does not necessarily mean identity.

In the Supra-mundane or *Aprākṛta* Realm of Vraja in relation to Absolute Beatitude or *Mādhurya-Mūrti* of Śrī Kṛṣṇa, and in Mathurā and Dvārakā in relation to His Majesties-cum-Beatitude, the conceptions of eternal relationships of the Counter-Wholes and the Associate Counter-Parts of the Godhead with God Himself have already been described as (1) *Śānta*, (2) *Dāsyā*, (3) *Sakhya*, (4) *Vātsalya*, and (5) *Madhura*. These conceptions of relation with God must not therefore be dragged down to the level of similar but perverse relationships in this mundane

world. *Prema* has its highest unfolding in two forms, i.e. (a) in the concept of the "married wifehood", and (b) in the supra-mundane or *aprākṛta* concepts of "unmarried maidenhood" and "married mistresshood". The subject has absolutely nothing whatsoever to do with the perverted love-relations in this world of changeable phenomena. A true conception and realisation of *Prema* can be possible only on the plane of Transcendence, and can be aroused in the heart of a freed or *mukta* Jīva-ātmā only. People given to sensuality in any form, who try to understand it by sense-applications, must not dabble in *Prema*. As already said, from similar sounding expressions, one must not hurry to identify them. *Prema*, and *Kāma* or sensual love in any form, are on two different levels. *Prema* is possible in the transcendental Realm of God alone, while *Kāma* or sensual love is on the plane of mundane senses. It will be an utter mistake to attempt to understand *Prema* in terms of the knowledge of mundane love or lust (be it human or animal). It is only by honest and earnest spiritual practices or *sādhana* that an individual may gradually climb the different steps of the ladder, from the lowest step of *Śraddhā* to the highest step of *Prema*. A mere jump from the lowest to the highest, from *Kāma* or mundane love (which is only another form of mundane lust) to *Prema* will simply hurl one into the abyss of mundane lust, and such a person can never realise and relish the mellow-sweetness of supra-mundane *Kṛṣṇa-Prema*. With this repeated caution to the readers, we now proceed to discuss the ascending stages in the development of *Prema*.

(X) SNEHA: When the lamp of *Prema* illuminates Śrī Kṛṣṇa and it attains a state of excellence, and makes the inner organs of the *Āśraya* or Object of *Prema* melt, then such *Prema* is called *Sneha*. When *Sneha* is enkindled in the heart, there is no quenching of the ever-new thirst for seeing the Lord. This *Sneha* is of two varieties, viz. (a) *Ghṛta-Sneha*, and (b) *Madhu-Sneha*.

(a) *Ghṛta-Sneha*: literally means 'affection as tender as clarified butter.' When *Sneha* becomes exceedingly endearing, and the Object of *Prema*, i.e. the *Āśraya* expresses her sentiments as "I am Thine", it is called *Ghṛta-Sneha*. Śrī Candrāvalī is the *Āśraya* or Object of this *Prema*.

(b) *Madhu-Sneha*: literally means 'affection as tender and sweet as honey.' When *Sneha* becomes expressive of the sentiment of "Thou art mine", it is called *Madhu-Sneha*. Here is a sense of the most intense feeling of "My-ness", such as, "Thou art mine", "Thou hast many, but I have none but Thee". *Madhu-Sneha* itself is a personification of bliss and charm; many aspects of

Rasa are simultaneously existent in it. Śrī Rādhā Herself is the only Object or *Āśraya* of this *Madhu-Sneha*.

(XI) *MĀNA*: When *Sneha* overflows in super-excellent manner and a new beatitude and sweetness in the loveliness of Śrī Kṛṣṇa are relished which had not hitherto been felt, perceived or experienced, and when the Transcendental Mistress, the Object of *Prema*, assumes an outward demeanour of apparent indignation arising out of love-jealousy, it is called *Māna*. *Māna* is of two kinds, viz. (i) *Udātta-Māna*, and (ii) *Lalita-Māna*.

(i) *Udātta-Māna*: When an inordinate endearment in *Ghṛta-Sneha* emits, as it were, the odour of perverse reasoning and a sentiment of short-lived *Vāmya* or assumed anger or displeasure, it is called *Udātta-Māna*. Śrī Caṇdrāvalī is its Object of *Āśraya*.

(ii) *Lalita-Māna*: When *Madhu-Sneha* overflows and assumes an attitude of pique and turns into a tortuous sincerity in the form of wrath and indignation excited by jealousy, it is called *Lalita-Māna*. Śrī Rādhā is its Object or *Āśraya*.

(XII) *PRANĀYA*: When *Māna* reaches the stage of free-sporting, and all manner of shyness and hesitation is completely removed, it is called *Pranāya*. In this stage of *Prema*, the *Āśraya* or the Object of *Madhura-rati*, the Mistress, perceives no distinction between Her Body, Mind, Intelligence, Heart and Life and Those of Her Beloved Śrī Kṛṣṇa. Here it is to be noted that in *Māna*, Śrī Rādhikā (same as Rādhā) does not speak and assume an attitude of tortuous indignation, and it is only after this *Māna* of Śrī Rādhikā has been appeased by Śrī Kṛṣṇa that Śrī Rādhikā, Who is the Counter-Whole Divinity and *Hlādinī* Potency of Śrī Kṛṣṇa Himself, gives Herself unreservedly to the Predominating Absolute Moiety Śrī Kṛṣṇa with all Her Body, Mind, Heart and Everything, and becomes One with Him.

PRANĀYA can be both (a) *Maitra-Pranāya*, and (b) *Sakhya-Pranāya*. In (a) *Maitra-Pranāya*, there is a slight touch of respect and importance given to the Beloved Śrī Kṛṣṇa. Śrī Caṇdrāvalī is the Object of this *Pranāya*, While Śrī Rādhikā as the *Āśraya* of (b) *Sakhya-Pranāya* does not have the least feeling of any superiority in Śrī Kṛṣṇa, Her Best-Beloved.

(XIII) *RĀGA*: When *Pranāya* attains its highest stage, and when even the heaviest inflictions of pinches caused by Śrī Kṛṣṇa gives immense pleasure to the whole "mental quantum" of the transcendental Mistress, it is called *Rāga*. *Rāga* is either (a) *Nīlima* (bluish or (b) *Raktima* (reddish).

(a) *Nīlima-Rāga* is again of two forms Viz. *Nīlī* and *Śyāmā*.

- (i) *Nīlī-Rāga*: There is no possibility of loss of *Prema* in *Nīlī-Rāga*. There is no outward expression in it; rather there is always an attempt to hide one's inner feelings. Śrī Caṇḍrāvalī is the *Āśraya* of *Nīlī-Rāga*.
- (ii) *Śyāmā-Rāga*: There is more of expression, and it is moistened with a certain amount of shyness and timidity, it is delayed in its attainment. Śrī Bhadrā, an intimate lady-friend of Śrī Caṇḍrāvalī is the *Āśraya* of *Śyāmā-Rāga*.
- (b) *Raktima-Rāga*: It is divided into (i) *Kusumbha-Rāga*, and (ii) *Mañjiṣṭha-Rāga*.
 - (i) *Kusumbha-Raktima-Rāga* has in it a combination of several other *Rāgas*, and it very quickly charms the inner organs (in the plane of *Prema*, of course). The *Āśraya* of this *Kusumbha-Raktima-Rāga* is *Śyāmā*, the dear lady-friend of Śrī Rādhā.
 - (ii) *Mañjiṣṭha-Raktima-Rāga* can never be lost; it is never dependent on any other aspect of *Rāga*, and it is ever progressive in its own radiance. Śrī Rādhikā is the *Āśraya* or Object of this *Rāga*.

(XIV) *ANU-RĀGA*: When the Most Beloved Lord Śrī Kṛṣṇa is constantly present before the eyes of the *Āśraya*, and when *Rāga* has ripples, ever fresh and ever new in manifold forms with every twinkling of the eye, it is called *Anu-Rāga*. There are numerous *Anu-bhāvas* of *Anu-Rāga*, i.e. the *bhāvas* that follow in the wake of *Anu-Rāga*, such as, (i) desire to be born as an inanimate object, (ii) mutual victory or subjugation by mutual charm, (iii) *Prema-vaicittya*, i.e. a feeling of separation even in the midst of intense union, (iv) a feeling of particular alacrity and exhilaration and erotic union in the depth of the pangs of separation from the Beloved Lord.

(XV) *BHĀVA* and (XVI) *MAHĀBHĀVA*: When in the Realm of Transcendental *Prema*, *Anu-Rāga* attains a stage of exhilaration and relish, which can be experienced and relished by *Anu-Rāga* itself only and by no other *Bhāva*, and when *Anu-Rāga* in this stage is adorned with the inflamed and exciting *sāttvika* or transparent (not *sāttvika* quality of *Māyā*, the Deluding Energy of God, but here *sāttvika* refers to the absolutely pure and transparent quality of the *cit*-entity, otherwise called *Viśuddha-sattva*) passions like molten gold, and when this *Anu-Rāga* reaches its climax in the Supreme *Āśraya* Śrī Rādhikā and becomes identical with Her very temperament and dispositions, it is called *BHĀVA*, which is otherwise called *MAHĀBHĀVA*.

Śrī Rādhikā's very Essence is identical with *Mahābhāva*, and

Māhabhāva is Śrī Rādhikā. Śrī Rādhikā, the Supreme *Hlādinī* Potency of Śrī Kṛṣṇa manifests Herself in Eight *Sakhīs* as Her Projected Self, i.e. the Counter-Whole projecting out into Eight Associate Counter-Parts, called *Aṣṭa-Sakhīs* or Eight Inseparable Lady-friends of Śrī Rādhikā. Hence, *Māhabhāva* can partially be manifest in the Eight *Sakhīs*, known as Lalitā, Viśākhā, Cītrā, Indurekhā, Campakalatā, Raṅgadevī, Tuṅgavidyā and Sudevī. An individual finite self, *Jīva-ātmā*, cannot attain *Māhabhāva*, *Anu-Rāga* or *Rāga*. The individual soul being a "separated part of Lord Śrī Kṛṣṇa and a marginal potency", according to the philosophy of Śrī Caitanya, such an individual self in its stage of freedom from bondage and in the stage of self-realisation and God-realisation, is limited by its very essential nature to be in subordination to the Eternal Counter-Whole and Associated Counter-Parts of the Supreme Lord, called *Rāgātmikās*. So the stage of *Prema*, even *Madhura-Prema* that is attainable by a *Jīva-ātmā* is called *Rāgānugā-Bhakti*, i.e. their *Prema*, *Sneha*, *Māna*, *Praṇaya*, *Rāga*, *Anu-Rāga* are subservient to the *Āśraya Vīgrahas*, i.e. the *Rāgānugā Bhakti* of an individual soul can only be in subordination to and submissive to the *Rāgātmikās*, the Eternal Counter-Whole Manifestations of the Lord. In this *Rāgānugā Prema* the individual soul finds her highest fulfilment in the Realm of *Prema*.

Śrī Rādhikā possesses in Herself in fullness all the qualities of the Eight *Nāyikās* (The Transcendental Mistress in Her Eight different Moods towards Her Beloved), and at the same time She distributes Her Eight Aspects of *Nāyikā* in eight different Moods in Her Own Projected Bodies, called the Eight *Sakhīs*. Śrī Rādhikā is the Supreme *Āśraya* or Object of *Māhabhāva*. *Māhabhāva* is, therefore, not possible in others, not even in the Queens of *Dvārakā* or in *Lakṣmī* in *Vaikuṇṭha*. *Māhabhāva* is the essential nature of the *Hlādinī* Aspect of the Intrinsic Potency of Śrī Kṛṣṇa Himself. The effect of even a drop of the Bliss of *Māhabhāva* of Śrī Rādhikā flows not merely into every *sādhaka* and *siddha* but also inundates the entire universe. There could be no *ānanda* or bliss even in its mundane form and no human and animal pleasure without it.

MAHĀBHĀVA is of two kinds, viz. (i) *Rudha*, and (ii) *Adhi-Rudha*.

- (i) *Rudha-Māhabhāva*: When *Māhabhāva* glows and is brightened with the external manifestations of the eight *sāttvika-bhāvas* of the internal sentiments, viz. tears, horripilation or thrill, stupor or motionlessness, perspiration, hoarseness of voice or indistinctiveness of utterances, tremor or heaving of breasts, change of complexion or paleness, and swoon or loss of consciousness or syncope or a fainting-fit, and when five or six of these eight *sāttvika-bhāvas*

are simultaneously and fully manifest and the rest partially, then it is called *Ruḍha-Mahābhāva*.

The following are the *Anu-bhāvas*, i.e. *bhāvas* or feelings that follow in the wake of the *Ruḍha-Mahābhāva*, which are the external expressions of the internal sentiments in appropriate symptoms, such as look, gestures, etc.:—

- (a) separation even for the twinkling of the eye becomes unbearable;
- (b) even a period of a *Kalpa* of union-pleasure appears to pass swiftly like the twinkling of an eye;
- (c) even a moment of separation appears like a very very long period of many *Kalpas*;
- (d) stirs the hearts of persons nearby;
- (e) to have a feeling of unhappiness even when Śrī Kṛṣṇa is absolutely satiated, lest Śrī Kṛṣṇa's desires should still remain burning;
- (f) forgetfulness of oneself and one's belongings even in a state of consciousness.

(ii) *Adhi-Ruḍha Mahābhāva* : When in *Mahābhāva* all the eight *sāttvika-bhāvas*, mentioned above, are completely and to the utmost extent manifest and culminate in a unique experience, it is called *Adhi-Ruḍha Mahābhāva*, which has two forms, viz. (a) *Modana*, and (b) *Mādana*.

- (a) *Modana*—in separation. When the conditions of *Modana* become uncontrolled and paralysed in separation, and when all the eight *sāttvika-bhāvas*, i.e. (1) stupor or motionlessness, (2) perspiration, (3) horripilation or thrill, (4) cracking of voice or indistinctness of utterances, (5) tremor or heaving of breasts, (6) change of complexion or paleness, (7) tears, and (8) swoon or loss of consciousness or syncope or a fainting-fit, are fully and all at-once manifest in all their fascinating bewilderment, it is called *Mohana*. The following are the *Anu-bhāvas*, i.e. the external manifestations of internal sentiments by appropriate symptoms such as look, gesture, etc. in the *Mohana* aspect of the *Modana Adhi-Ruḍha Mahābhāva*:—

- (1) When the state of *Mohana* is aroused in Śrī Rādhikā in Her state of separation, then Śrī Kṛṣṇa Himself faints even while He is in the supra-mundane embrace of Other Spiritual Damsels in far off places. The Supreme Lord, Who is the Creator and Preserver of all the three worlds and with the twinkling of Whose eyes the entire universe has its dissolution—even He swoons at this extraordinary *Mohana* state

- of Śrī Rādhikā! It is simply inconceivable to any human thought or imagination;
- (2) In this state of *Mohana*, in spite of the agonising pangs of separation, Śrī Rādhikā thinks only of the happiness of Śrī Kṛṣṇa;
 - (3) When these conditions are created in Śrī Rādhikā, the entire universe is enveloped by a thick cloud of agonising sorrow;
 - (4) In this separation, even the lower animals like fishes etc. begin to weep!
 - (5) In this state of intense pang of love-sickness in separation, and when She is, as it were, no longer alive, Śrī Rādhikā Herself voluntarily invokes the tenth or last condition viz., Her Own Death, and She desires that the five elements of Her Body might, on Her Death, prove to be useful for the service of Her Beloved Lord!
 - (6) This *Mohana* is unique in Śrī Rādhikā only, Who is the Counter-Whole Divinity, and this can be possible in none else—not even in Caṇḍrāvalī or other Eight Sakhīs of Śrī Rādhikā, much less in any finite self;
 - (7) When *Mohana* reaches its climax in an inexpressible condition attaining to a surpassing mood of mistaken delusion, then it is called “*Divya Unmāḍ*” or divine madness;
 - (8) This *Divya-Unmāḍ* or divine intoxication is expressive in manifold forms, out of which (i) *Udghūrṇā*, and (ii) *Citrajalpa* are outstanding.
 - (i) An inexplicable effort in an impossible state of uncontrol over a wonder-struck condition of *Mohana* is called *Udghūrṇā*, i.e. an unthinkable whirling motion as in giddiness.
 - (ii) When many a conflicting emotional raving of unfair arguments is resorted to by Śrī Rādhikā out of a concealed and incomprehensible resentment at the union of Her Beloved Lord Śrī Kṛṣṇa with His other Transcendental Darlings, and at the end of which when an inrush of extreme anxiety is aroused in Her, such a state of Śrī Rādhikā is called *Citrajalpa*.

There are ten such different ravings of Śrī Rādhikā in Her supreme state of *Mohana-Prema*:—

- (1) **PRAJALPA**: This is manifest in wondrous Prema-dalliance. In *Prajalpa*, the Supreme Object of Prema (*Āśraya*) Śrī Rādhikā, belches out, as it were, at the worthlessness of Her

Beloved Lord by way of various modes of intertwining of Her fingers and sweet gesticulations out of contempt combined with calumny, envy and pride!

- (2) **PARIJALPA:** In this condition, Śrī Rādhikā points out and tries to establish the various short-comings in Her Beloved Kṛṣṇa, such as, heartlessness, fraudulence, insincerity, fickleness, etc., and declares Her Own discreet Wisdom! This is called *Parijalpa*.
- (3) **VIJALPA:** In this condition, Śrī Rādhikā hides in Her heart Her deep love-anger, and openly makes all sorts of adverse criticism of Her Beloved Lord out of sheer malevolence! It is called *Vijalpa*.
- (4) **UJJALPA:** When out of Her jealousy grown out of pride, Śrī Rādhikā describes the various instances of insincerity of Her Beloved Lord and casts aspersions against Him, it is called *Ujjalpa*!
- (5) **SAÑJALPA:** In this condition, Śrī Rādhikā uses imperious, harsh and slashing words, and calls Her Beloved Lord "ungrateful"! This is *Sañjalpa*.
- (6) **AVAJALPA:** In this condition of *Citrajalpa*, Śrī Rādhikā, out of Her menacing envy, describes Her vain attempts to withdraw Her Attachment (*Āsakti*) from Her Most Beloved Lord even after realising His stony heart, blind passions and trickery! This is *Avajalpa*.
- (7) **ABHIJALPA:** In this condition, Śrī Rādhikā bemoans the behaviour of Her Beloved Lord which pains even the birds! This is *Abhijalpa*.
- (8) **ĀJALPA:** In this condition, owing to absolute indifference to everything, and in self-repentence, Śrī Rādhikā describes the insincerity and pain-giving nature of Her Beloved Lord, and She refuses by gestures of Her Limbs even to listen to the tidings of Her Most Beloved Śrī Kṛṣṇa! This is called *Ājalpa*.
- (9) **PRATIJALPA:** In this condition, Śrī Rādhikā bemoans that when Her Beloved Lord cannot live even for a moment without the company of other *Nāyikās*, then it will be unwise for a Mistress to seek union with Him, and in the same breath She cordially welcomes the Messenger from Her Beloved! It is called *Pratijalpa*.
- (10) **SUJALPA:** In this condition, Śrī Rādhikā, because of Her inherent simplicity of the heart, enquires again from the imaginary Messenger of Śrī Kṛṣṇa with mental composure, modesty of character and tremulousness of the whole mental

quantum, about the welfare of Her Most Beloved Lord Śrī Kṛṣṇa! This is *Sujalpa*.

All these *ten conditions of Citrajalpa* in the *Mohana* state of *Adhi-ruḍha-Mahābhāva* of Śrī Rādhikā have been described in the famous “*Bhramara-Gīti*” in the *Bhāgavatam*, Canto X, Chapter 47, Śloka 12-21, when Śrī Rādhikā in Her state of *citrajalpa* addressed a large black bee, mistaking it to be a Messenger from Her Cruel Beloved!

- (b) *Mādana Mahābhāva*: When all the sentiments starting from *Rati* (*Sthāyī-bhāva Madhura-rati*), which is the essence of *Hlādinī* Potency of Śrī Kṛṣṇa—the gladdening Potency, and going upto *Mahābhāva* are pleasantly and fully bloomed, and when such a state excels all the aspects of *Modana* and *Mohana* in *Adhi-ruḍha Mahābhāva*, then it is known as *Mādana*. This is possible only in Śrī Rādhikā.

The various movements of *Mādana* are as complex and difficult as Śrī Kṛṣṇa Himself. Even Śrī Bharata Muni and Śrī Śukadeva Gosvāmī, who wrote on the *Rasa*, failed to explain it fully and clearly. *Mādana-Mahābhāva* appears in the Union between the transcendental and supra-mundane (*aprākṛta*) Subject (*Viśaya*) and Object (*Āśraya*)—Śrī Kṛṣṇa and Śrī Rādhikā only. There are thousands of shades of this eternal pastime of *Prema* and its active functionings. The wondrous and extraordinary manifestations of *Mādana* are impossible elsewhere. In other aspects of *Madhura-rati*, the conditions of “separation” and “union” exist differently, and they are also differently and distinctly felt. For example, in “union” Śrī Rādhikā realises and feels that She is being enjoyed by the Supreme Lord and that She is the “Object” of this Divine Union, while in the pang of “separation”, She realises that She is a Mistress separated from Her Beloved. But in *Mādana-Mahābhāva*, there is the simultaneous feeling of manifold shades of pleasures in “Union” and limitless ripples of pangs in “separation”. Even when She realises the various expressions of *Prema*-dalliance, such as embrace, etc., She experiences at the same time various degrees of pang of separation. There is simultaneous separation in union, and union in separation. This has absolutely nothing to do with mundane love or physical existence. It is incomprehensible to human imagination. It is the highest super-excellence of the Divine Love in the Realm of Śrī Śrī Rādhā-Kṛṣṇa.

The *Anu-Bhāvas*, i.e. the *bhāvas* or feelings that follow in the wake of *Mādana-Mahābhāva* of Śrī Rādhikā are:—

- (i) to be envious of the unenviable Flute and Forest-Flower-garland when they are found in the Body of Śrī Kṛṣṇa!
- (ii) to sing the fortune of any blade of grass or any little creeper

of Vraja when it may have accidentally been touched by the Feet of Śrī Kṛṣṇa even though She Herself may at that moment be uninterruptedly in the close embrace of the Lord!

- (iii) to feel a simultaneous pleasure at the reciprocal functioning of all the Senses of the Lord in relation to Her, i.e. all the *cit* Senses of the Object-Divinity relishing all the reciprocal supramundane Senses of the Subject-Divinity as well as every Sense possessing the capacity of every other Sense. This most supreme conception of PREMA as MĀDANA-MAHĀBHĀVA is possible in ŚRĪ RĀDHIKĀ *alone*. This is the supreme climax of Divine PREMA, which was never before known in this world, and it was the unique contribution that Śrī Kṛṣṇa-caitanya-deva made known to the people of the Kali Age. It was possible for Śrī Kṛṣṇa-caitanya, because He was Śrī Kṛṣṇa Himself appearing with the MAHĀBHĀVA of Śrī Rādhikā so that the Lord Himself could relish it.

As a finite self is not eligible for *Mahābhāva*, Śrī Rūpa Gosvāmī has dealt with the conception of Uttamā-Bhakti or Bhakti which is of the purest and highest type in *Bhakti-rasāmṛta-sindhuh* for the spiritual benefit of all; and *Mahābhāva* and *Ujjvala-Rasa* have been discussed separately in his *Ujjvala-Nīlamanī* so that *Mukta Jīvas* or freed souls could aspire after *Prema-rasa* in subservience to the *Rāgātmikās* or the Eternally Associated Parts and Counter-Wholes of the Supreme Lord Śrī Kṛṣṇa.

If our English rendering of the *Bhakti-rasāmṛta-sindhuh* will help our readers in understanding the true character of unalloyed Bhakti, the Lord will bless us. With this humble prayer, we place this book before unbiased readers of the English-knowing world.



EASTERN DIVISION OF THE OCEAN: FIRST WAVE

A GENERIC CHARACTER OF BHAKTI

Sanskṛta Text :

अखिलरसामृतमूर्तिः, प्रसृमररुचिरुद्धतारकापालिः ।
कलितश्यामा-ललितो, राधाप्रेयान् विधुर्जयति ॥१॥

TRANSLITERATION :

*Akhila-Rasāmṛtamūrṭiḥ, Prasṛmararuciruddha-TārakāPālīḥ
Kalitaśyāmā-Lalito, Rādhā-Preyān Vidhurjayati. — 1 —*

TRANSLATION: All glory to Lord Kṛṣṇa-candra,¹ Who is the Beauty of the Moon personified and Who is the Embodiment of the ambrosia of Joy everlasting and immortal, called *Rasa*,² and the radiance of Whose Body has subdued the two Gopīs^{2a} known as Tārakā and Pālī or Pālikā, and Who has owned Śyāmā and Lalitā the other two spiritual damsels³ as His own, and Who is the most beloved of Rādhā.—1—

¹ *Candra* means "moon". The face of Kṛṣṇa, the Supreme Lord, is here compared with the beauty of the moon.

² *Rasa*. There is no English equivalent for *Rasa*. It is a purely spiritual expression, which may be explained like this: When the heart is perfectly purified of all the possible dirts of the three *guṇas* or attributes of Māyā, the Deluding Energy of the Godhead, viz. *sattva*, *rajas* and *taṁas*, and when the unalloyed soul as distinct from the physical body of flesh and blood and the subtle body of mind-intelligence-ego far transcends the realm of imagination and mental thought-world, the fourfold ingredients called *Vibhāva*, *Anu-bhāva*, *Sāttvika-bhāva* and *Sāñcārī-bhāva* (to be explained in due course hereafter) of mellow-sweetness of the sentiment of the innate normal nature of the *cit*-soul combine with *Sthāyī-Bhāva* or permanent and eternal as also unconditional relation that exists between God and the individual soul, in manifold shades and forms, it gives rise to an inexplicably wondrous flow of charm, which is *Rasa*. This *Rasa* can take twelve different forms—five primary and seven secondary. The five primary *Rasas* are: *Śānta* or tranquillity, *Dāsyā* or servitude, *Sakhya* or friendship, *Vātsalya* or paternal tenderness for the Lord, and *Mādhura* or a feeling of Womanhood of the pure self in love-sports with the Supreme Lord. The seven secondary *Rasas* are: *Hāsyā* or mirth, i.e. the expression of sentiments of the soul which make the Lord enjoy a laughter and mirth, *Karuṇā* or tenderness or pathos, *Raudra* or wrath, *Vīra* or heroism, *Bhayañkara* or terror-inspiring, *Vibhatsa* or the sentiment of disgust, and *Adbhuta* or sentiment of numinous wonder. The *Sthāyī-Bhāva* or the permanent relationships between God and the individual pure self are of five different forms, viz. indifference, servanthood, friendship, parenthood and consortherhood.

Unlike the *Ālankārikas* who use the term *Rasa* as the equivalent of aesthetic joy, Gauḍīyas use *Rasa* in a different sense. For Gauḍīyas, *Rasa* is a kind of numinous joy or delight that is possible only in the *aprākṛta* or immaterial or supra-mundane realm of the Divine Spirit, the Godhead. What we call Bhakti or devotion of an earthly mortal is nothing but an insignificant emanation of the inex-

COMMENTARY*: Śrī Rūpa Gosvāmī received direct instructions from Śrī Kṛṣṇa-caitanyadeva on the conception of Bhakti, and it was Śrī Kṛṣṇa-caitanyadeva who entrusted Śrī Rūpa Gosvāmī with the task of writing an authoritative treatise on "Unalloyed Devotion" to the Supreme Lord Śrī Kṛṣṇa. In the same way, Śrī Sanātana Gosvāmī, elder brother of Śrī Rūpa Gosvāmī, was directed by Śrī Kṛṣṇa-caitanyadeva to write on the basic principles regarding the conceptions of God, the individual soul, the phenomenal world and Māyā, and on their inter-relationships. Both were trusted disciples of Śrī Caitanya, who were formerly Prime and Home Ministers respectively under Hossain Shah, the then Governor of Bengal. Both the brothers left their worldly life, and exclusively devoted themselves to the service of Śrī Caitanya, Whom they accepted as the Re-Manifestation of the Supreme Lord Śrī Kṛṣṇa, Who accepted the fair complexion of Sri Rādhā and the feelings of Śrī Rādhā for Kṛṣṇa, because Śrī Kṛṣṇa Himself desired an inner realisation of the experience of Rādhā's love for Śrī Kṛṣṇa. Thus Śrī Kṛṣṇa became Śrī Caitanya. Therefore, the Works of Śrī Rūpa and Śrī Sanātana give the most authoritative presentation of the transcendental message of Divine Prema as given by Śrī Caitanya. Śrī Caitany's conception of Divine Prema is that of "Union-in-separation," which excels "Separation-in-union" in the Realm of the Supreme Personality of the Godhead.

Śrī Jīva Gosvāmī, one of the Six Gosvāmīns who were trusted Lieutenants of Śrī Caitanya, was the disciple and nephew of Śrī Rūpa Gosvāmī. As Śrī Rūpa wrote on Bhakti and Divine Love, and as Śrī Sanātana wrote on the fundamental Principles of Eternal Relationships between God and the individual soul, Śrī Jīva Gosvāmī was, on the other hand, the most authoritative exponent of Śrī Caitanya's Philosophy. Śrī Jīva's ŚAṬ-

haustible and incomparable joy of the Divine Realm. When the joy or delight of the Divine Realm overflows, as it were, and streams down from heaven to earth, as from a mountain-top to the plains below, earthly mortals who have taken to the way of Bhakti have the taste of an insignificant portion of it; but even this insignificant portion which they enjoy, in accordance with their temperamental preferences, as a servant or companion or in the way of any other relation, has no earthly parallel. Wordsworth speaks of the light that never was on Sea or land. Gaudīyas go beyond this negative conception and hold that *Rasa* (if that is to be called aesthetic delight) is nothing but the Divine Light flowing over, in insignificant rays, into those specially fortunate mortals who are the objects of Divine Grace. What are called *prākṛta* joys, they never, even at their best, can rank as *Rasa*.

* The eternal damsels of the Transcendental Realm of *Vraja* of the Supreme Lord Śrī Kṛṣṇa.

¹ Who have no material bodies, either physical or mental. Each Damsel in the transcendental Realm of the Supreme Lord Śrī Kṛṣṇa in *Vraja* has an eternal spiritual Body of pure *cit*. Birth and death do not exist there. Every thing is eternal, spiritual, perfect and ever-new.

* The translator has given his own commentary on the ślokaś 1—15 based on the commentary of Śrī Jīva Gosvāmī.

SANĀDARBHA (*The Six Saṅdarbhas*) are a unique contribution to the world of Philosophy. The philosopher Jīva wrote a commentary, known as *Durgama-Saṅgamanī*, on Śrī Rūpa's *Bhakti-rasāmṛta-sindhuḥ*. We propose to give here, along with the translation of the Text, the *Bhakti-rasāmṛta-sindhuḥ*, the substance of the *Durgama-saṅgamanī*—the commentary of Śrī Jīva Gosvāmī, and also the substance of the two other commentaries by Śrī Mukundadāsa and Śrī Viśvanātha Cakravartī, which will, we believe, throw light on some important points in the text and make it easy reading.

Śrī Jīva claims that his commentary will make the contents of *Bhakti-rasāmṛta-sindhuḥ* accessible to the readers which would otherwise be inaccessible to anybody because of the transcendental nature of the conception of Bhakti as depicted by Śrī Rūpa. Śrī Jīva says that the source of all his blessedness lies in Śrī Rūpa, the author of *Bhakti-rasāmṛta-sindhuḥ*. Punning on the word "Jīva", i.e. his own name, which also means "the individual soul", the great philosopher-commentator asserts that the *Bhakti-rasāmṛta-sindhuḥ* would be the source of eternal blessedness to all, irrespective of caste or creed, clime or country.

Śrī Rūpa starts writing *Bhakti-rasāmṛta-sindhuḥ* by singing the glories of his most Beloved Supreme Lord Śrī Kṛṣṇa, Who is the SOLE RECIPIENT of all loving devotion. This has been the usual practice with all authors of spiritual literature in India, i.e. to invoke blessings of the Supreme Lord before they would start writing.

The commentator Śrī Jīva Gosvāmī first of all glorifies the greatness of Śrī Śrī Rādhā and Śrī Govinda—the Divine Couple (The Whole and the Counter-Whole Divine Moieties). Then he invokes the blessings of Śrī Sanātana Gosvāmī, who is, he says, as eternal as the Supreme Lord Himself (the Sanskrit word "sanātana" means eternal), and who is the elder brother of Śrī Rūpa Gosvāmī, the author of this book, and whose youngest brother was Śrī Vallabha, father of the Commentator, Jīva Gosvāmī. Śrī Jīva looks upon all the three elders as the source of all blessedness to him.

Śrī Jīva says that the very mode of composition by Śrī Rūpa Gosvāmī of *Bhakti-rasāmṛta-sindhuḥ*, the Ocean of nectar of all transcendental mellow-sweetness, just comparable with the sweetness of *Śrīmad Bhāgavatam*, is indeed extraordinary and wonderful. Generally the lotus blooms at night in moon-light on the breast of the Gaṅgā; but here the Ocean of the Nectar of Transcendental Mellow-sweetness—*Bhakti-rasāmṛta-sindhuḥ*—has sprung from the blooming petals of the mid-day Lotus of his own heart! Earnestly anxious for the highest good of humanity, and specially to quench the thirst for divine love of the self-realised souls, Śrī Rūpa composes this treatise, which is at once the source of all-bliss and all that is auspicious.

In order to signify these inner feelings of utmost kindness of his heart to mankind, Śrī Rūpa starts describing the Supreme Lord Śrī Kṛṣṇa as “the Embodiment of all the 12 Rasas” (*Akhīla-rasāmṛta-mūrtiḥ*)!

Vidhurjayati: Vidhuḥ, i.e. Supreme Lord Kṛṣṇa ever exists in His all-round triumph, glory and excellence. *Vidhuḥ* ordinarily means “the God-head” with the peculiar curl of hair on the breast of Viṣṇu as His characteristic mark; but here Śrī Rūpa Gosvāmī uses the word “*Vidhuḥ*” in a significant sense. One Who *vidhunoti*, i.e. cuts at the very root of all miseries and transcends all, is *Vidhuḥ*. Or, *vidadhāti*, i.e. One Who gives the highest and every possible felicity and happiness to one and all without any distinction, is *Vidhuḥ*; for example, it is all too well-known that the Supreme Lord Kṛṣṇa by dint of His Own Majesty and divine prerogative granted eternal emancipation to all the demons, graciously allowing the emancipated souls of those demons to merge into His Own Blessed Body, besides freely distributing to the furthest limit even the extraordinary and most wondrous pleasures which He Himself enjoys of His Own Love and His Divine Love-dalliance with Himself! This His inconceivable divinity is well known.

By using “*Jayati*” in the present tense, Śrī Rūpa describes Lord Kṛṣṇa as eternally existing in His Own glories as the Highest Divinity. This use of present tense also dispels all doubts from the minds of those who thought otherwise of His Supreme Divinity because of His Transcendental Manifestation in this world, which apparently looked similar to the birth of an ordinary human being! “*Kṛṣṇa Jayati*” also signifies that Śrī Kṛṣṇa is the Highest and most Supreme Absolute Whole, in Whom all divine auspiciousness and absolute qualities exist in their fullness and perfection, and that His all other divine Names, such as Vāsudeva, etc. only express the different degrees of His divine qualities. The fullness of the Absolute Divinity is eternally in Kṛṣṇa-Form alone. In support of this statement, Śrī Jīva Gosvāmī, the commentator, cites examples from the Scriptures. For example, “When His relatives were killed by Him, they attained final emancipation in His Own Form, looking at His Divine Face while expiring!”⁴

Or, He (Kṛṣṇa) is the Supreme Lord of all the three worlds and none can equal Him. Completely self-fulfilled He exists in His Own transcendental Realm, ever being served by His Own Internal Potency, Lakṣmī, and the Regents of innumerable ever-existing worlds—the great Brahmās, bow down at His Feet by lowering crores of the crescents of their proud crowns by way of offerings to Him.⁵

⁴ *Bhāgavatam*, Canto 1, Chap. 9, Śloka 39.

⁵ *Ibid.*, Canto III, Chap. 2, Śloka 21.

Again, how wonderfully beautiful is His Face! Look! The Makara-shaped (shaped like a mythical sea-animal) dazzling ear-ring is swinging from His Ears and kissing His Cheeks, and the curling coil of black hair decorating His Forehead! Ah! the maddening and self-enjoying as also sportive smile on His Eyes and Lips! Such an ever-fresh and gladdening beauty all men and women would constantly and uninterruptedly drink with their wide open eager and unwinking eyes! And if there be any twinkling in their beauty-drinking eyes, thereby interrupting the continuity of the joy of their supra-mundane and even supra-spiritual sight of the incomparable Beauty of the Lord, they would blame the Creator who created eye-lids!⁶

What wonder is there that any woman in the three worlds would be attracted by the melodies of the Flute and fascinated by the unsurpassable beauties of the Lord and would sacrifice the ordinary path of relative righteousness when even the cows, the Brāhmaṇas, trees, creepers and deer are thrilled with horripilation at the three-worlds-enchanting beauties of the Lord!⁷

The apparently Human but essentially Spiritual Body that He manifested in this world out of His Own prerogative and with the help of His Own Internal Potency, called Yoga-Māyā, was wonderfully fascinating even to Himself, what to speak of others! This His Manifested Body, which suited His transcendental Pastimes on earth, was the climax of the abundance of His grace, and this His Human-like Body (apparently looking like a human body, though completely spiritual in His Own Eternal Form) was so beautiful that it itself was an ornament to ornaments!⁸

All these innumerable *Avatāras* (Different Manifestations or Divine Descents of the Supreme Lord) are Parts and Parts of Parts of the Divinity, while Kṛṣṇa alone is the Supreme Godhead Himself.⁹

All glory be to Him, Who is the Refuge to all, pious beings or sinners, like the shade of a tree in the summer sun, though the tradition goes that He was born of Devakī!¹⁰

Now the author describes the innate nature of the Supreme Lord as *He is* in accordance with the graded superiority and excellence of the different Manifestations of the Divinity. By describing Kṛṣṇa as the Embodiment of all the twelve Rasas, Śrī Rūpa Gosvāmī asserts that the very Form of the Supreme Lord Śrī Kṛṣṇa, as transcendental immaterial Spirit, is the personification, as it were, of Bliss condensed and all-compact. In

⁶ Ibid., Canto IX, Chap. 24, Śloka 65.

⁷ Ibid., Canto X, Chap. 29, Śloka 40.

⁸ Ibid., Canto III, Chap. 2, Śloka 12.

⁹ Ibid., Canto I, Chap. 3, Śloka 28.

¹⁰ Ibid., Canto X, Chap. 90, Śloka 48.

His charming Body are stocked all the *twelve* mellow-sweet sentiments, which generate feelings of eternal bliss. When Kṛṣṇa enters the city of Mathurā, coming from Vṛndāvana in order to kill Kāṁsa, the King of Mathurā, the Lord fearlessly walks in the streets. In order to drink the loving beauties of the Lord, the damsels of Mathurā take their stand on house-roofs and exclaim: "Lo! Our hearts had long been attracted to this Govinda while we heard about His charming beauties. Now we are drenched in the torrential nectar of the pleasure of seeing Him—we are immensely blessed!"—Thus saying the damsels were strongly attracted to embrace Him through the corner of their eyes. This feeling of embracing the blissful Lord removed for ever all the agonies of separation from their hearts and they were overwhelmed with the tremor of love.¹¹

Again, Brahmā, the Creator of the Universe, said: "Lord! this manifest Universe appears to be real, but truly its reality is nothing more than the reality in a dream! The forgetful individuals being attached to it no doubt suffer terribly. To enter into any discussion about the reality or otherwise of this manifest Universe, man's intelligence comes to an end owing to the insolubility of the true nature of the Universe. But the greatest wonder is that this Universe being created by Thy Māyā appears to be real, because Thou art eternal, blissful and all-knowledge!"¹²

Kṛṣṇa, the Lord of Ecstatic Love, responds in graded super-excellence to the intensity of love of the different Associates or Entourage in accordance with their love for the Lord in the higher gradation of service in servanthood, friendship in friendhood, filial affection in parenthood and erotic attachment in consorthood. Lord Kṛṣṇa thus reciprocates as Master, Friend, Son and Consort to His Associates in these different primary *Rasas*. The climax is spiritually erotic love.

Again, when the Supreme Lord Kṛṣṇa along with His elder brother Śrī Balarāma entered the amphitheatre of Kāṁsa, King of Mathurā, He *appeared* as the thunder-bolt to the wrestlers, to the menfolk as the Best among them, to the ladies as Cupid-incarnate, to the cowherds as their Play-mate, to the tyrannical rulers of the earth as their Chastiser, to His Own parents as their dear Child, to the King of Bhoja (Kāṁsa) as Death-in-person, to the ignorant just an ordinary individual, to the Yogins as the Highest Immanent Divinity, and to the Vṛṣṇis as Godhead—the Object of worship.¹³

All these quotations have been cited by Jīva Gosvāmī to prove the authenticity of the statement made by Śrī Rūpa Gosvāmī that Śrī Kṛṣṇa is the Highest and the Most Supreme Godhead, Who is *Ānandam* or the

¹¹ *Bhāgavatam*, Canto X, Chap. 41, Śloka 28.

¹² *Bhāgavatam*, Canto X, Chap. 14, Śloka 21.

¹³ *Ibid.*, Canto X, Chap. 43, Śloka 17.

Highest Bliss personified—Bliss Eternal, Ever-new and Ever-progressive, beyond all limitations of relative time and space. Jīva further quotes from *Gopāla-tāpanī*: “Kṛṣṇa is the Highest God; He should be meditated upon, and He alone should be cherished in the heart with all emotional sweetness.”

Herein again, the super-excellence of His Appearance in this world along with His Eternal Associates or Entourage who possess a supra-mundane amorous form of reciprocal relation with Him, which produces an inconceivable and ecstatic bliss, is firmly established. Thus, the supreme excellence of an eternal and ever-fresh and ever-new feeling of relation of an ever-full supra-mundane amatory sentiment of His particular Associates towards Kṛṣṇa, Who are His Counter-Whole Divine Moieties, marks out Kṛṣṇa the Supreme Absolute Divinity from His all other relative Manifestations or *Avatāras*.

To justify further the super-excellence of Kṛṣṇa as the Supreme Godhead of supra-mundane Love, Jīva Gosvāmī cites still further support from the Scriptures. The ladies of Mathurā who were witnessing the fight between the unequal combatants, viz. Kṛṣṇa, a Boy of eleven years, victoriously challenging the redoubtable wrestler Cāṇūra, remarked: “Alas! What penances did the Gopīs undergo to deserve the drinking with their eyes the fathomless nectar of the very essence of All-loveliness and Beauty of the Person of Kṛṣṇa, Whose loveliness and beauty are unsurpassed, unequalled and difficult to attain in all the world? Look! the loveliness of Kṛṣṇa’s Person and the suppleness of His Limbs assume newness every moment! He requires nothing else to adorn His Body. He is the absolute Abode of All-majesty, All-fame, All-glory, All-knowledge and All-detachment.”¹⁴

The exquisite Beauty of the Person of Kṛṣṇa in the midst of the Gopīs in the *Rāsa-dance* is described by Śrī Śukadeva Gosvāmī thus: “In the *Rāsamaṇḍala*, i.e. the circular dance of Śrī Kṛṣṇa surrounded by the Gopīs—the eternal Damsels of the transcendental Realm of the Supreme Godhead, God Kṛṣṇa, known as the Son of Devakī, looked exceedingly charming like the brightest Emerald in the centre of a garland of precious gems.”¹⁵

It is said in the *Uttarā-khaṇḍa* of the *Bhaviṣya-Purāṇam* that ten of these Gopīs who joined Kṛṣṇa in the *Rāsa-dance* are of greater importance. They are known as: (1) Gopālī (2) Pālī or Pālikā, (3) Dhanyā, (4) Viśākhā, (5) Dhaniṣṭhikā, (6) Rādhā, (7) Anu-Rādhā, (8) Somabhā, (9) Tārakā, and (10) Daśamī.

¹⁴ *Bhāgavatam*, Canto X, Chap. 44, Śloka 14.

¹⁵ *Bhāgavatam*, Canto X, Chap. 33, Śloka 7.

Another reading is: Viśākhā, Dhyānaniṣṭhikā. The name of the tenth Gopī is Tārakā, or Daśamī is another name. In the *Dvārakā-māhātmya* and also in the *Prahlāda-Saṃhitā* of the *Skānda-Purāṇam*, mention is made, in addition to the aforesaid Gopīs, of Lalitā and others, of whom the Principal Eight Gopīs are: (1) Lalitā, (2) Śyāmalā, (3) Śaivyā, (4) Padmā, (5) Bhadrā, and the previously mentioned (6) Rādhā, (7) Dhanyā, and (8) Viśākhā. Now Śrī Rūpa Gosvāmī gives a graded importance to these Gopīs in pairs according to the degree of their intimacy with Kṛṣṇa. Hence, when he writes that Tārakā and Pālī are brought under control by Kṛṣṇa by the radiation of the glow of His effulgence, his contention is that they are less important. Superior to them are Śyāmā (Śyāmalā) and Lalitā, they being appropriated by the Supreme Lord Kṛṣṇa as His Own, and Śrī Rūpa Gosvāmī gives the highest importance to Rādhā, differentiated from the Pairs of Gopīs, when he describes Her as the Most Beloved of Kṛṣṇa. Amongst all the Gopīs of Vṛndāvana, Śrī Rādhā occupies an extraordinary position. This supreme importance of Śrī Rādhā is mentioned also in the *Kārtika-māhātmya* of the *Uttarā-khaṇḍa* of the *Padma-Purāṇam*: "Rādhā's Kuṇḍa (Tank) is as dear to Viṣṇu as She Herself is. Of all the Gopīs, She is extraordinarily dear to Him." Again, in the *Skānda* and *Matsya Purāṇas*, though Her name is mentioned in the common list of the Gopīs, yet Śrī Rādhā's supreme place in Vṛndāvana is stated thus: "As Rukmiṇī is in Dvārakā, so does Rādhā occupy the most important place in Vṛndāvana." In the *Vṛhad-Gautamī-ya Tantra*, Śrī Rādhā's *mantram* (spiritual incantation for worship) is like this: *Sanskṛta Transliteration*:

*Devī Kṛṣṇamayī Proktā Rādhikā Paradevatā
Sarva-Lakṣmīmayī Sarvakāntiḥ Sammohinī Parā*

It means: "The inside-out of Goddess Rādhā (Rādhikā) is completely pervaded by Kṛṣṇa. She is the Supreme Goddess. She is the Fountain-Source of all Potencies of the Supreme Godhead. All fortune and prosperity rest in Her or emanate from Her. All beauties exist in Her Person, and She is the Paragon of all enchantments."

Further, in the *Rk. Pariśiṣṭa* (The Appendix to the Rg. Veda), it is stated: "God Mādhava with Rādhā, and Rādhā surely with Mādhava appear in glorious beauty among people." The Gopīs have also said in the *Bhāgavatam*: "This Rādhikā must have adored God Hari (Kṛṣṇa) much more intensely than ourselves, as otherwise She would not have stealthily been carried away by Govinda (Kṛṣṇa), ignoring and leaving us all behind!"¹⁸

¹⁸ *Bhāgavatam*, Canto X, Chap. 30, Śloka 28.

In this way Śrī Rūpa Gosvāmī, author of this *Bhakti-rasāṅga-sindhuḥ*, first sings the glories of his Beloved Object of intimate worship at the commencement of this unique classical work.

Śrī Jīva Gosvāmī, the commentator, now uses an equivoque with reference to the Moon and the lunar orb. In the Prologue a different meaning can be read by punning on the word *Vidhuḥ*. Though *Vidhuḥ*, i.e. the Supreme Lord Śrī Kṛṣṇa is far beyond all mundane and supra-mundane objects, yet a comparison with a phenomenal object in certain partial aspects may be helpful for the laity for a peep into the knowledge and understanding of the Lord. Thus *Vidhuḥ*, the Supreme Lord Śrī Kṛṣṇa, is here compared with the mundane *Vidhuḥ*, i.e. the Moon! According to *Mukta-pragraha Nyāya*, Kṛṣṇa alone has been described as *Vidhuḥ*, i.e. "One Who cuts at the very root of all miseries and transcends all", or, "One Who gives the highest and every possible felicity and happiness to one and all without any distinction" (explained before); so also, the mundane Moon is called *Vidhuḥ* as it removes miseries of all, caused by the darkness of the night or the heat of the day, and gives happiness and pleasure to all without any distinction. Again, as Kṛṣṇa alone has been described as *Vidhuḥ* and not any of His other Manifestations or Divine Descents or *Avatāras*, so also in the mundane comparison the Full Moon alone should here be called *Vidhuḥ* and not any part of the Moon, because the Full Moon alone is most powerful in dispelling the intensity of the darkness of the night. Thus in these limited senses only the Supreme Lord Śrī Kṛṣṇa has been compared with the Full Moon.

A question may be raised: Why is it that Lord Śrī Kṛṣṇa has not been compared with the Sun? The answer is simple. The Sun cannot soothe the sufferings of people from its own heat. Hence the Sun does not stand any comparison with the All-soothing Lord Śrī Kṛṣṇa. The Moon does exist in all its excellence, as the Supreme Lord Śrī Kṛṣṇa exists in all His glories! A further objection may be raised that while comparing Śrī Kṛṣṇa with the Moon, the Lord has been described in the present tense as the All-glorious (*Vidhurjayati*) whereas the Full Moon does not exist permanently; hence the comparison is wrong. But this pertinent objection is refuted by the argument that Śrī Kṛṣṇa has not been compared with any Full Moon of every month in any Season, but the Full Moon of the Vernal Season alone is compared with the Lord because the Full Moon of the Spring alone possesses all the requisite qualities as described above.

Having shown the common points of comparison in the Substantive, points of comparison are now shown in the Attributive. Firstly, as Śrī Kṛṣṇa is the Personification of all the *Twelve Rasas*, so also the Moon is the repository of never-failing taste of the soothing nectar of the rays that emanate from the halo round the disc of the Spring-time Full Moon.

As there is similarity in the sound of the word *Vidhuh*, meaning both Śrī Kṛṣṇa and Moon, so there are common points with reference to *Rasa*, its taste and agreeableness. Secondly, as Śrī Kṛṣṇa has subdued the two Gopīs Tārakā and Pālī by the radiance of the lustre of His Body, so also the galaxy (*Pālī*) of Stars (*Tārakā*) are enveloped by the lustre of the Full Moon. Thirdly, there are further common points of comparison as regards the attributive in the fact that as Śrī Kṛṣṇa owns Śyāmā and Lalitā as His Own, so also the Full Moon heightens the love-dalliance (*Lalitā*, i.e. *Vilāsa*) in the night (*Śyāmā*, i.e. night). The word *Śyāmā* has, according to *Viśvaṇṣa* Dictionary, several other meanings, such as, an unborn woman, Soma-creeper, a small bird, night, dark, a medicinal plant bearing fragrant seed or long pepper, *trivṛta*, *priyangu*, *guṇḍra*, etc. But here in this context the word *Śyāmā* should mean night, i.e. *Niśā*. Fourthly, as Rādhā is most beloved of Śrī Kṛṣṇa so also *Viśākhā* (also called *Rādhā*), the sixteenth of the twenty-seven lunar asterisks, is nearest to the Full Moon of the Spring Season, and comes under its influence. Here the comparison is between Lord Śrī Kṛṣṇa and the Full Moon of the Spring, and between Śrī Rādhā and the star *Viśākhā*, otherwise called *Rādhā*. As Śrī Kṛṣṇa is under the influence of Śrī Rādhā, knowing fully well of Her *Prema*, so also the Full Moon of the Vernal Season is under the influence of the *Viśākhā* (*Rādhā*) star because of its superior influence during this Season.

The stars vanish before the scorching rays of the sun, but add to the beauty of the lunar disc because the pleasure of love-dalliance is enjoyable in moonlit night and not in the heat of the sun; and again, the sun has no such attractive beauty as the moon has. It is thus the Vernal Full Moon that has been compared with Lord Śrī Kṛṣṇa, and not with any other solar objects. The attraction and the beauty of Lord Śrī Kṛṣṇa excels all other entities.

Śrī Jīva Gosvāmī says that Śrī Rūpa Gosvāmī's *Bhakti-rasāmṛta-sindhuḥ* abounds in varied and endless metaphors, rhetoric, prosody, theories, inferences, deductions, decisions, waves of *Rasas*, i.e. shades of transcendental sentiments, etc., most of which have been explicitly delineated by the Author himself. But he, as the Commentator, will make clear and understandable those portions only which are incomprehensible (*durgama*), and therefore his Commentary is called *Durgama-saṅgamanī Tīkā*. — 1 —

Sanskṛta Text :

हृदि यस्य प्रेरणया प्रवर्तितोऽहम् बराकरूपोऽपि ।
तस्य हरेः पदकमलं, वन्दे चैतन्यदेवस्य ॥२॥

TRANSLITERATION :

Hṛdī Yasya Preraṇayā Pravartito'ham Varākarūpo'pi
Tasya Hareḥ Padakamalaṁ Vande Caitanyadevasya. — 2 —

TRANSLATION : I offer my obeisances to the lotus-like beautiful feet of the Supreme Lord Hari, Who is Śrī Caitanyadeva, inspired by Whom in my heart I am induced to write this Book even though I myself am most unworthy to undertake the great task. — 2 —

COMMENTARY : After invoking and glorifying the Supreme Lord Śrī Kṛṣṇa, Śrī Rūpa Gosvāmī now bows before Śrī Kṛṣṇa-caitanyadeva, Who is identical with the Godhead Śrī Kṛṣṇa, at Whose Feet he had taken complete shelter, and Who by promulgating his own Bhakti or devotional services to the Supreme Being made His Divine Descent in this world to save the fallen souls of the *Kali Yuga*—the Age of Vices. Śrī Rūpa Gosvāmī expresses his humbleness of heart when he says: Unworthy though I am to venture to write on the most difficult and incomprehensible subject of *Bhakti-rasa*, Śrī Kṛṣṇa-caitanyadeva has been graciously pleased to inspire my heart to take up this insurmountable task. I therefore prostrate myself before His Feet.

The word '*Varāka*' means small or humble, being an expression of humbleness of the heart of a great and genuine devotee like Śrī Rūpa Gosvāmī. But the word also means—one who is able to express most perfectly the supremest subject by employing the Science of words and grammar. Thus the word '*Varāka*' can be explained in both the senses of most insignificant and most capable. Śrī Rūpa intends to say that though this rhetorical book *Bhakti-rasāmṛta-sindhuḥ* has been written by him, it was possible only because he was inspired by Śrī Kṛṣṇa-caitanyadeva to undertake the work.

The use of the compound word '*Varāka-rūpa*' further signifies, according to *Viśva-Koṣa*, humbleness as an embellishment of one's character—one whose very nature is humbleness! The suffix—"Rūpa" is used in the sense of resemblance. Thus, '*Varāka-rūpa*' means—one who appears to be indigent. On the other hand, if '*Varāka*' is taken in the sense of one who is most competent to describe the supreme subject-matter through a rhetorical composition, then Śrī Rūpa Gosvāmī as the writer (*Varāka-Rūpa*), may also be said indirectly to introduce himself! When Śrī Rūpa Gosvāmī calls himself *Varāka*, i.e. most insignificant, he confesses that no credit could be given to him for writing on the subject of *Bhakti-rasa*, which was difficult even for Brahmā, Śiva and other gods! But the possibility must be ascribed to the inspiration that had been infused in his heart by the

Supreme Lord Himself. Thus is expressed here the modesty of the poet and the glories of Bhagavān, the Godhead.

In his commentary Śrī Mukundadāsa Gosvāmī establishes the identity of Śrī Kṛṣṇa-caitanyadeva with the Supreme Lord Śrī Kṛṣṇa by quoting copiously from the different Scriptures. (The translator quotes these texts in his "Preface".)

Śrī Mukundadāsa Gosvāmī raises a pertinent question: Why should Śrī Rūpa Gosvāmī again make his obeisances to Śrī Kṛṣṇa-caitanyadeva when he had already invoked the glories of the Supreme Lord Śrī Kṛṣṇa in his first Śloka? In reply he points out that Śrī Kṛṣṇa, Who is the Most Beloved of Śrī Rādhā, is now manifest as Śrī Kṛṣṇa-caitanyadeva.

The present Book *Bhakti-rasāmṛta-sindhuḥ* deals with the subject-matter of *Prema* starting from its lowest ladder of *Śraddhā*. (I) *Śraddhā* to (IV) *Anartha-nivṛtti* are steps of spiritual *sādhana* (practices) from utter bondage to the soul's freedom from the clutches of the threefold deviating influences.

The most supreme conception of *Prema* as *Mādana-Mahābhāva* is possible in Śrī Rādhā alone. This is the supreme climax of Divine *Prema*. Commentator Śrī Mukundadāsa says in his commentary that as Śrī Kṛṣṇa Himself could not relish the super-excellence of Śrī Rādhā's *Mahābhāva Prema* for Him, He entered into the *Mahābhāva* of Śrī Rādhā in the Form of Śrī Kṛṣṇa-caitanyadeva in order to relish this supreme *Prema*. It is, therefore, quite in order that Śrī Rūpa Gosvāmī should make his obeisances to Śrī Kṛṣṇa-caitanyadeva even after glorifying Śrī Kṛṣṇa in the first Śloka of *Bhakti-rasāmṛta-sindhuḥ*. — 2 —

Sanskṛta Text :

विश्राममंदिरतया तस्य सनातनतनोर्मदीशस्य ।
भक्तिरसामृतसिन्धुर्भवतु सदायं प्रमोदाय ॥३॥

TRANSLITERATION :

*Viśrāma-Mandiratayā, Tasya Sanātana-Tanormadīśasya
Bhaktirasāmṛtasindhurbhavatu Sadāyam Promodāya. — 3 —*

TRANSLATION: May this Ocean of the Nectar of *Bhakti-rasa* (*Bhakti-rasāmṛta-sindhuḥ*) be the pleasure-bed of rest of my Supreme Lord Śrī Kṛṣṇa (i.e. Śrī Nārāyaṇa), Who possesses an All-animate Eternal Body, and may it give Him constant pleasures. — 3 —

Or

May this *Bhakti-rasāmṛta-sindhuḥ* be the temple of rest for the supreme satisfaction of my Spiritual Master who is known as Śrī Sanātana Gosvāmī. — 3 —

COMMENTARY: In this śloka Śrī Rūpa Gosvāmī explains the purpose of his writing this classical Work. He does not think in terms of acceptance or rejection of the worth of his Book by anybody of this world. The author's one and only object is that the Supreme Lord Śrī Kṛṣṇa as well as his Spiritual Master (Guru) Śrī Sanātana Gosvāmī may taste the ambrosia of the transcendental pleasures by drinking its contents. The author's highest satisfaction lies in the satisfaction of the Lord alone.

In this sloka Śrī Rūpa Gosvāmī describes his Book as an Ocean of nectar, and as the tradition goes, at the time of total dissolution of the universe the Supreme Lord Śrī Nārāyaṇa (the Lord Who accepts water as His bed), Who possesses an eternal, i.e. *Sanātana* Body of His Own, makes the Ocean His bed for rest, so also Śrī Rūpa prays that his Book *Bhakti-rasāmṛta-sindhuḥ* which is like an Ocean of *Bhakti-rasa*, may be a soft and comfortable bed of rest of highest pleasures to the Eternal (*Sanātana*) Lord Śrī Kṛṣṇa. The contention is that the subject-matter of this Book, which is *Bhakti-rasa*, will give immense pleasure to the Supreme Divinity. Punning on the word "*Sanātana*", Śrī Rūpa also prays that this Book dealing with the highest conception of Bhakti may as well superbly please his own Spiritual Master Śrī Sanātana Gosvāmī, who is well-known for his great qualities of Knowledge (*Jñāna*), renunciation (*Virāga*) and *Bhakti* (soul's loving services to God for His pleasures). — 3 —

Sanskṛta Text:

भक्तिरसामृतसिन्धौ चरतः परिभूतकालजालभियः ।

भक्तमकरानशीलित मुक्तिनदीकान्नमसामि ॥४॥

TRANSLITERATION :

Bhaktirasāmṛtasindhau Carataḥ Paribhūta-Kāla-jālabhiyaḥ
Bhakta-Makarānaśīlita Mukti-Nadīkānnamasāmi. — 4 —

TRANSLATION: I respectfully bow to those superior devotees, who have overcome the cobwebs of Time, which is the cause of births and deaths, and who like the *Makara* (the mythical sea-animal) freely swim in the Ocean of the Nectar of *Bhakti-rasa* (*Bhakti-rasāmṛta-sindhuḥ*) after discarding all the rivers of *Mukti* that ultimately merge and disappear in the Ocean of Bhakti. — 4 —

COMMENTARY: Śrī Rūpa Gosvāmī first makes his obeisances at the Feet of the Supreme Lord Śrī Kṛṣṇa and Śrī Kṛṣṇa-caitanyadeva, his Spiritual Master Śrī Sanātana Gosvāmī, and now bows before the genuine devotees of Śrī Kṛṣṇa. In this śloka, Śrī Rūpa compares a genuine devotee with a *Makara*, the King of fishes; *Bhakti-rasa* with an Ocean of Nectar;

the different forms of *Mukti* with various rivers that lose themselves in the ocean and in which they flow and thereby find their final rest therein. Śrī Rūpa invites genuine devotees to swim in the Ocean of Nectar of *Bhakti-rasa* (*Bhakti-rasāmṛta-sindhuḥ*) by discarding the rivers of *Mukti*, which ultimately find their rest in the Ocean of Bhakti only, like a *Makara* that will always discard all rivers and will only live in the ocean, for all rivers end in the ocean. Śrī Rūpa further says that genuine devotees have cut asunder cobwebs of Time, and have mastered births and deaths. In the comparison of a devotee with a *Makara*, Śrī Rūpa Gosvāmī has three common grounds before his mind—firstly, *Bhaktirasa* is an Ocean of Nectar in which a genuine devotee will swim and which he will taste and drink as a *Makara* swims and lives in the ocean only; secondly, as a *Makara* being the King amongst fishes, discards all rivers that fall into the ocean, so also a genuine and superior devotee of Śrī Kṛṣṇa discards all the five forms of *Mukti* even when they merge in Bhakti; thirdly, as a *Makara* cannot be caught in the net of a fisherman as it lives in the deep ocean, so also a genuine devotee of Śrī Kṛṣṇa cannot be bound by the cobwebs of Time and hence has no fear of births and deaths. Śrī Rūpa bows down before such a devotee.

Śrī Jīva Gosvāmī in his commentary on this sloka says that a devotee has overcome all miseries of births and deaths which are the cobwebs of Time. Time cannot throw its net of births and deaths to catch a devotee as a fisherman cannot throw his net in the deep waters of the ocean to catch a *Makara*, so both are free from such fear of death. Further, though there are nice currents of water in rivers, a *Makara* does not care to swim or live in them—it does not want a river for its stay, so also a genuine and superior devotee of Śrī Kṛṣṇa discards, even if offered, all the five forms of *Mukti* or emancipation from mundane bondage, viz. (1) *Sālokya-Mukti*, i.e. liberation as a co-dweller of the Realm of God, (2) *Sārṣṭi-Mukti*, i.e. liberation in the sense of possessing special powers or majesty similar to those of God, (3) *Sāmīpya-Mukti*, i.e. liberation in the sense of living in the presence of God, (4) *Sārūpya-Mukti*, i.e. liberation in possessing the form of God, and (5) *Sāyujya-Mukti* or liberation as being merged in God. A devotee in short wants nothing else but the service of the Lord for His pleasures only.¹⁷

Again, Śrī Jīva quotes from the *Bhāgavatam* where Śrī Nārāyaṇa speaks to Śrī Durvāsā Ṛṣi: "When My devotees who are fully engaged in My service do not desire even the four forms of *Mukti*, viz. *Sālokya-Sārṣṭi-Sāmīpya-Sārūpya*, which are attainable by serving Me, why speak of their

¹⁷ *Bhāgavatam*, Canto III, Chap. 29, śloka 13, where Śrī Kapiladeva speaks to Devahūti.

asking for passing perishable objects of the mundane world?"¹⁸ Indeed, even though devotees whose Bhakti is tinged by Karma and Jñāna, may attain to the first four forms of *Mukti* by serving the Lord, yet a superior devotee of unalloyed devotion without any tinge of Karma and Jñāna, will decline these four forms of *Mukti* even if offered to them. But *Sāyujya-Mukti* or merging into God Himself is completely discarded by devotees, being considered incompatible with Bhakti in any form, alloyed or unalloyed. The highest and superior devotees of Śrī Kṛṣṇa, who practise pure and unalloyed Bhakti, do not, therefore, even know of any sufferings from births and deaths, as they are constantly engaged in the services of the Lord and are ever engaged in tasting the sweetness of Kṛṣṇa-Prema. To such devotees does Śrī Rūpa bow his head in reverence. — 4 —

Sanskṛta Text :

मीमांसकवडवाग्नेः कठिनामपि कुण्ठयन्नसौ जिह्वाम् ।
स्फुरन्तु सनातन ! सुचिरं तव भक्तिरसामृताम्बोधिः ॥५॥

TRANSLITERATION :

*Mīmāṃsakavaḍavāgneḥ Kaṭhināmaṇi Kuṇṭhayannasau Jihvām
Sphurantu Sanātana! Suciraṁ Tava Bhakti-Rasāṃṛtām-
bhodhiḥ. — 5 —*

TRANSLATION : Oh Sanātana! (Śrī Kṛṣṇa! or Śrī Sanātana!) may this Thy *Bhakti-rasāṃṛta-sindhuḥ* glow or be manifest in all its brightness and lustre in my heart for all time by extinguishing the flame-like tongue of the *Mīmāṃsakas*. — 5 —

COMMENTARY: Here the author invokes the blessings of both Śrī Kṛṣṇa the Lord and Śrī Sanātana Gosvāmī the Guru for completely refuting the possible counter-arguments of the two sections of the *Mīmāṃsā* Philosophy (*Mīmāṃsakas*) so that they might be given a smashing defeat. The *Mīmāṃsakas* are divided into two groups according to the *Pūrva-Mīmāṃsā* and *Uttara-Mīmāṃsā*. The *Pūrva-Mīmāṃsā* deals with the ritualistic aspects of the Vedas, while the *Uttara-Mīmāṃsā*, otherwise known as "*Vedānta-sūtras*," the aphorisms of the Vedas, deals with some aspects of Knowledge of Impersonal Brahman. The *Pūrva-Mīmāṃsā* and *Uttara-Mīmāṃsā* are also known as *Karma-Mīmāṃsā* and *Jñāna-Mīmāṃsā* respectively. Śrī Rūpa contends that in case these two Schools of Philosophers or *Mīmāṃsakas* belonging to Vedic ritualism and undifferentiated knowledge—that is, with fruit-earning Karma and impersonal pure

¹⁸ Ibid., Canto IX, Chap. 4, Śloka 67.

experience of Jñāna, should raise any burning arguments against the contents of *Bhakti-rasāmṛta-sindhuḥ*, like the seven-tongued submarine fires in an ocean, the very sweetness, i.e. the evidential value and validity of the Ocean of the Nectar of *Bhakti-rasa* (*Bhakti-rasāmṛta-sindhuḥ*) will be able to refute and silence them completely. *Bhakti-rasa* will certainly be able with ease to pull out the rind of fruit-bearing Karma of the *Karma-Mīmāṃsakas* and throw out as useless the seed of dry wisdom of the Impersonalists or *Jñāna-Mīmāṃsakas*, as the natural coolness of the ocean easily extinguishes the seven tongues of the submarine fires in its bosom. Rather, there is always a submarine-fire in an ocean, while in the case of *Bhakti-rasāmṛta-sindhuḥ*—the Ocean which brim with the nectar of *Bhakti-rasa*, there may or may not be the submarine-fires, like *Mīmāṃsakas*, and hence the difficulties in this case are fewer. Again, the ocean-fires have seven tongues, as the tradition goes, which is hard for the coolness of the ocean-water to extinguish, while in case of the Ocean of *Bhakti-rasa*, the flame of *Mīmāṃsakas* has only two tongues, i.e. the two groups of *Mīmāṃsakas*, and hence it is very easy to silence them by the soothing sweetness of the *Rasa* of the Ocean of Bhakti! So Śrī Rūpa holds that his problem is not so difficult, and that by the grace of the Lord and the Spiritual Master it will be very easy for him to establish the incomparable superiority of *Bhakti-rasa* over Vedic fruit-bearing Karma of the *Pūrva-Mīmāṃsā* and the dry wisdom of the Impersonalists of the *Uttara-Mīmāṃsā*. Hence he tells his Lord and Guru that this *Bhakti-rasāmṛta-sindhuḥ* belongs to Them for Their pleasures, and that by Their grace it may remain ever manifest in his heart. — 5 —

Sanskṛta Text :

भक्तिसस्य प्रस्तुतिरखिलजगन्मंगलप्रसंगस्य ।
अज्ञेनापि मयास्य क्रियते सुहृदां प्रमोदाय ॥६॥

TRANSLITERATION :

*Bhaktirasasya Prastutirakhilajaganmaṅgalaprasaṅgasya
Ajñenāpi Mayāsyā Kriyate Suhrdāṃ Pramodāya. — 6 —*

TRANSLATION: For the delight of the intimate friends this *Bhakti-rasa*, dealing with Śrī Kṛṣṇa, Who is the Personification of all-auspiciousness of all the worlds, is being prepared or written even by this incompetent (most competent) person. — 6 —

COMMENTARY: After praying for the blessings of the Lord and the Spiritual Master that this Book may completely refute the sophistries of the *Pūrva* and *Uttara-Mīmāṃsā*—i.e. of the Karmavādins and the Impersonal-

ists, Śrī Rūpa now humbly says that though he does not cherish any vanity that he can offer effective rejoinders to all forms of arguments of both favourable or antagonistic empiricists, he would certainly write on *Bhakti-rasa* for the delight of genuine devotees and intimate friends. The author knows that dry empiricists whose heart has not been watered by *Bhakti-rasa* cannot find delight in it; nor does he care for their acceptance or rejection. But he knows that friends will find limitless delight in *Bhakti-rasa* that deals with the All-auspiciousness of the Supreme Lord Śrī Kṛṣṇa in Whom rests the highest bliss for all the worlds. So ignoring the empiricists, Śrī Rūpa attempts to write the *Bhakti-rasāmṛta-sindhuḥ* for the genuine and benevolent friends who are free from ordinary limitations and prejudices and who are ardent followers of *Bhakti-rasa* and who will find immense delight in it. As before, the author expresses humbleness by saying that he is not worthy of the task without the grace of the Lord and the Master. The word “*ajña*” means ‘incompetent’; it also means ‘most wise’, i.e. Śrī Rūpa is the most competent person to write on this subject of *Bhakti-rasa*. Śrī Jīva says that Śrī Rūpa did not need writing this Book for any purpose of his own as he was deeply merged in *Bhakti-rasa*; but his eagerness to write on the subject was due to his desire, out of the kindness of his heart, to offer supreme delight to his friends, i.e. genuine and highest devotees. — 6 —

Sanskṛta Text :

एतस्य भगवद्भक्तिरसामृतपयोनिधेः ।
 चत्वारः खलु वक्ष्यन्ते भागाः पूर्वादयः क्रमात् ॥७॥
 तत्र पूर्वं विभागेऽस्मिन् भक्तिभेदनिरूपके ।
 अनुक्रमेण वक्तव्यं लहरीणं चतुष्टयम् ॥८॥
 आद्या सामान्य भक्ताख्या द्वितीया साधनान्विता ।
 भावाश्रिता तृतीया चतुर्थी प्रेम निरूपिका ॥९॥

TRANSLITERATION :

Etasya Bhagavadbhakti-Rasāmṛta-Payonidheḥ
Catvāraḥ Khalu Vakṣyaṇte Bhāgāḥ Pūrvādayaḥ Kramāt. — 7 —
Tatra Pūrve Vibhāge'smin Bhaktibhedanirūpake
Anukrameṇa Vaktavyaṁ Laharīṇaṁ Catuṣṭayam. — 8 —
Ādyā Sāmānya-Bhaktyāḍhyā Dvītiyā Sāadhanānvitā
Bhāvāśritā Tṛtīyā Caturyā Prema-Nirūpikā. — 9 —

TRANSLATION: Four Divisions of this *Bhakti-rasāmṛta-sindhuḥ* in relation to the Supreme Lord will now be described in the order of EAST, SOUTH, WEST and NORTH, (7) and the different determinate aspects

of Bhakti will be expounded in the FOUR WAVES of the EAST DIVISION. (8) In the FIRST WAVE, the generic character of Bhakti; in the SECOND WAVE, Bhakti attained by *sādhana* or spiritual practices according to scriptural injunctions, i.e. SĀDHANA-BHAKTI; in the THIRD WAVE, Bhakti based on *Bhāva*, i.e. BHĀVA-BHAKTI; and in the FOURTH WAVE, PREMA-BHAKTI will be established. — 9 —

Sanskṛta Text :

तत्रादौ सुष्ठु वैशिष्ट्यमस्याः कथयितुं स्फुटम् ।

लक्षणं क्रियते भक्तेरुत्तमायाः सतां मतम् ॥१०॥

TRANSLITERATION :

Tatrādaṁ Suṣṭhu Vaiśiṣṭyamasyāḥ Kathayitum Sphuṭam

Lakṣaṇam Kriyate Bhakteruttamāyāḥ Satāṁ Matam. — 10 —

TRANSLATION : In order to explain explicitly the obvious characteristics of Bhakti (i.e. Sādhana-Bhakti, Bhāva-Bhakti and Prema-Bhakti in the Second, Third and Fourth Waves of the East-Division respectively), the intrinsic nature (definition) of *Uttamā-Bhakti* (unalloyed Bhakti of the highest quality), as accepted by saints, is first stated in the First Wave. — 10 —

COMMENTARY : Śrī Rūpa Gosvāmī here argues that before he can take up the distinctive and different characteristics of unalloyed Sādhana-Bhakti, Bhāva-Bhakti and Prema-Bhakti, it is essential first to define *Uttamā-Bhakti*, or unalloyed pure Bhakti, as distinguished from Bhakti tinged by Karma and Jñāna. Without a precise definition and accurate description of a subject, its different species or varieties cannot be ascertained. A definition of an object gives its distinctive character. For example, the dewlap defines an ox, as its dewlap distinguishes it from other animals. Hence an ox can be defined as an animal that possesses a dewlap. Dewlap thus distinguishes an ox from other animals. So Śrī Rūpa will now define *Uttamā-Bhakti*, i.e. pure Bhakti of the highest quality, as distinct from *Mixed-Bhakti*. Śrī Rūpa further states that the definition that he will be giving of *Uttamā-Bhakti* will not be anything from his personal imagination, but it will certainly be based on the authentic declarations of saints like Nārada and others. In the FIRST WAVE of the EAST-DIVISION of the *Ocean of the Nectar of Bhakti-rasa*, Śrī Rūpa will simply define *Uttamā-Bhakti*, but without going into details about its different varieties so that pure Bhakti may be differentiated from *Mixed-Bhakti*, such as is tinged by Karma and Jñāna, and also that the ground may be prepared for the appreciation of the special characteristics of Sādhana-Bhakti, Bhāva-Bhakti and Prema-Bhakti in

the following THREE WAVES of the EAST-DIVISION. Bhakti that is tinged by desires for worldly pleasures, wealth, heavenly enjoyments, etc. cannot be the highest and pure. As *Uttamā-Bhakti* is completely free from desires, a devotee practising unalloyed devotion or Bhakti is naturally superior to all others. So it is said in the *Bhāgavatam*: "One who possesses unmixed and desireless Bhakti in the Supreme Lord, all gods with all their attributes dwell in him; what quality can there be in a non-devotee of God who is carried in a mental-chariot as it were to the world's pleasure-gardens? That is, a non-devotee possesses no excellence whatsoever!"¹⁰ — 10 —

Definition of Uttamā Bhakti :

Sanskṛta Text:

अन्याभिलाषिताशून्यं ज्ञानकर्माद्यनावृतम् ।
आनुकूल्येन कृष्णानुशीलनं भक्तिरुत्तमा ॥११॥

TRANSLITERATION :

Anyābhilāṣitāśūnyaṁ Jñāna-Karmādyanāvṛtam
Ānukūlyena Kṛṣṇānuśīlanam Bhaktiruttamā. — 11 —

TRANSLATION: Actively serving Kṛṣṇa and all that is related to Kṛṣṇa with real liking and relish and in a way that is agreeable or pleasing also to Kṛṣṇ, and serving Kṛṣṇa in the above manner without any desires of the usual extraneous motives other than the desire for Bhakti itself, and without any adulteration by the ways of Karma (as expounded in the *Pūrvā-Mīmāṃsā*) or the way of Knowledge or Jñāna (as expounded in *Uttara-Mīmāṃsā*) and the way of Yogic realisation (as expounded in Patañjali's Yoga-Philosophy) is pure, unadulterated *Uttamā-Bhakti*, i.e. Bhakti of the highest quality. — 11 —

COMMENTARY: After the preliminary obeisances to God, Guru and genuine devotees, and after further mentioning how he would discuss the subject of *Bhakti-rasa* in FOUR DIVISIONS, Śrī Rūpa Gosvāmī now takes up the central theme of this Book, i.e. *Uttamā-Bhakti*.

In defining Bhakti, Śrī Rūpa Gosvāmī mentions both the *Svarūpa-Lakṣaṇa*, i.e. direct and intrinsic character, and the *Taṭastha-Lakṣaṇa*, i.e. indirect and extrinsic character of the subject.

In defining the *Svarūpa-Lakṣaṇa* of Bhakti, Śrī Rūpa establishes three things, viz. (1) Kṛṣṇa, the Supreme Lord, (2) *Anuśīlanam* or culture, i.e. service of Kṛṣṇa and (3) *Ānukūlyena* or in a manner that will be agreeable to Kṛṣṇ's taste.

¹⁰ *Bhāgavatam*, Canto V, Chap. 18, Śloka 12.

In the indirect or extrinsic aspects of the definition, Śrī Rūpa mentions two things, viz. (a) non-existence of ordinary human motives for objects other than Bhakti (*anyābhilāṣitāsūnyam*), and (b) unconcealed by Jñāna-Karma-Yoga, etc. (*Jñāna-Karmādyanāvṛtam*).

The positive part of the definition establishes pure Bhakti, and the negative part of the definition brings out the distinctive super-excellence of Bhakti, i.e. *Uttamā-Bhakti*, as pure and unadulterated, and therefore autonomous and self-shining.

In the *Svarūpa-Lakṣaṇa*, the positive characteristics include—

(1) KṚṢṆA: The SUBJECT of Bhakti is the Supreme Godhead alone, and nothing else. No mundane entity can be the Subject of Bhakti. When Śrī Rūpa Gosvāmī mentions Kṛṣṇa as the Supreme Subject of Bhakti, he means the Lord in all His Aspects—as Kṛṣṇa in Braja, as Kṛṣṇa in Mathurā and Dwārakā, as Nārāyaṇa in Vaikuṇṭha, and as All Other Forms and Manifestations or Divine Descents of the Supreme Godhead. The different distinctive characteristics of These Forms of the Supreme Lord Kṛṣṇa will be discussed in detail hereafter, i.e. in Ślokas 220 to 224 in the First Wave of the North Division of the *Bhakti-rasāmṛta-sindhuḥ*. Anyway, Śrī Rupa Gosvāmī first establishes that the Supreme and the Highest Godhead Who is termed Kṛṣṇa, is the sole and only Subject of Bhakti.

ANUŚĪLANAM: The most important thing in the conception of Bhakti is the active culture, i.e. service of Kṛṣṇa and all that is related to Kṛṣṇa. The true meaning of *anuśīlanam* must be understood from its root-verb. The meaning of a verb is derived from its root. Here also the root-meaning of *anuśīlanam* must be ascertained and accepted. Every verb derives its meaning from its root, which may be both positive and negative. The positive aspect can be physical, verbal and mental. Verbs predicate action, that is to say, action is implied in every verb. So *anuśīlanam* will mean active endeavours by body, words and deeds. Actions other than the positive will be negative, such as endeavours not to commit offences to the Name of God while chanting, or offences in services in Temples, etc. This negative *anuśīlanam* in relation to Kṛṣṇa-Nāma (chanting of the Name of Kṛṣṇa), and Kṛṣṇa-Sevā (worship in temples etc.) can also be physical, verbal and mental.

Now a question may be raised: Do all verbs in their root-meaning imply action, such as roots 'sthā' and 'bhū'? Even here the doubt may be removed. The root 'sthā' means 'to exist', which does not, of course, explicitly indicate any action; but certainly implies that it 'removes non-existence'; so also though 'bhū' means 'to be', it also eliminates 'not to be'. So every root-meaning of a verb does indicate action. So ANUŚĪLANAM

of Kṛṣṇa definitely means endeavours for the culture of Kṛṣṇa and all that is related to Kṛṣṇa.

Besides the positive and negative aspects—physical, verbal and mental—in respect of the active cultural endeavours about Kṛṣṇa, there can also be emotional activities arising out of the *Sthāyī-bhāva-rati* (attachment of a permanent relationship) and rising through *Prema* to *Mahā-Bhāva* (Please see Introduction). Thus *Kṛṣṇa-anuśīlanam* means all forms of active culture about Kṛṣṇa and in relation to Kṛṣṇa. If, in this sense, *Śraddhā* or faith in Scriptures, submission to the Spiritual Master or Guru, association with genuine saints or devotees of Kṛṣṇa, services of the Associates of Kṛṣṇa, as well as all other forms of spiritual practices that will liberate an individual from mundane bondage till *Niṣṭhā*, *Ruci*, *Āsakti*, *Bhāva* and *Prema* (Please see Introduction) are attained, be included in the meaning of *anuśīlanam*, i.e. endeavours in relation to Kṛṣṇa, the definition cannot be said to be too wide, as all these endeavours relate to Kṛṣṇa.

KṚṢṆA-ANUŚĪLANAM can be possible only by the Grace of Kṛṣṇa and His devotees. This active culture about Kṛṣṇa (*anuśīlanam*) is inherent in the Intrinsic Potency or *Svarūpa-Śakti* of the Supreme Lord Himself. Hence this *anuśīlanam* is supra-mundane (*aprākṛta*). In other words, it is a function that descends from the Realm of the Supreme Lord to earth, as it were, when it functions in the pure soul or finite *Jīva-ātmā*. It is infused in the limited faculty of the finite self by the Lord's *Svarūpa-Śakti* (The Intrinsic Potency of God) out of Her innate Faculty, whereby the limited faculty of the *Jīva-ātmā* or finite self functions fully and wholly in reciprocity to the Lord. Thus inflamed, as it were, by the *Svarūpa-Śakti* the *aprākṛta* or supramundane endeavours of the soul's faculties can become manifest in the faculties of the body and the mental quantum of the individual. For example, a fettered person has the nature of fondling a dear one in this world; but the intrinsic nature of fondness of the *Svarūpa-Śakti* or the Intrinsic Potency of Śrī Kṛṣṇa can manifest itself in the mundane fondness of the individual and be identified with it. This has been further developed in the second Śloka of the THIRD WAVE in the EAST DIVISION of *Bhakti-rasāmṛta-sindhuḥ*.

ĀNUKŪLYENA: Mere active culture or endeavours in relation to Kṛṣṇa and all that is related to Kṛṣṇa by itself cannot be said to be Bhakti, because these endeavours can be both agreeable as well as unpalatable and even positively inimical or hostile. If the *anuśīlanam* be hostile or antagonistic, it cannot be Bhakti. Hence, Śrī Rūpa Gosvāmī here qualifies *anuśīlanam* by *ānukūlyena*, i.e. endeavours in relation to Kṛṣṇa must be agreeable to the taste of Kṛṣṇa. Such endeavours alone can define the

intrinsic character of Bhakti. *Ānukūlya* here means congenial to the taste of Kṛṣṇa, that is to say, if the endeavours or *anuśīlanam* about Kṛṣṇa be agreeable to Kṛṣṇa's innate propensities of tastes, it will be said to be *anukūla anuśīlanam*. Such endeavours must necessarily be delight-giving to Kṛṣṇa. Śrī Rūpa Gosvāmī has used the word *ānukūlyena* as an adjective (*Viśeṣaṇam*) of *anuśīlanam* in the instrumental case, and not in *Upalakṣaṇa*. There are two different forms of the use of the Instrumental Case in Sanskr̥ta Grammar, viz. as an adjective (*Viśeṣaṇa*) and as conveying an implied sense (*Upalakṣaṇa*). When an adjective is used in the Instrumental Case, it remains inseparable from the qualifying noun. Hence when *ānukūlyena* has been used here as an adjective in the Instrumental Case, it follows that *anuśīlanam* in Bhakti cannot be separated from *anukūlatā* or agreeableness. For example, when the King asks someone to call the sentry, it means that the sentry is asked to come properly dressed with his weapons. So also *Kṛṣṇa-anuśīlanam* must be accompanied by *anukūlatā* or agreeableness. But the meaning must not be carried too far in the sense that when the King orders the sentries to be fed, he means that weapons should also be fed, but that the sentries will keep aside the weapons and then eat. In the same manner, *anukūlatā* or agreeableness or delight of Kṛṣṇa cannot be excluded from the *anuśīlanam* or endeavours in relation to Kṛṣṇa. The contention is that both *anuśīlanam* and *anukūlatā*—endeavours about Kṛṣṇa and delight of Kṛṣṇa—are inseparable, just as when the King goes, it means that the King goes accompanied by his retinues. A question may be raised: If agreeableness or *anukūlatā* characterises Bhakti, what is the need of *Anuśīlanam* or active culture? The reason is that as all verbs in their root-meanings signify action (followed by Kṛ. root), it is for the purpose of giving an explicit meaning to the expression *ānukūlyena* that *anuśīlanam* has been used, which is not redundant. Again, a further question may be raised: Why 'anu' has been prefixed to 'śīlanam', and why not 'śīlanam' only? The reason is that once agreeableness is aroused (*anukūlatā*) in the heart of Kṛṣṇa, then there can be no cessation of the same. Hence the prefix 'anu' is appropriately used, as it signifies continuity of the endeavours in relation to Kṛṣṇa.

Now, if the definition of Bhakti be such that it should connote only the agreeable or delight-giving endeavours in relation to the taste of Kṛṣṇa and all that is related to Kṛṣṇa, i.e. if *anukūlatā* or agreeableness to the taste of Kṛṣṇa or delight of the Subject be the criterion of Bhakti, independent of the favourable or antagonistic attitude of the devotee, then the definition will be either too-wide or too-narrow. Mere delight on the part of Kṛṣṇa, the Subject, alone cannot be a precise definition of Bhakti unless it simultaneously excludes hostile endeavours on the part of the

devotee (Object) inspired by hostility or antagonism. If the delight of Kṛṣṇa be the only criterion of Bhakti, i.e. *anukūla anuśīlanam* only, the definition will be too-wide. Again, if non-hostility on the part of the devotee be the only criterion of Bhakti independent of the delight or otherwise of Kṛṣṇa, the definition will be too narrow. Commentator Śrī Viśvanātha gives two examples. When the demons like Kāṁsa, Jarāsaṁdha, Śiśupāla, Daṁṭavakra and eighteen other demons challenged Śrī Kṛṣṇa into mortal combats with terrible feelings of enmity against Him, the Lord immensely enjoyed the fight and had a taste of *Vīra-rasa* i.e. heroism.²⁰ Here was *Anukūla anuśīlanam* or endeavours by the demons which immensely delighted the Lord; but the demons who fought Kṛṣṇa were actuated by feelings of hostility towards the Lord, which cannot be Bhakti. In this case, the definition of Bhakti as mere delight-giving endeavours becomes too-wide (*alivyāpti*). On the other hand, when Śrī Yaśodā (the Personification of *Vātsalya-rati* or parental relation with the Godhead) put Śrī Kṛṣṇa down on the ground from her affectionate lap and went running to the nearby oven to take down the overflowing hot milk, lest it be burnt and become useless for Kṛṣṇa, for Whose drink it was being boiled, the action of Śrī Yaśodā did not delight Kṛṣṇa and He began to weep and expressed seeming anger,²¹ though the endeavour of Śrī Yaśodā was full of affection for the Divine Child, the definition of *anukūla-anuśīlanam* becomes too-narrow (*avyāpti*). Therefore, *anukūlatā* or agreeableness on the part of the Subject (the Lord) implies also non-hostility on the part of the Object (devotee).

Now there appears to be some difference of opinion amongst the commentators regarding the exact significance of the word "*Ānukulyena*". Śrī Jīva Gosvāmī interprets *Anukūlatā* in a comprehensive sense to include both its negative and positive aspects, viz. the absence of an attitude of hostility towards Kṛṣṇa and the presence of delight in Kṛṣṇa. Or in other words, those behaviours alone can be regarded as *anukūla* i.e. favourable which are both marked by a non-hostile attitude towards Kṛṣṇa as also conducive to the actual delight of Kṛṣṇa. The contention of the Commentator is that in a case of Bhakti there must be reciprocity of feelings between Lord Kṛṣṇa and the devotee. The devotional activities must be undertaken from an attitude of friendliness, i.e. non-hostility and at the same time these must arouse reciprocal feelings in the Lord Kṛṣṇa.

Śrī Viśvanātha Cakravartī, however, points out that if *Anukūla Anuśīlanam* means such culture as is conducive only to the pleasure of Śrī Kṛṣṇa, then the definition is both too wide and too narrow. It is too

²⁰ *Bhāgavatam*, Canto I, Chap. 13, Śloka 26.

²¹ *Ibid.*, Canto X, Chap. 9, Śloka 6.

wide, since it will lead to the recognition of the war-like hostile activities of Kāṁsa, Śiṣupāla, Daṇṭavakra and others which caused delight in Kṛṣṇa, as a genuine case of Bhakti. And it will be too narrow, since it will exclude the efforts of Yaśodā to take down the pot of milk from the fire by leaving Kṛṣṇa alone even at the cost of the Latter's discomfort, from the category of genuine Bhakti. Hence according to Śrī Viśvanātha, the meaning of *Anukūla Anuśīlanam* should be taken in the sense of absence of hostility on the part of the devotee. In such a case, the war-like activities of Kāṁsa and others cannot be regarded as Bhakti though they caused pleasure to Kṛṣṇa, since they are done from a hostile attitude. And the activities of Yaśodā will be regarded as a case of Bhakti even though they did not give rise to the pleasure of Kṛṣṇa, since they were marked by not only an absence of hostility towards Kṛṣṇa but by an intense feeling of parental affection for Kṛṣṇa.

Śrī Viśvanātha Cakravartī seems to have gone too far in neglecting the positive side altogether. His contention that the behaviour of a devotee needs must be marked by an attitude of non-hostility towards the Lord, and it is immaterial whether or not such behaviour conduces to the pleasure of the Lord at the same time, is wide of the mark. For Bhakti, if anything, is for the pleasure and delight of Śrī Kṛṣṇa, and it must always exclude such behaviours which cause definite displeasure to the Lord. As far as we can see, the whole difficulty has arisen out of the example of Yaśodā which he could not otherwise explain except from the point of view of Bhakti as marked by an attitude of non-hostility only. The difficulty may be cleared up, if we only consider the fact that in *Vātsalya Rasa* there is complete scope for apparent displeasure as is shown by such behaviour of Kṛṣṇa as weeping and remonstrating with His Mother Yaśodā. In fact such weeping or crying on the part of Kṛṣṇa as the Beloved Child did not mean that Kṛṣṇa was unhappy at heart; on the contrary He was extremely delighted though His overt behaviour was something very different. Besides, it may be pointed out that the illustration of Yaśodā, given by Śrī Cakravartī, was not quite appropriate in this case. For when we are discussing about Bhakti we must choose our illustration from the behaviour of a Sādhaka and not from that of a *Nitya-Līlā-Parikara*, i.e. an Eternal Associate of the Divine Sports of the Lord, as Śrī Yaśodā is. It will be the height of folly to imagine that in course of the Divine Sport either the Lord or His Associates did not fully enjoy the Sport, or any of them actually hurt, as it has been imagined here in the case of the Lord Himself. If, however, any instance be taken from Sādhaka, it will be easily realised that both the attitude of non-hostility on the part of the Sādhaka as also the delight of Kṛṣṇa are both involved in any case of genuine Bhakti.

Hence a correct definition of Bhakti, as given by Śrī Rūpa Gosvāmī in this Śloka, means that the endeavours or active culture regarding Kṛṣṇa and all that is related to Kṛṣṇa is not only agreeable (*anukūla*) to Kṛṣṇa, but is also completely free from hostility or the feeling of antagonism (*pratikūlatā*) on the part of the devotee. Therefore, *anukūla anuśīlanam* should not be one-sided, i.e. delight to Kṛṣṇa only, but it should also mean non-hostility on the part of those who are to cultivate the giving of delight to Kṛṣṇa. So, *anukūlatā* or agreeableness excludes *pratikūlatā* or feelings of antagonism and hostility. Mere absence of *pratikūlatā* or malicious hostility alone also cannot be Bhakti unless it causes delight to Kṛṣṇa. Thus the correct definition stands like this: Any active endeavour in relation to Kṛṣṇa that gives delight to Him and which is free from any malicious hostility, is Bhakti. This and so far is the *svarūpalakṣaṇa* or intrinsic and directly positive nature of Bhakti.

Now, in order to define *Uttamā-Bhakti* as distinct from alloyed Bhakti, Śrī Rūpa Gosvāmī explains the *taṭasthalakṣaṇa* or indirect and extrinsic character of Bhakti. *Uttamā-Bhakti* or unalloyed Bhakti of the highest quality has TWO EXTRINSIC ASPECTS, which distinguish it from ordinary Bhakti, viz. (1) *Anyābhilāṣitā-śūnyam*, and (2) *Jñāna-Karmādyanāvṛtam*.

ANYĀBHILĀṢITĀŚŪNYAM: This means complete freedom from any desire whatsoever other than the desire for Bhakti itself. How this can be cultured? Acting for the pleasures of Kṛṣṇa without the least tinge of any desire for any self-benefit in any form, i.e. practising Bhakti for no other purpose than the purpose of Bhakti itself, is called Bhakti that is 'absolutely void of any desire'. It means that Bhakti is both Means and End, i.e. Bhakti alone is the Means to the End of Bhakti, and nothing else. Compare here *Bhāgavatam*.²² Prabuddha tells King Nimi: "Oh King! genuine and pure devotees constantly remembering and mutually making others remember the All-sin-destroying Lord Hari gain *Prema-Bhakti* by practising *Sādhana-Bhakti* and their bodies become overwhelmed with horripilation." Thus *Uttamā-Bhakti* does not aspire after anything but the pleasures of the Lord. It is absolutely void of any desire excepting the desire for Bhakti alone.

The word used here is *anyābhilāṣitā* and not *anyābhilāṣa*. *Anyābhilāṣa* means "desires for other objects," while *anyābhilāṣitā* means "the habit of acting under extraneous desires—desires that have become semi-nature with the person concerned, i.e. one cannot do without such desires. So, *Uttamā-Bhakti* means not only 'absence of extraneous desires', but also complete absence of the very nature that acts from such extraneous desires. A pure

²² *Bhāgavatam*, Canto XI, Chap. 3, Śloka 31.

devotee's normal nature is not to desire anything. But if accidentally a devotee is heard to say at a critical moment like death: "Oh Lord! save this Thy humble devotee from the clutches of imminent death!", there is no harm in such a prayer, because it is not normal with him but only a temporary upset due to circumstances beyond his control. So this cannot be an argument against Bhakti, as there is no innate desire in the very nature of the devotee.

Now in order to explain the Uttamā-Bhakti or Bhakti of superior excellence, Śrī Rūpa Gosvāmī further states that when pure Bhakti, as already defined, is unobscured by Jñāna, Karma, etc., it becomes Uttamā-Bhakti. Śrī Rūpa does not exclude Jñāna and Karma as such from Bhakti, but holds that Jñāna, Karma, Yoga, etc. must not conceal the true nature of Bhakti. When Jñāna is decried, it refers either to empiric Knowledge or Knowledge of the Impersonal Brahman only, and not Knowledge of Śrī Kṛṣṇa. In Uttamā-Bhakti, knowledge or Jñāna of Śrī Kṛṣṇa is of course necessary—only empiric knowledge and knowledge of impersonalists like Śaṅkarites are discarded here. What Śrī Rūpa Gosvāmī means by "*Anāvṛta*", i.e. being not hid or obscured, is that *Brahma-Jñāna* should not hide the true nature of Bhakti. Karma here refers to both rituals that are unconditionally obligatory and those conditionally binding according to the injunctions of the *Smṛti-Śāstras*. Such Karma must not hide the true nature of pure Bhakti. Services in the temple, worship of the Deities of the Lord, etc. should not be discarded as being of the nature of Karma. What unalloyed Bhakti does not permit is fruit-giving Vedic or Smārta ritualistic Karma. Such fruit-bearing Karma as well as dry Jñāna or Knowledge do conceal the unalloyed nature of Uttamā-Bhakti. They are, however, not completely void of Bhakti as in the case of "desires for other things".

By the use of the word "*ādi*", Śrī Rūpa contends that not only *Smārta-Karma* and *Impersonal-Jñāna* should not be permitted to hide the nature of pure Bhakti, but also Vedic Sacrifices (*Yajña*), non-attachment (*Vairāgya*), *Aṣṭāṅga-Yoga* (i.e. restraint of passions, regulations and self-control, practice of different postures, control of breath, restraint of the senses from being directed to sense-objects, concentration of mind, meditation, practice of mystical trance), etc. also should not be allowed to conceal the true nature of pure Bhakti. Then the question is: How and when does Karma conceal Bhakti? The answer is that when a person thinks that if he does not perform the various rituals according to the injunctions of the *Karma-Mīmāṃsā*, *Dharma-Śāstras* and *Smṛti-Śāstras*, he or she will be doing harm to himself or herself. Hence if out of fear of such injunctions or excessive regard therefor one follows the path of Karma, it will blur the true nature of Bhakti; or, if one performs duly and

with proper regard all such rituals as are described in *Smṛti*, as a means to Bhakti, i.e. if the idea be that Bhakti cannot be attained without them, then also such Karma will be an obstacle to Bhakti—it will be merely like a patch of cloud overshadowing Bhakti, because Bhakti is not dependent on anything. But, on the other hand, if a genuine devotee shall perform the obsequial rites in honour of his deceased father as laid down in Vedic or Smārta ritualism, with no regard for them excepting the desire not to disturb the local social sentiments, such an action will not envelop or hide the true nature of Bhakti.

A further question may be raised: When Śrī Rūpa Gosvāmī defines Bhakti as active endeavour for the delight of Kṛṣṇa, why does he not say “Kṛṣṇa-Bhakti” instead of “Bhakti” only? The reply is that Bhakti has always been used in regard to the Supreme Lord Śrī Kṛṣṇa in all the Scriptures; hence by the use of the word “Bhakti”, Śrī Rūpa means Kṛṣṇa-Bhakti only. — 11 —

Having defined Uttamā-Bhakti, Śrī Rūpa Gosvāmī now cites supporting authorities:

Sanskṛta Text :

यथा श्रीनारदपंचरात्रे
सर्वोपाधिविनिर्मुक्तं तत्परत्वेन निर्मलम् ।
हृषीकेण हृषीकेशसेवनं भक्तिरुच्यते ॥१२॥

TRANSLITERATION: Yathā Śrī Nārada-Pañcarātre—

*Sarvopādhivinirmuktaṁ Tatparatvena Nirmalam
Hṛṣīkeṇa Hṛṣīkeśa-Sevanaṁ Bhaktirucyate. — 12 —*

TRANSLATION: So it is said in Śrī Nārada-Pañcarātra—

Completely freed from the defect of all *Upādhis* or adjuncts (i.e. free from all desires), to be devoted to God (i.e. serving God with agreeable endeavours for the delight of God), and being pure (free from the clouds of Jñāna-Karma-Yoga, etc.) to serve the Lord of all the senses with all one's senses is called *Bhakti*. — 12 —

COMMENTARY: In order to justify the correctness of his definition of Uttamā-Bhakti, Śrī Rūpa Gosvāmī now cites references from authentic Scriptures. In defining Bhakti, the *Nārada-Pañcarātra* says that the Supreme Lord, Who is the Subject of Bhakti, is the Lord of all senses—the word “*Hṛṣīka*” means ‘senses’ and “*Īśa*” means the ‘Lord’. The word *Hṛṣīkeśa* really means “Lord Śrī Kṛṣṇa”. To serve the Supreme Lord and all His Senses by the complete application of the reciprocal *cit* or

spiritual organs of the pure soul is called *Bhakti*. But this *Bhakti* must be free from all possible extraneous desires, must be subservient to the delight of the Lord, and must not be clouded by *Jñāna*, *Karma*, *Yoga*, etc. — 12 —

Further references:

Sanskṛta Text :

श्रीभागवतस्य तृतीयस्कन्धे च—
लक्षणं भक्तियोगस्य निर्गुणस्य ह्युदाहृतम् ।
अहैतुक्यव्यवहिता या भक्तिः पुरुषोत्तमे ॥१३॥

TRANSLITERATION: Śrī Bhāgavatasya Tṛtīyaskaṇḍhe ca—

Lakṣaṇam Bhakti-Yogasya Nirguṇasya Hyudāhṛtam
*Ahaitukyavyavahitā Yā Bhaktiḥ Puruṣottame.*²³ — 13 —

TRANSLATION: So also it is said in the Third Canto of the *Bhāgavatam*—

When Lord Kapiladeva (not the Founder of the *Sāṅkhya* System of Philosophy, but the Divine Descent or *Avatāra* of Viṣṇu, the Son of Devahūti and Kardama Ṛṣi) explained the 24 creative Principles of the *Sāṅkhya* Philosophy of Kapila the Philosopher, Śrī Devahūti prayed to the Lord Kapiladeva to tell her about the conception of Unalloyed *Bhakti* by which alone those 24 Principles could be truly understood. In reply to the query of His Mother Devahūti about the true nature of *Bhakti*, Lord Kapiladeva says:

It has been said that the definition of unalloyed (i.e. untouched by the three *guṇas* of *Māyā*) *Bhakti-Yoga* in the Supreme Lord is that it is uncaused and incapable of being frustrated by anything. — 13 —

Further—

Sanskṛta Text :

सालोक्य-सार्ष्टि-सामीप्य-सारूप्यैकत्वमप्युत ।
दीयमानं न गृह्णन्ति विना मतस्सेवनं जनाः ॥१४॥

TRANSLITERATION:

Sālokyā-Sārṣṭi-Sāmīpya-Sārūpyaikatvamapyuta
Diya mānaṁ Na Gṛhṇanti Vinā Matsevanam Janāḥ. — 14 —

TRANSLATION: Lord Kapiladeva further tells Mother Devahūti: My genuine devotees besides serving Me alone for My delight do not accept *Sālokyā-Mukti*, i.e. liberation in the sense of living together with

²³ *Bhāgavatam*, Canto III, Chap. 29, śloka 12.

Me in My Own Realm, *Sārṣṭi-Mukti*, i.e. liberation as possessing of majesties and powers equal to Mine, *Sāmīpya-Mukti*, i.e. *Mukti* as close proximity to Me, *Sārūpya-Mukti*, i.e. liberation as possession of beauty equal to My Beauty, nor *Ekatva* or *Sāyujya-Mukti*, i.e. liberation as identity with Me, even if I offer all these to them; what to speak of their asking for them? The contention is that a pure devotee never asks for any such salvation or anything else whatsoever. He finds his delight in serving Me alone for My delight.²⁴ — 14 —

COMMENTARY: In quoting this Śloka from the *Bhāgavatam*, which describes the character of a pure devotee, Śrī Rūpa Gosvāmī wants to establish the spontaneity and irresistibility of Uttamā-Bhakti, which are the signs of an unalloyed devotee as well. So, though this reference from the *Bhāgavatam* does not directly support the correctness of the definition of highest Bhakti, Śrī Rūpa shows that the character of a pure devotee is also the characteristic of pure Bhakti. The reference is not, therefore, out of place here.

The śloka on the fivefold *Mukti*, i.e. (1) *Sālokya*, (2) *Sārṣṭi*, (3) *Sāmīpya*, (4) *Sārūpya*, and (5) *Ekatva* or *Sāyujya*, has purposely been quoted to establish the super-excellence of Uttamā-Bhakti over *Mukti* or salvation, though in defining Bhakti, *Mukti* has nothing directly to do with it. The total rejection of all the forms of *Mukti* by an unalloyed devotee is an inherent characteristic of Uttamā-Bhakti itself. — 14 —

Still further reference from the *Bhāgavatam*—

Sanskṛta Text :

स एव भक्तियोगाख्य आत्यन्तिक उदाहृतः ।
येनातिव्रज्य त्रिगुणं मद्भावायोपपद्यते ॥१५॥

TRANSLITERATION :

Sa Eva Bhaktiyogākhyā Ātmanṭika Udāhṛtaḥ
Yenātibrajya Trigūṇaṁ Madbhāvayopapadyate. — 15 —

TRANSLATION: This is said to be the supreme conception of Bhakti by which one can cut asunder the bondage of the three-fold *Guṇas* (of *Māyā*) and be eligible to attain My *Prema* (says the Lord to His Mother *Devahūti*).²⁵ — 15 —

COMMENTARY: By citing this śloka in continuation of the previous one, Śrī Rūpa Gosvāmī wants to say that Uttamā-Bhakti far transcends the aspirations for the various forms of *Mukti* and even *Mokṣa*. What for

²⁴ *Bhāgavatam*, Canto III, Chap. 29, Śloka 13.

²⁵ *Bhāgavatam*, Canto III, Chap. 29, Śloka 14.

then a devotee takes recourse to Bhakti? Bhakti is itself the supreme End of Bhakti. The word “*ātyantika*” means “the end”. Does it then mean that “*Ekatva*” or “*Sāyujya-Mukti*”, i.e. identification or merging of the finite self with the Infinite Godhead, which is the “end” in the previous śloka, is the “End” of Bhakti? No. It means that Bhakti is much more than *Sāyujya*. So, in certain places in the Scriptures, the word “*Apavarga*” or “*Brahma-Nirvāṇa-Sukha*” has been used in the sense of “Bhakti” only. For example, in the Fifth Canto of the *Bhāgavatam*, in Chapter 19, Ślokas 19-20, it is stated by Śrī Śukadeva Gosvāmī to King Parikṣita: “Oh King! according to one’s *Sattva-Rajas-Tamas* Karma an individual is born in this *Bhāratavarṣa* (India) and attains heavenly, earthly and hellish ends respectively. And when an individual performs his or her duties according to one’s *Varṇa* and *Āśrama* as enunciated by the Scriptures, he or she attains *Apavarga*, i.e. *Mokṣa* (final emancipation of the soul, or salvation, or final beatitude). But, Oh King! *this Apavarga* is the uncaused, spontaneous Bhakti in the Paramātmā-Vāsudeva, Who is Immanent in everything and Indweller of all finite selves, Who is beyond expressions or any language or mundane words, Who is Non-dependent on any object, and Who is supremely Beautiful and Full of all-auspiciousness.” Hence, the word “*Apavarga*” here in the *Bhāgavatam* has been used in the sense of Bhakti as the supreme End or Value, which is attainable in the company of unalloyed or genuine devotees of God.

Again in the *Bhāgavatam*, Canto Seven, Chapter Seven, and Śloka 37, Prince Prahlaḍa uses the word “*Brahma-Nirvāṇa-Sukha*” in the sense of pure Bhakti while advising the children of the demons after King Hiraṇyakaśipu was killed by Lord Nṛsiṃhadeva. Prince Prahlaḍa says: “Boys! when the engrossed Jīvas engage their mind with one-pointedness in the Transcendent God and are freed from the wheels of the world, this very mental contact with the *Adhokṣaja* (Transcendent) gives them immense pleasure, which the wise call *Brahma-Nirvāṇa-Sukha*. So, friends! engage yourselves in the service of the Lord within your heart.” In other *Purāṇas* also this one-pointed Bhakti in Hari has been said to be *Mokṣa*. Though *Mokṣa* is generally used in the sense of the highest amongst the four values, or *Caturvargas*, viz. *Dharma*, *Artha*, *Kāma* and *Mokṣa*, yet this *Mokṣa* is insignificant as compared to Bhakti. Hence, Bhakti takes one beyond *Mokṣa* and offers *Prema*, which is the Highest End of Bhakti. — 15 —

Sanskṛa Text :

सालोक्येत्यादि-पद्यस्थभक्तोत्कर्षनिरूपणम् ।

भक्तेर्विशुद्धता-व्यक्त्यालक्षणे पर्यवस्यति ॥१६॥

TRANSLITERATION :

Sālokyetyādi-Padyasthabhaktotkarṣanirūpaṇam
Bhakterviśuddhatā-Vyaktyā-Lakṣaṇe Paryavasyati. — 16 —

TRANSLATION: The superiority of a genuine devotee, as shown in the previous Śloka, establishes the purity of Bhakti and it is involved in the very definition of Bhakti. — 16 —

COMMENTARY: The question is raised—why does the author bring in the delineation of a true devotee while expounding the nature of Bhakti? The Commentator Śrī Viśvanātha Cakravartī points out that describing a true devotee as not prompted even by the desire of liberation in any of the five forms is only explicating the definition of pure Bhakti as an attitude not actuated by extraneous desires, i.e. motives for any object other than Bhakti. In other words, Bhakti is a self-justifying, self-shining experience. It shines by its own light, and does not derive its spiritual value from consideration other than devotion itself. — 16 —

The Six Qualities of Uttamā-Bhakti:

Sanskṛta Text :

क्लेशघ्नी शुभदा मोक्षलघुताकृत् सुदुर्लभा ।
 सान्द्रानन्दविशेषात्मा श्रीकृष्णाकर्षिणी च सा ॥१७॥

TRANSLITERATION :

Kleśaghñī Śubhadā Mokṣalaghutākṛt Sudurlabhā
Sāndrānandaviśeṣātmā Śrīkṛṣṇākārṣiṇī Ca Sā. — 17 —

TRANSLATION: Bhakti is the destroyer of all afflictions and ills of life, is beneficent, is the devaluer of *Mokṣa* or liberation as a desirable end, is extremely difficult of attainment, is the essence of the cream of delight of a special kind, and is the attractor of Kṛṣṇa Who is Himself the Attractor of all that is. — 17 —

COMMENTARY: Śrī Viśvanātha points out that here Śrī Rūpa Gosvāmī states briefly the distinguishing qualities of Uttamā-Bhakti. Of these six distinguishing characteristics, the first two, viz. (1) destroyer of afflictions and ills, and (2) beneficence, belong to Bhakti as *Sādhana-Bhakti*; while the second two qualities, viz. (3) the devaluer of *Mokṣa* or liberation as a desirable end, and (4) extreme difficulty of attainment, are the distinguishing characteristics of *Bhavā-Bhakti*; and the last two qualities, viz. (5) the essence of the cream of delight of a special kind, and (6) the attractor of Śrī Kṛṣṇa, Who is the Attractor of all that is, are the distinguishing qualities of *Prema-Bhakti*. It is pointed out that this

division is not mutually exclusive. On the contrary, just as there is a hierarchical order amongst the five elements (*Pañcabhūtas*) in which each higher element includes the qualities of the lower elements besides its own distinctive quality, so also the *Bhāva-Bhakti* comprises both its own distinctive qualities and also the two qualities that distinguish *Sādhana-Bhakti*; and *Prema-Bhakti*, besides comprising its own two distinctive qualities, includes in itself also all the four qualities of *Bhāva-Bhakti*. — 17 —

Sanskṛta Text :

तत्रास्याः क्लेशघ्नत्वम् —

क्लेशास्तु पापं तद्वीजमविद्या चेति ते त्रिधा ॥१८॥

TRANSLITERATION: *Tatrāsyāḥ Kleśaghñatvam—*

Kleśāstu Pāpaṃ Tadvījamavidyā Ceti Te Tridhā. — 18 —

TRANSLATION: *Kleśa* or affliction and ills are of three different kinds, viz. (1) acts of sin, (2) seeds of sin, and (3) nescience (which is the root cause). — 18 —

Sanskṛta Text :

तत्र पापम् —

अप्रारब्धं भवेत् पापं प्रारब्धं चेति तद्विधा ॥१९॥

TRANSLITERATION: *Tatra Pāpaṃ—*

Aprārabdhaṃ Bhavet Pāpaṃ Prārabdhaṃ Ceti

Taddvidhā. — 19 —

TRANSLATION: Sin is of two kinds—sin which is not yet active in yielding its fruits (*aprārabdha*) and sin that has started to bear its fruits (*prārabdha*). — 19 —

Sanskṛta Text :

तत्र अप्रारब्धहरत्वम्, यथा एकादशे —

यथाग्निः सुसम्पृद्धार्चिः करोत्येधांसि भस्मसात् ।

तथा मद्विषया भक्तिरुद्धवैनांसि कृत्स्नशः ॥२०॥

TRANSLITERATION: *Tatra Aprārabdhaharatvam, Yathā Ekādaśe—*

Yathāgniḥ Susampṛddhārciḥ Karotyedhānsi Bhasmasāt

Tathā Madviṣayā Bhaktiruddhavainānsi Kṛtsnaśaḥ. — 20 —

TRANSLATION: Just as fire properly lighted consumes the wood used as fuel and reduces it into ashes, so even the rudiments of *Bhakti* in the

form of occasional chanting or hearing of My Name destroys, Oh Uddhava! all sins (all accumulated sins that have not yet started bearing fruits).” This is what Lord Kṛṣṇa tells Śrī Uddhava in the 11th Canto of the *Bhāgavatam*.²⁶ — 20 —

Sanskṛta Text:

प्रारब्धहरत्वम्, यथा तृतीये—

यन्नामधेयश्रवणानुकीर्तनात्-यत्प्रह्वणात् यत्स्मरणादपि क्वचित् ।

श्वादोऽपि सद्यः सवनाय कल्पते, कुतः पुनस्ते भगवन्नु दर्शनात् ॥२१॥

TRANSLITERATION: *Prārabdharatvam, Yathā Tṛtīye—*

Yannāmadheyaśravaṇānukīrtanād

Yatprahvaṇād Yatsmaraṇādapi Kvacit

Śvādo’pi Sadyaḥ Savanāya Kalpate

Kutaḥ Punaste Bhagavannu Darśanāt? — 21 —

TRANSLATION: In her prayer to Lord Kapiladeva, Devahūti says: “When even a *Caṇḍāla* (eater of dog’s flesh, born in such a lowly stratum of society owing to sins committed in previous births) becomes eligible for performing the *Soma-Yāga* (a Vedic Sacrifice which *Brāhmaṇa* only is entitled to perform) only by rare and occasional listening to and then singing the Name of God under the guidance of genuine saints, by prostrated obeisances to the Lord and by meditating upon Him, what then to speak of one who has an immediate vision of God?²⁷ — 21 —

COMMENTARY: Both orthodox systems and heterodox Buddhism and Jainism believe in the Law of Karma as an independent autonomous principle which ensures that every good deed or its opposite works out its full effect to the sweet or the bitter end without the intervention of the gods. Such deeds, good or bad, bear their deferred fruits in subsequent births either with a high respectable social status or in the lowest rung of the society as an untouchable *Caṇḍāla* that lives on dog’s flesh. It is the contention of the author that even when one is born so low as a *Caṇḍāla*, an occasional practice of the rudiments of Bhakti will undo the effects of his past misdeeds and raise him to the status of a *Brāhmaṇa* eligible for performing the ceremony of *Soma* and other Vedic Sacrifices. Here is a difference between the two Commentators Śrī Jīva Gosvāmī and Śrī Viśvanātha Cakravartī. According to Śrī Jīva Gosvāmī, though this

²⁶ *Bhāgavatam*, Canto XI, Chap. 14, Śloka 19.

²⁷ *Bhāgavatam*, Canto III, Chap. 33, Śloka 6.

rudimentary Bhakti in a born *Caṇḍāla* will remove the effects of his past misdeeds, yet he must wait for the next birth in a higher social status to qualify himself for the performance of the Vedic Sacrifices. Jīva Gosvāmī, it is obvious, is reluctant to disturb the social order and tries to conform, as far as possible, to the extant practices and ideas of the Hindu Society of his time. Viśvanātha Cakravartī, however, considers Jīva Gosvāmī's view to give away the whole case for the quality of the *Prārabdha-Pāpaharatva* that is claimed for Bhakti. Śrī Viśvanātha's view is that Bhakti, however slight, will at once remove all taints from the fallen human being and qualify him for the highest social duties of the Hindus.

This is rather a controversial problem. The question is between "eligibility" and "capability". A *Brāhmaṇa* born in a higher social order because of good deeds in previous births is eligible to perform Vedic rituals; while even a *Caṇḍāla* born in the lowest social order owing to his misdeeds in previous births, becomes fully capable of performing such Vedic *Soma-yāga* when his *prārabdha* is wiped out by singing and listening to the Name of the Lord in the stage of practices of Bhakti. But, as even a person born in a *Brāhmaṇa* family has to wait till his sacred-thread-ceremony before he can actually perform such Vedic rituals in spite of his eligibility as born in a *Brāhmaṇa* family owing to his good deeds in previous births, so also a devotee, born in a *Caṇḍāla* family, is cleansed of his sins committed in previous births by practising the rudiments of Bhakti and becomes eligible to perform such Vedic rites, but he does not do this as he is not interested in the fruits of Vedic Karma. On the other hand, if the meaning be construed as "becomes worthy of such respect", then the very purpose of *prārabdha-haratvaṃ* is lost in the case of a *Caṇḍāla*. The truth is that a *Caṇḍāla* remains no more a *Caṇḍāla* when he embraces the path of Bhakti—he becomes eligible to worship the Lord in the temple in *Arcana*, what to speak of Vedic Karma? — 21 —

TRANSLATOR'S NOTE: It may appear to a western reader that the conception of *Aprārabdha* as accumulated traces of an unending series of previous lives is a myth without any scientific foundation. But even Science now recognises not only a recapitulation of the History of the Race in the growth of every individual life, that is, recapitulation of phylogeny in ontogeny, but also modern Psychology of the unconscious, specially Psychology of the unconscious as expounded by Jung, recognises not merely an individual unconscious but also a racial unconscious in every individual personality. This racial unconscious along with the individual unconscious is only the *Aprārabdha* of the ancient Hindus, expressed in modern terms.

I quote here from the *Encyclopaedia of Religion & Ethics*, Vol. 4,

Page 681: "The recapitulation theory, once accepted as almost a truism, has recently met with much criticism. It has been applied to mental development most frankly and fully by Stanley Hall and his school. According to these writers, there are three ways in which the individual reveals the story of his race. (1) There is the actually observed correspondence between the stages and order of development and those of race-evolution ('recapitulation'). (2) There is the occasional appearance, even in adult normal life, of mental forms which are echoes of primitive mental stages; these occur more especially in states of mental weakness, fatigue, exhaustion, illness, the drug-psychoses, sleep, hypnosis ('reverberations', 'reminiscences'). Our souls, like our bodies, represent the organised experiences of past ancestors: fears, affections, thoughts, which appear even in quite healthy stages, may be 'rudimentary spectres' (Stanley Hall) due to survivals from distant ages of man. (3) A given individual may show arrest of mental (as well as of physical) development, stopping short at a stage which the race in general has long since passed; in such a case we have a 'reversion', or an 'atavism', in which the characteristics of remote ancestors dominate, in the child's development, those derived from his parents or near ancestors. The mind, like the body, thus consists of segmentary divisions or strata derived from different periods of evolution: the older strata are naturally those which are most fixed and uniform throughout a race (e.g. the primitive instincts); the more recent strata are more variable in the different individuals (e.g. the forms of intellectual development); again, the older strata represent the foundation from which the more recent have been derived, and on which, therefore, the latter must be built up by the individual; hence not only *does* the individual, as a matter of fact, tend to develop along racial lines, but also parents and teachers *ought* to encourage and strengthen this tendency, in order to secure adequate and proportional development of all the different powers ('culture-epoch theory').

The recapitulation theory has been defended (1) in the stages at which the different senses mature; (2) in the stages at which accurate discrimination of the different qualities within the same sensory group appears; (3) in the appearances of the different instinctive activities; (4) in the play activities of children; (5) in the successive objects of imitation which children select for themselves; (6) in the stages of intelligent behaviour, and in the development of abstract thought; (7) in the development of emotion; (8) in language."

Our object in quoting the above is not necessarily in justification of the knowledge of the ancient R̥sis of ancient India; their knowledge was self-revealed and did not depend on any other support or justification.

Sanskṛta Text :

दुर्जातिरेव सवनायोग्यत्वे कारणम् मतम् ।

दुर्जात्यारम्भकं पापं यत् स्यात् प्रारब्धमेव तत् ॥२२॥

TRANSLITERATION :

Durjātireva Savanāyogyatve Kāraṇam Matam

Durjātyārambhakam Pāpam Yat Syāt Prārabdhameva Tat.

— 22 —

TRANSLATION : A low despicable birth is the cause of ineligibility for the performance of the Vedic rites. Such birth is the present fruit of the past sins of the individual concerned. — 22 —

Sanskṛta Text :

पद्मपुराणे च—

अप्रारब्धफलं पापं कूटं बीजं फलोन्मुखम् ।

क्रमेणैव प्रलीयेत विष्णुभक्तिरतात्मनाम् ॥२३॥

TRANSLITERATION : *Padma Purāṇe ca—*

Aprārabdhalphalam Pāpam Kūṭam Vījam Phalonmukham
Krameṇaiva Pralīyeta Viṣṇubhaktiratātmanām. — 23 —

TRANSLATION : The following text from the Padma Purāṇam is quoted here as evidence in support:

Sin is either *Aprārabdha*, i.e. sin which is not yet bearing fruit, or totality of such sins (*Kūṭam*), or the seed (*Vījam*), that is, seeds as dispositions and residual traces, or as tendencies and trends towards bearing their relevant fruits (*Phalonmukham*) and in those who are given to Viṣṇu-Bhakti or devotion to and services of Viṣṇu such sins dissolve successively in the order in which they are narrated. — 23 —

COMMENTARY : Commentator Śrī Jīva Gosvāmī points out that in the above verse quoted from the *Padma Purāṇam*, the *Viśeṣya* or substantive is *Pāpa* or sin, and this substantive is described by the successive predicates, viz. (a) *Prārabdham*, i.e. tending towards bearing fruits; (b) *Kūṭam* is *Vījonmukham* or tending towards the stage of *Vīja* or seed; (c) *Vīja* or in the state of seed, which means existence as *Vāsanā* or psycho-physical disposition or with tendencies towards the stage of *Prārabdha*. Besides these, there is (d) the *Aprārabdha* or accumulated sins of the unending series of previous births which lie inactive and do not even show a tendency as *Kūṭa* or *Vījonmukha*. All these are destroyed by Bhakti

successively, commencing from *Aprārabdha* of the unending series of the previous births.

Commentator Śrī Mukundadāsa is, however, of the opinion that the sins are destroyed in the reverse order, i.e. starting from the last or the *Phalānimukham*, and not in the order given in the text as contended by Śrī Jīva Gosvāmī. — 23 —

Sanskṛta Text :

वीजहरत्वम्, यथा पष्ठे—

तैस्तान्यघानि पूयन्ते तपोदानव्रतादिभिः ।

नाधर्मजं तद्दहदय तदपीशाङ्घ्रि सेवया ॥२४॥

TRANSLITERATION: *Vijaharatvam, Yathā Ṣaṣṭhe—*

Taistānyaghāni Pūyaṇte Tapodānavratādibhiḥ

Nādharmajaṃ Tadḥṛdayaṃ Tadaṣīśāṅghrisevayā. — 24 —

TRANSLATION: Through austerities, penances, charities and observances of rituals these sins may be removed, but not those that spring from *A-dharma*, i.e. *Avidyā* or nescience that conceals the true nature of the soul; such sins can be destroyed only by the service of and subservience to the Lord (which by destroying the root, i.e. *Avidyā*, destroys all that springs from that root). So say the *Viṣṇu-dūtas* or the Messengers of Viṣṇu to the *Yama-dūtas* or messengers of Death.²⁸ — 24 —

Sanskṛta Text :

अविद्याहरत्वम्, यथा चतुर्थे—

यत्पादपंकजपलाशविलासभक्त्या, कर्माशयं प्रथितमुद्ग्रथयन्ति सन्तः ।

तद्वन्न रिक्तमतयो यतयोऽपि रुद्ध-स्रोतोगणास्तमरणं भज वासुदेवम् ॥२५॥

TRANSLITERATION: *Avidyāharatvam, Yathā Caturthe—*

Yatpādapaṅkajapalāśavilāsabhaktyā

Karmāśayaṃ Grathitamudgrathayaṇti Santaḥ

Tadvanna Riktamatayo Yatayo'pi Ruddha

Srotogaṇāstamaraṇaṃ Bhaja Vāsudevam. — 25 —

TRANSLATION: While an absolutist tries in vain to stop the flow of the *indriyas* or senses towards objects of pleasures by mere negative effort of restraining them, a Vaiṣṇava devotee (a true saint) cuts asunder the knots of his accumulated Karma by an ever-growing self-augmenting devotion to the Lotus-Feet of the Lord. Therefore, surrenderest thyself

²⁸ *Bhāgavatam*, Canto VI, Chap. 2, Śloka 17.

to Lord Vāsudeva as the only proper course, says Sanatkumāra to King Prthu.²⁹ — 25 —

COMMENTARY: Commentators Jīva Gosvāmī as well as Śrī Viśvānātha Cakravartī point out that the absolutist proves himself to be a fool in trying to conquer the lusts of the flesh by a negative method of asceticism and self-restraint. The Bhakta or the devotee proves his superior intelligence by turning himself positively to the service of, and single-minded devotion to, the Lord. This is far more effective in conquering the blandishments of senses than the mere negative way of a purely ascetic life. The senses turn towards their respective objects as a river flows down the course. It is sheer folly to hope to stop the current of the flowing river by negative resistance. The *Santa* or devotee takes to more effective course of a plunge into the nectar that flows out of the sweetness of the Lord's Person, and thereby allowing himself to be swept away in the current of the flowing nectar far away from the temptations of sensuous life that have their roots in *Avidyā* ornescience. One should, therefore, take refuge in the Lord Vāsudeva. — 25 —

Sanskṛta Text :

पादं च—

कृतानुयात्रा—विद्याभिर्हरिभक्तिरनुत्तमा ।

अविद्यां निदहत्याशु दावज्वालेव पद्मगीम् ॥२६॥

TRANSLITERATION: *Pādme ca—*

Kṛtānuyātrā-Vidyābhirharibhaktiranuttamā

Avidyām Nidarhatyāśu Dāvajvāleva Pannagīm. — 26 —

TRANSLATION: As a forest-fire burns up all snakes in the forest, so also Uttamā-Bhakti or unalloyed Bhakti, which is followed step by step by the knowledge of the true self, completely destroys all *Avidyā*, i.e. ignorance of transcendence, or mis-identification of the pure self with the gross body and the subtle mind. The contention is that *Vidyā* or knowledge of the self as well as of the Lord normally and in proportionate degree follows Bhakti. — 26 —

Sanskṛta Text :

शुभदत्त्वम्—

शुभानि प्रीयानं सर्वजगतामनुरक्तता ।

सद्गुणाः सुखमित्यादीन्याख्यातानि मनीषिभिः ॥२७॥

²⁹ *Bhāgavatam*, Canto IV, Chap. 22, Śloka 39.

TRANSLITERATION: *Śubhadatvam*—

*Śubhāni Prīṇanam Sarvajagatāmanuraktatā
Sadguṇāḥ Sukhamityādīnyākhyātāni Manīṣibhiḥ.* — 27 —

TRANSLATION: The whole world is blessed by the devotee; the devotee is endeared by the whole world; possessing all good qualities like real happiness and others—the wise call these to be the all-auspiciousness of Bhakti. — 27 —

COMMENTARY: Śrī Jīva Gosvāmī says that Śrī Rūpa expounds the view that Bhakti has four aspects of auspiciousness. First, the devotee (i.e. one who has attained Sādhana-Bhakti and is in the stage of spiritual practices) is a blessing to the world; secondly, the whole world is attracted by him; thirdly, such a devotee will be found to embody all good qualities; and fourthly, he will be happy and contented. Now, when it is said here that such a devotee possesses all good qualities, then the first two qualities, viz. that he makes the world happy and that he himself is endearing to all, are already included in the *all* which qualifies the qualities. Why then have they been mentioned separately? The reason is that the first two qualities are particularly developed in a devotee at this stage even though all other good qualities are also in him in some degree or form. So it is said in the *Bhāgavatam* that Queen Suruci, the step-mother of Prince Dhruva, who was extremely bitter with her step-son Dhruva the Crown Prince and banished him from the State, lovingly embraced the child and took him to her lap when Dhruva returned home after realising the Lord by intense spiritual practices for six months only. This was possible, says Maitreya to Vidura because: “Oh Vidura! as the river always flows downwards, so also all people, even all animals, of this world bow down at the feet of a devotee with whom the Lord Himself is pleased because of his devotion and friendship.”³⁰

By using the word “*ādī*”, that is, *et cetera*, Śrī Rūpa Gosvāmī means to include not only the all-fascinating and all-auspicious character of a true devotee, but also of Bhakti as well. — 27 —

Sanskṛta Text :

तत्र जगत्प्रीणनादिद्वयप्रदत्वम्, यथा पादौ—

येनार्चितो हरिस्तेन तर्पितानि जगन्त्यपि ।

रज्यन्ति जन्तवस्तत्र जंगमाः स्थावरा अपि ॥२८॥

³⁰ *Bhāgavatam*, Canto IV, Chap. 9, Śloka 47.

TRANSLITERATION :

*Tatra Jagatprīṇanādidvayapradatvam, Yathā Pāḍme—
Yenārcito Haristena Tarpilāni Jagantyapi
Rajyanti Jantavastatra Jaṅgamāḥ Sthāvarā Api. — 28 —*

TRANSLATION : One who has worshipped Lord Hari, has also pleased the whole world. Even all animate and inanimate entities also become attached to him. — 28 —

Sanskṛta Text :

सद्गुणादिप्रदत्वम्, यथा पंचमे—
यस्यास्ति भक्तिर्भगवत्यकिंचना, सर्वैर्गुणैस्तत्र समासते सुराः ।
हरावभक्तस्य कुतो महद्गुणा, मनोरथेनासति धावतो वहिः ॥२६॥

TRANSLITERATION :

*Sadguṇādiṇpradatvam, Yathā Pañcame—
Yasyāsti Bhaktirbhagavatyaḥkiñcanā
Sarvairguṇaistatra Samāsate Surāḥ
Harāvabhaktasya Kuto Mahadguṇā
Manorathenāsati Dhāvato Bahiḥ. — 29 —*

TRANSLATION : One who has uncaused, spontaneous Bhakti in the Supreme Godhead, all the gods with all their good qualities live or exist in him. What good quality can a non-devotee of the Lord possess, who runs fast in his mental chariot after worldly objects?³¹ — 29 —

COMMENTARY : Commentator Śrī Mukundadāsa Gosvāmī explains *sadguṇa*, i.e. "good qualities" as follows: Bhakti offers all forms of good qualities including *Jñāna* (Knowledge), *Vairāgya* (detachment), *Yama* or restraint of the passions, *Niyama* or observance of rules or vows and self-control, etc. The word *ādi* means that even the gods and *ṛṣis* bow down before a devotee and become obedient to him. — 29 —

Sanskṛta Text :

सुखप्रदत्वम्—
सुखं वैषयिकं ब्राह्ममैश्वर्यं चेति तत्त्रिधा ॥३०॥

TRANSLITERATION :

*Sukhapradatvam—
Sukham Vaiṣayikam Brāhmamaiśvaran ceti Tattridhā. — 30 —*

³¹ *Bhāgavatam*, Canto V, Chap. 18, Śloka 12.

TRANSLATION: *Sukha*, i.e. happiness is of three kinds, viz. (1) material happiness; (2) happiness due to the knowledge and realisation of *Brahman* as Impersonal Divinity; and (3) happiness owing to the direct vision and realisation of *Īśvara* or Personal Divinity. — 30 —

Sanskṛta Text :

यथा तन्त्रे—

सिद्धयः परमाश्चर्या भुक्तिर्मुक्तिश्च शाश्वती ।

नित्यं च परमानन्दो भवेद्गोविन्दभक्तितः ॥३१॥

TRANSLITERATION: *Yathā Tantrē—*

Siddhayaḥ Paramāścaryā Bhuktimuktiśca Śāśvatī

Nityaṇca Paramānando Bhaved Govinda-Bhaktitaḥ. — 31 —

TRANSLATION: So it is said in the *Tantra*—

Exceptionally wonderful supernatural powers, long-enduring worldly and heavenly pleasures, long and lasting experiences of *Mukti* as *Brahma-sukha* (felicity derived from knowledge and realisation of impersonal *Brahman*), and eternal and ever-progressive and supreme flow of transcendental felicity (from realisation of the Supreme Lord) are attainable by *Bhakti* in Lord Govinda (*Kṛṣṇa*), Who is the Lord of all the senses. — 31 —

COMMENTARY: Commentator Śrī Jīva Gosvāmī explains the above-stated authority in the following way: *Siddhayaḥ*: the *eighteen* particular extraordinary powers and attributes attainable through *Yoga*, viz. (1) *Aṇimā* or contracting the body so as to make it very small; (2) *Mahimā* or expanding the body so as to become very big; (3) *Laghimā* or super-human power to make the body light and invisible; (4) *Prāpti* or acquisition of all sense-enjoyments; (5) *Prākāmya* or ability to see all enjoyments in heaven, on earth and in the subterranean regions; (6) *Īśitā* or to infuse one's own power into another; (7) *Vaśitā* or non-attachment while engaged in enjoyments; (8) *Kāmāvasāyitā* or to attain to the highest pitch of enjoyments that the *Yogi* desires to enjoy (all these eight are in their fullness to be found in the Intrinsic Potency of God, while a *Yogi* can attain them partially in a *Māyika* way. Refer *Bhāgavatam*, Canto XI, Chapter 15, Slokas 4-5); (9) *Anurmimatvam* or to be free from hunger, thirst, sorrows, infatuation, infirmity and old age, and death; (10) *Dūraśravaṇa* or to be able to hear from even a very long distance; (11) *Dūradarśana* or to be able to see from a very very long distance; (12) *Manojava* or fast movement of the physical body, as quick as that of the mind; (13) *Kāmarūpa* or to be able to take any form according to one's own wishes;

(14) *Parakāya-Praveśa* or to be able to enter into another person's body; (15) *Svacchānda-mṛtyu* or to be able to die any time according to one's own wishes; (16) *Deva-kṛdā-darśana* or to possess the power of seeing the sportive activities of the gods; (17) *Saikalpita-Padārtha-prāpti* or to attain things of one's pre-determination; and (18) *Apratihata-Ādeśa* or to possess such power that one's commands cannot be disobeyed by anybody. Besides these, there are five lesser attainments, viz. (19) *Trikāla-jñatva* or to have power of knowing all about past, present and future; (20) *Śitoṣṇādidandva-sahiṣṇutā* or capable of enduring the opposites of cold-and-heat etc., (21) *Paracittādi-abhijñatā* or to be able to know the mind of others; (22) *Agni-Sūrya-Jala-Viṣa-Prabhāva-stambhana* or to be able to neutralise the powers of fire, sun, water, poison, etc., and (23) *Aparājaya* or to be unconquerable by anybody.³²

Bhukti=worldly pleasures; *Mukti*=*Brahma-sukham* or felicity arising from knowledge of Brahman; *Nityam Paramānandam*=according to *Pāriśeṣya-Nyāya*, eternal felicity from Bhakti to Govinda, the Supreme Lord. All these aspects of happiness are to be experienced. — 31 —

Sanskṛta Text:

यथा हरिभक्तिसुधोदये च—
भूयोऽपि याचे देवेश ! त्वयि भक्तिर्दृढास्तु मे ।
या मोक्षान्त-चतुर्वर्ग-फलदा सुखदा लता ॥इति॥३२॥

TRANSLITERATION :

Yathā Haribhaktisudhodaye ca—
Bhūyo'pi Yāce Deveśa! Tvayi Bhaktirdṛḍhāstu me
Yā Mokṣānta-Caturvarga-Phaladā Sukhadā Latā—Iti. — 32 —

TRANSLATION: Oh Lord of all lords! I pray again and again at Thy Feet that let that steady devotion (Bhakti) in Thee grow in me which like a creeper bears the fruits of *Mokṣa* or final emancipation, and beyond that, eternal and supreme pleasures in Thy Services (happiness arising out of the feeling of realisation of the Supreme Lord); so it is stated in the *Haribhakti-sudhodaya*. — 32 —

Sanskṛta Text:

मोक्षलघुताकृत्—
मनागेव प्ररुद्धायां हृदये भगवद्रतौ ।
पुरुषार्थास्तु चत्वारस्तृणायन्ते समन्ततः ॥३३॥

³² *Bhāgavatam*, Canto XI, Chap. 15, Śloka 6-8.

TRANSLITERATION :

*Mokṣa*laghutākṛt—*Manāgeva Prarūḍhāyāṁ Hydaye Bhagavadratau
Puruṣārthāstu Catvāraṣṭāyaṁte Samāntataḥ. — 33 —*

TRANSLATION : Even with the slightest awakening of Bhāva-Bhakti in the heart for the Lord, the four objects of human pursuit, viz. *dharma* (relative duties offering heavenly pleasures), *artha* (mundane wealth), *kāma* (sensual pleasures or desires), and *Mokṣa* (final emancipation or realisation of the self as identical with *Brahman*) become insignificant and as worthless as a straw. — 33 —

Sanskṛta Text:

यथा श्रीनारदपंचरात्रे—

“हरिभक्तिमहादेव्याः सर्वा मुक्त्यादि-सिद्धयः ।

मुक्तयश्चाद्भुतास्तस्याश्चेटिकावदनुव्रताः ॥ इति ॥ ३४ ॥

TRANSLITERATION :

*Yathā Śrī-Nārada-Paṅcarātre—**Haribhaktimahādevyāḥ Sarvā Muktyādi-Siddhayaḥ
Bhuktayaścādbhutastasyāṣṭetikāvadanuvratāḥ. — 34 —*

TRANSLATION : All forms of *Mukti* and all extraordinary powers of *Yoga* as also many many wonderful sense-enjoyments follow with reverential fear the Supreme Goddess of *Bhakti* like the female attendants following their heroine. — 34 —

Sanskṛta Text:

सुदुर्लभा—

साधनौघैरनासंगैरलभ्या सुचिरादपि ।

हरिणा चाश्वदेयेति द्विधा सा स्यात् सुदुर्लभा ॥ ३५ ॥

TRANSLITERATION :

*Sudurlabhā—**Sādhanaughairanāsaṅgairalabhyā sucirādapi
Harīṇā Cāśvadeyeti Dvidhā Sā Syāt Sudurlabhā. — 35 —*

TRANSLATION : Bhāva-Bhakti is extremely difficult of attainment for two reasons, viz. even long periods of practices of all aspects of *Sādhana-Bhakti* without any *Ruci* and *Āsakti*, i.e. taste and attachment, do not

make Bhāva-Bhakti available; and secondly, it is not easily bestowed by Lord Hari. — 35 —

COMMENTARY: Śrī Mukundadāsa Gosvāmī comments that *anāsaṅgaiḥ* means without 'attachment' which also includes 'ruci' or taste, without which various forms of spiritual practices even for a very long period do not arouse *Bhāva-Bhakti*. The various spiritual practices here include the 64 different forms of Sādhana-Bhakti, out of which if the following five aspects are ignored, then the practices of the rest will not make Bhāva-Bhakti attainable. These five essential aspects of spiritual practices in the stage of Sādhana-Bhakti are: (1) worship of the Deities with reverential attachment; (2) listening to the *Bhāgavatam* in the company of advanced saints; (3) to keep the company of such saints and devotees of Lord Hari as have devotion to and relation with Lord Hari (Kṣṇa) which are allied to his own nature of devotion and relation with the Lord, and who are affectionate and superior to him; (4) chanting the Name of the Lord; and (5) living in Mathurā-maṇḍala.

Śrī Viśvanātha Cakravartī comments that Bhāva-Bhakti cannot be attained unless one has undergone the course of spiritual practices, starting from (I) *Śraddhā* followed by (II) *Sādhū-saṅga*, (III) *Bhajana-kriyā*, (IV) *Anartha-nivṛtti*, (V) *Niṣṭhā*, (VI) *Ruci*, and (VII) *Āsakti* (please see *Introduction*). Unless one has undergone these stages of spiritual practices, Bhāva-Bhakti is not attainable. So the twofold difficulties are: firstly, Bhāva-Bhakti is not awakened even if the different stages of Sādhana-Bhakti have been undergone for a long time until the stages of *Āsakti* or attachment and *Ruci* or taste are reached; secondly, even if there is attachment and taste, Lord Hari does not bestow it soon—He tests His devotee for long and then only *Bhāva* is bestowed by the Lord and is not attained by the individual by his own efforts. — 35 —

Sanskṛta Text:

तत्र आद्या, यथा तन्त्रे—

ज्ञानतः सुलभा मुक्तिर्भुक्तिर्यज्ञादिपुण्यतः ।

सेयं साधनसाहस्रैर्हरिभक्तिः सुदुर्लभा ॥३६॥

TRANSLITERATION :

Tatra Ādyā, Yathā Tāntre—

Jñānataḥ Sulabhā Muktirbhuktiryajñādipuṇyataḥ

Seyaṁ Sādhanasāhasrairharibhaktiḥ Sudurlabhā. — 36 —

TRANSLATION: The FIRST DIFFICULTY, as stated in the Tāntre—

Mukti (final emancipation or salvation) is comparatively easy to attain by Jñāna or the path of Knowledge of Impersonal Brahman: *Bhukti* or all forms of mundane and heavenly pleasures are easily available by pious Karma like vedic sacrifices, etc; but *Bhakti* (Bhāva-Bhakti) is extremely difficult to attain by thousands of rudiments of spiritual practices. — 36 —

COMMENTARY: It is true that *Mukti* by Jñāna and *Bhukti* by vedic Karma and Yoga, etc. are comparatively easily attainable, but even here if Jñāna and Karma be devoid of attachment for the objects of attainment, such results would not be attained. It, therefore, follows that even such trifling results like *Bhukti* (earthly and heavenly sense-enjoyments) and *Mukti* or liberation from bondage, i.e. salvation are indeed not easily achieved, i.e. difficult to attain. So, when the *Tantra* says that Bhāva-Bhakti is rarely attained by thousands of practices of rudimentary Sādhana-Bhakti, it must be understood that even such merely traditional practices of Sādhana-Bhakti will not awaken Bhāva-Bhakti unless it is enlivened by an intense attachment for Bhakti itself. Further, *Mukti* through impersonal Jñāna alone is indeed a painful striving. Compare Gītā, Chapter 12, Sloka 5. In the same manner, *Bhukti* or mundane pleasure through Karma and Yoga is equally difficult to attain. Śrī Śukadeva Gosvāmī tells King Parikṣita: "Oh King! when the friends of Lord Kṛṣṇa approached the Brāhmaṇas of Mathurā, who were engaged in the performance of Vedic Sacrifices for the useless and temporary fruits of pleasures in heaven (*Svarga*), and asked to offer all the ingredients of their Sacrifices, such as, *ghī* (boiled butter), milk, curd, fruits, etc., to the Lord, the Brāhmaṇas refused to offer them to Lord Kṛṣṇa. Thus they did not listen to the demands of the Lord, because, Oh King! these Brāhmaṇas, engaged in hard and austere penances of the Vedic Sacrifices, were foolishly seeking only very very trifling enjoyments in heaven by such painstaking Karma. Though such Karmins consider themselves wise, they are indeed very unwise."³³ Thus it comes to this: To follow the path of Jñāna with attachment for *Mukti*, i.e. liberation in Brahma-Jñāna, or to follow the path of vedic Karma or Yoga with attachment for earthly and heavenly pleasures or *Bhukti*, even though very hard and unwise, is not enough unless such attachments are *intelligently applied*; this intelligent application of Jñāna and Karma for *Mukti* and *Bhukti* respectively should, therefore, be softened by the touch of *Bhakti*, without which verily even *Mukti* and *Bhukti* cannot be realised. For example, Brahmā bowing in reverence to Lord Śrī Kṛṣṇa addresses Him thus: "Oh Unlimited! Oh Unborn! In days of yore many followers of Yoga lived in this blessed land, who failed to

³³ *Bhāgavatam*, Canto X, Chap. 23, Śloka 9.

achieve their desired results by following the path of Yoga. But by offering their individual vedic and other Karma to Thee, they attained the superior End of Thy nearness through self-knowledge enkindled in their heart by the grace of Bhakti, i.e. by listening to and singing Thy Name and Thy glories they realised the higher end of Bhakti."³⁴ Again, Śrī Sudāmā Vipra (Brāhmaṇa and school-friend of Lord Kṛṣṇa) while on his way back home after meeting his Divine Friend Lord Śrī Kṛṣṇa at Dvārakā muses in his mind thus: "My Friend had been so endearingly friendly to me! He treated me with such deep affection! Oh! He asked me to sit on His Own bed! He asked me so many affectionate questions about my life at home since we had parted from the school of our common Teacher, Sāndīpani Muni! Oh! at the instance of my wife I went to meet my Divine Friend with the desire of asking wealth from Him, riches for relief from my poverty and want, and I failed to ask for such triflings out of a sheer feeling of shame! And my Friend also sent me back without any gifts—what shall I tell my wife? I shall tell her: Desireless service of the Feet of my Divine Friend Śrī Kṛṣṇa is the root cause of attainment of all wealth on earth, at the bottom of the sea, or in heaven, and also of all forms of supernatural powers as well as *Mukti* or liberation."³⁵

The use of the expression "Hari-Bhakti" in the Tantra, as quoted by Śrī Rūpa Gosvāmī, means, according to the Commentator Śrī Jīva Gosvāmī, Bhāva-Bhakti or Rati, which is the object of attainment by Sādhana-Bhakti. Compare *Bhāgavatam*.³⁶

Sādhana here definitely refers to Sādhana-Bhakti or rudimentary early practices of Bhakti in relation to Lord Hari (Godhead) only, for otherwise, no Bhāva-Bhakti is possible for Lord Hari. But when the text lays down that Sādhana-Bhakti must be practised thousands and thousands of times, and that even in spite of such thousands and thousands of rudimentary practices of Sādhana-Bhakti, Bhāva-Bhakti is not only rare, but it is very very rare, one would naturally get frightened to follow this apparently most difficult path. In order to remove such possible reactions in the minds of the people, Śrī Jīva Gosvāmī asserts that though ordinarily Bhāva-Bhakti is indeed very very rare, it does not mean that it cannot be attained. As a matter of fact, it *can* also be attained easily, says the *Bhāgavatam*. Thus in Canto II, Chapter 8 King Parikṣit requests Śukadeva Gosvāmī as follows: "Master! I am desirous of listening to all about the All-auspicious Lord Hari, because those who constantly listen to and sing about the Pastimes of the Supreme Lord Hari

³⁴ Ibid., Canto X, Chap. 14, Śloka 5.

³⁵ *Bhāgavatam*, Canto X, Chap. 81, Śloka 19.

³⁶ Ibid., Canto XI, Chap. 3, Śloka 31.

with reverential faith make the Lord Himself very soon enter into their heart.³⁷

Śrī Nārada tells Śrī Vyāsadeva: "When I was a little child and my mother was working in a Brāhmaṇa family for her living, several *Sādhus* or saint-devotees of Lord Hari came to the residence of the said Brāhmaṇa and lived there for four months as required for the vow of *Cātur māsyā* which enjoins a life of austerity to be lived in one place for four successive months. During their stay, these *Sādhū*-devotees used to chant the sweet Name of Hari and discourse on the various events of Lord Hari's Divine Life. Listening to their chanting of the Lord's Name and their discourses on the Divine Life of Hari I had devotion to Lord Hari awakened in my heart and felt that attachment for Hari which is the essence of Bhāva-Bhakti".³⁸ Here, in Nārada's case, there is an awakening of Bhāva-Bhakti by the simple listening to the devotional discourses of the *Sādhū*-devotees of Lord Hari. Hence Bhāva-Bhakti though difficult of attainment, yet comes without the asking through very simple means, provided there is the keenness with which Nārada listened to the discourses and the chanting from the lips of the *Sādhus*. Again, the Lord tells Uddhava: "Oh Uddhava! *Sādhana*-Bhakti with single-minded service to Myself and Myself alone gratifies Me in a way which neither the ways of Sāṅkhya nor Yoga nor the performance of austerities and charities, and of the various vedic rituals can ever gratify."³⁹

It may be noted that Śrī Jīva Gosvāmī in his comment here gives a somewhat different interpretation of the *sādhana* in *sādhana-sahasraiḥ* in the above verse of the *Tantra*. According to him, this *sādhana* in *Sādhana-sahasraiḥ* refers to the ways laid down in Sāṅkhya, Yoga and vedic rituals, and not *Sādhana*-Bhakti as may appear to a cursory reader. It is such practices repeated even thousands of times that cannot bring forth Bhāva-Bhakti as their necessary fruits. And in this sense, Bhāva-Bhakti is extremely difficult of attainment. If *Sādhana* in *sādhana-sahasraiḥ* meant *Sādhana*-Bhakti then it would follow that *Sādhana*-Bhakti cannot be an effective means to Bhāva-Bhakti. It appears to the translator, however, that Śrī Jīva Gosvāmī's interpretation is somewhat forced and does not square with the text of the Śloka of the *Tantra*. Śrī Jīva Gosvāmī points out that the word *sādhana* is used in the *Tantra* for the purpose of distinguishing it from *bhajan*. In *sādhana* there is an indirect reference of Karma and Jñāna, so that the result is mixed, i.e. devotion or Bhakti mixed up with the ways laid down in Karma, Jñāna and Yoga. As distinguished from this, Bhakti pure and unadulterated is concerned

³⁷ *Bhāgavatam*, Canto II, Chap. 8, Śloka 4.

³⁸ *Ibid.*, Canto I, Chap. 5, Śloka 26.

³⁹ *Ibid.*, Canto XI, Chap. 14, Śloka 20.

only with *bhajana*, i.e. service of the Lord alone through the direct method of chanting the Name and other practices laid down in the way of unalloyed or Uttamā-Bhakti. Śrī Jīva Gosvāmī further points out: the essence of wisdom in Mīśra-Bhakti, i.e. Bhakti practised through the ways of Sāṅkhya, Yoga and vedic rituals, etc., consists in the practice of these ways with Bhakti and real attachment for Bhakti as the primary end. Proof of such wisdom consists in the fact that in such a devotee there is complete disappearance of all desires for heavenly or earthly pleasures and other extraneous ends. If, however, it is found that despite practices of Mīśra-Bhakti, the desire for extraneous objects still continues, the conclusion will be that the wisdom which characterises such a devotee is non-existent. It follows, therefore, that combination of ways of *sādhana* is not desirable. The right method is to hear about the Lord, to sing the praise of the Lord, and to meditate on the Lord with single-minded devotion and attachment in complete disregard of every other way recommended in other Śāstras.⁴⁰ — 36 —

Sanskṛta Text:

द्वितीया, यथा पंचमस्कन्धे—

राजन् ! पतिगुरुरत्नं भवतां यदूनां,
दैवं प्रियः कुलपतिः क्व च किंकरो वः ।
अस्त्वेवमंग ! भजतां भगवान्मुकुन्दो,
मुक्तिं ददाति कर्हिचित् स्म न भक्तियोगम् ॥ इति ॥ ३७ ॥

TRANSLITERATION :

Dvītiyā, Yathā Pañcamaskandhe—

*Rājan! Patirgururataṁ Bhavatāṁ Yadūnāṁ
Daivaṁ Priyaḥ Kulapatiḥ-kva ca Kiṅkaro Vaḥ
Astvevamaṅga! Bhajatāṁ Bhagavanmukundo
Muktiṁ Dadāti Karhicit Sma Na Bhaktiyogam.*⁴¹ — 37 —

TRANSLATION : The SECOND DIFFICULTY, as stated in the Fifth Canto—

Śrī Śukadeva Gosvāmī addresses King Yudhiṣṭhira: “Oh King! Śrī Kṛṣṇa is the Lord or Protector, Guru or Adviser, Daiva or Object of worship, Dear to and Controller in respect of both the Pāṇḍavas and the Yādavas. Though He manifested Himself in the family of the Yādavas,

⁴⁰ *Bhāgavatam*, Canto I, Chap. 2, Śloka 14.

⁴¹ *Ibid.*, Canto V, Chap. 6, Śloka 18.

He treated both the Yādavas and the Pāṇḍavas with equal favour. But owing to the excellence of devotion and affection of the Pāṇḍavas to Him, the Lord even went so far as to serve the Pāṇḍavas (as their Ambassador) and also allowed Himself to be guided by the directions of His Own devotees, i.e. the Pāṇḍavas. Even so, this Mukuṇḍa (literally, One Who gives *Mukti* or liberation, i.e. Lord Śrī Kṛṣṇa), does not give Uttamā-Bhakti in most cases to the devotees, but gives *Mukti* instead which is much inferior." — 37 —

COMMENTARY: The Commentator Śrī Jīva points out that the verse above-quoted is in proof of the second element in the concept of *Sudurlabhā*, difficult to attain. In other words, it proves that the Lord Himself though comparatively liberal in the bestowal of *Mukti* or liberation, is very rarely disposed to bestow the prize of Bhakti to His devotees. It follows, therefore, that Bhakti is not only extremely difficult to attain by individual efforts, but is also very rarely attained as a gift of the Lord Himself. The Commentator further points out in explanation of the verse above-quoted that though Lord Kṛṣṇa revealed Himself as a Member of the stock of the Yādavas, He never discriminated in His behaviour between the Yādavas and the Pāṇḍavas. On the contrary, in view of the superior love of the Lord inherent amongst the Pāṇḍavas, He even condescended to serve them as their Ambassador—a condescension to which He never stooped in regard to the Yādavas to whose stock He belonged. The Lord bestowed Bhāva-Bhakti on the Pāṇḍavas because of an excess of affection for them irrespective of the Pāṇḍavas practising *bhajana* of the Lord or failing to do it. As regards others, the Lord usually refrains from bestowing the valuable gift of Bhāva-Bhakti, though not refusing *Mukti* which is much inferior. He gives Bhāva-Bhakti only to such who scorn *Mukti* as a value worth having and desires Bhakti instead. — 37 —

Sanskṛta Text:

सान्द्रानन्दविशेषात्मा —

ब्रह्मानन्दो भवेदेष चेत् परार्द्धगुणीकृतः ।

नैति भक्तिसुखाम्बोधे परमाणुतुलामपि ॥३८॥

TRANSLITERATION :

Sāndrānandaviśeṣātmā—

Brahmānando Bhavedeṣa Cet Parārdhaguṇīkṛtaḥ

Naiti Bhaktisukhāmbhodheḥ Paramāṇutulāmapī. —38—

TRANSLATION: The joy of the realisation of the Absolute Life that

has been attained after millions of years of arduous practice of meditation is as a mere drop in the ocean as compared with the delight which is Prema-Bhakti. —38—

TRANSLATOR'S NOTE—The delight in the realisation of the Absolute Brahman, as a Śāṅkarite conceives it, is a sort of calm unruffled state of variationless blissfulness. This is, however, not to be confounded with Lord Kṛṣṇa's *Svarupa-Ānanda*, i.e. His delight in the realisation of His eternal Perfection. *Svarupa-ānanda* is an active realisation, which is full of novelty at every moment, while *Brahmānanda* is a tranquil state without movement and variety. Besides *Svarupa-ānanda*, there is a higher delight which the Vaiṣṇavas call *Svarupa-Śakti-Ānanda*, which is the Lord's delight in the delight which a *Bhakta* or devotee enjoys in the delight of Lord Kṛṣṇa Himself. —38—

Sanskṛta Text:

यथा हरिभक्तिसुधोदये—

त्वत्साक्षात्करणाद्वाविशुद्धाब्धिस्थितस्य मे ।

सुखानि गोष्पदायन्ते ब्राह्माण्यपि जगद्गुरो ॥३६॥

TRANSLITERATION :

Yathā Haribhaktisudhodaye—

Tvatsākṣātkaraṇāhlāda-viśuddhāb̥dhisthitasya Me

Sukhāni Goṣṭpādāyante Brāhmāṇyapi Jagadguro! — 39 —

TRANSLATION: Oh Lord of the Universe! the ocean of delight in which I have been plunged as a consequence of my immediate vision of Thyself makes even *Brahmānanda* or the delight of the Absolute Life of the Śāṅkarite as a little pool created on the soil by the hoof-marks of cows. — 39 —

COMMENTARY: The Commentator Śrī Jīva Gosvāmī here points out that *Brahmānanda* or delight of the Absolute Life of the Śāṅkarite must not be confused with the delight of the god *Brahmā*, the Creator of the 14 worlds.

TRANSLATOR'S NOTE: The delight of *Brahmā* may be the delight of Prema-Bhakti, and such delight surpasses by far the delight of the Absolute Life, which the Śāṅkarites speak of as the essence of *Mokṣa*. *Brahmā* in Hindu mythology is the Creator of the smallest Universe of ours, which consists of 14 worlds, while *Brahma(n)* means the Absolute

Godhead. Non-Sanskṛt scholars must not confound the former expression with the latter. In the same manner, a Brāhmaṇa, i.e. the priest by birth is different from *Brāhmaṇa*, i.e. the Vedas. — 39 —

Sanskṛta Text :

तथा भावार्थदीपिकायां च—
त्वत्कथामृतपाथोद्यौ विहरन्तो महामुदः ।
कुर्वन्ति कृतिनः केचित् चतुर्वर्गं तृणोपमम् ॥४०॥

TRANSLITERATION :

*Tathā Bhāvārthadīpikāyānca—
Tvat-Kathāmṛtapāthoghau Viharaṇto Mahāmudāḥ
Kurvaṇti Kṛtiṇaḥ Keciṭ Caturvargaṇ Tṛṇopamam. — 40 —*

TRANSLATION: So it is stated in the *Bhāvārtha-Dīpikā*. The Śrutis in their prayers to the Lord, while invoking Him from His slumber before creation, say: "Oh Lord! a few of Thy devotees (not any devotee, but merely a few devotees who have attained Bhāva-Bhakti alone) who swim the Ocean of the Nectar of Discourses on Thy Divine Pastimes and enjoy the supreme delight from drinking the nectar thereof alone do reject all the four desires for *Dharma*, *Artha*, *Kāma* and *Mokṣa* considering them to be worthless as a straw."⁴² — 40 —

COMMENTARY: Śrī Jīva Gosvāmī raises a question: Why does Śrī Rūpa cite here a Śloka from the *Bhāvārthadīpikā*, i.e. Commentary of Śrīdhara Svāmī on the *Bhāgavatam*, when there were so many other verses in the text of the *Bhāgavatam* itself in support of the *Sāndrānanda-viśeṣātmā* quality of Prema-Bhakti? The reason that actuates Śrī Rūpa Gosvāmī, Śrī Jīva says, is that Śrīdharasvāmī had understood the truly esoteric concepts of the *Bhāgavatam* by his own realisation, and hence such an authority has been cited by Śrī Rūpa. — 40 —

Sanskṛta Text :

श्रीकृष्णाकर्षिणी—
कृत्वा हरिं प्रेमभार्जं प्रियवर्गसमन्वितम् ।
भक्तिर्वशीकरोतीति श्रीकृष्णाकर्षिणी मता ॥४१॥

⁴² *Bhāgavatam*, Canto X, Chap. 88, Śloka 11.

TRANSLITERATION :

*Śrīkṛṣṇākarsīnī—**Kṛtvā Hariṁ Premabhājaṁ Priyavargasamanvitam
Bhaktirvaśīkarotīti Śrīkṛṣṇākarsīnī Matā. — 41 —*

TRANSLATION : The Power of Drawing Kṛṣṇa to oneself :—

Prema-Bhakti is called *Kṛṣṇa-Ākarsīnī*, i.e., possessing the power of attracting Lord Kṛṣṇa because such Bhakti charms Kṛṣṇa into complete submission through endearing love and affection for Kṛṣṇa with His Entourage. — 41 —

COMMENTARY : The Commentator Śrī Jīva Gosvāmī points out that in the Text *Śrī-Kṛṣṇa-Ākarsīnī*, the prefix “Śrī” refers to the Entourage of the Lord, so that it is not only the Lord alone but the Lord with all His Entourage that becomes charmed into submission by Prema-Bhakti. Śrī Mukundadāsa points out that in Prema-Bhakti which binds even Lord Kṛṣṇa, the object of the Bhakti is not merely Lord Kṛṣṇa Himself, but Kṛṣṇa with His Entourage.

Thus while Śrī Jīva points out that Prema-Bhakti causes the submission both of the Lord and His Entourage, Śrī Mukundadāsa points out that Prema-Bhakti is directed not merely to the Lord but also to His Entourage, just as when one speaks of the King as appearing, one means the appearance of the King with his retinue. — 41 —

TRANSLATOR’S NOTE—It may be noted here that while Lord Kṛṣṇa as the All-inclusive Reality, is absolutely free in all respects not being subject to any kind of bondage, yet there is one exception. He is the Self-elected Slave of a real selfless devotee of His, who has attained Prema-Bhakti.

Sanskṛta Text :

— यथैकादशे—

न साधयति मां योगो न सांख्यं धर्म उद्धव !

न स्वाध्यायस्तपस्त्यागो यथा भक्तिर्ममोर्जिता ॥४२॥

TRANSLITERATION :

*Yathāikādaśe—**Na Sādhayati Māṁ Yogō Na Sāṅkhyam Dharma Uddhava!
Na Svādhyāyastapastyāgo Yathā Bhaktirmamorjitā.⁴³ — 42 —*

⁴³ *Bhāgavatam*, Canto XI, Chap. 14, Śloka 20.

TRANSLATION: Lord Kṛṣṇa addressing Uddhava says: "Oh Uddhava! the way I am won over by Prema-Bhakti which is the most forceful, the same can never be possible by the ways of Yoga, Sāṅkhya, Vedic ritualism, recitation of the sacred Vedas, austerities and renunciation. — 42 —

COMMENTARY: The Commentator Śrī Jīva Gosvāmi points out that it may appear on a first view that the reference to Yoga, Sāṅkhya, etc. is appropriate only in establishing the superior excellence of Sādhana-Bhakti and is not quite in place in an exposition of the nature of Prema-Bhakti. There is, however, according to Śrī Jīva, nothing inappropriate, the object being to show how Sādhana-Bhakti leads on to Sāddhya-Bhakti or Prema-Bhakti, which alone has the attribute of winning over Lord Śrī Kṛṣṇa. — 42 —

Sanskṛta Text :

सप्तमे च नारदोक्तौ—

यूयं नृलोके बत भूरिभागा, लोकं पुनाना मुनयोऽभियन्ति ।

येषां गृहानावसतीति साक्षाद्, गूढं परं ब्रह्म मनुष्यलिङ्गम् ॥४३॥

TRANSLITERATION :

Saptame ca Nāradoktau—

Yūyaṁ Nṛloke Bata Bhūribhāgā, Lokam Punānā Munayo'bhīyanti

*Yeṣāṁ Gṛhānāvasatīti Sākṣād, Gūḍhaṁ Paraṁ Brahma Manuṣyalingam.*⁴⁴

— 43 —

TRANSLATION: Śrī Nārada addresses King Yudhiṣṭhira as follows: "You are the most fortunate of human beings in this world, because even the Saints whose very sight sanctifies everybody on this earth, of their own accord come to your place with a view to purify themselves, because it is your residence that the Inscrutable Absolute in His Eternal Human Form chooses as His suitable Place of Abode. — 43 —

COMMENTARY: Śrī Viśwanātha Cakravartī elucidates the text as follows: The sage Nārada in reply to King Yudhiṣṭhira, who laments his own poor lot as compared to exceptional good luck of Prahlāda who had an immediate vision of the Lord, says: "Oh King! you are far superior in your exceptional good fortune, not merely to Prahlāda but also myself who am the Guru or Spiritual Preceptor of Prahlāda, and also to all other devotees, as also the Yādavas, Saints such as Vāsiṣṭha, Marici, Kāśyapa, and

⁴⁴ Ibid., Canto VII, Chap. 10, Śloka 48.

the gods Brahmā, Rudra, etc., because the Saints whose mere sight purifies everybody come of their own accord and seek an access to your residence in the hope of having their hearts' desires fulfilled. Because, the Inscrutable Absolute Self in His Intrinsic Form like a Human Being chooses unasked your residence as His suitable Abode. Śrī Prahlāda and others had never the good fortune of having the Absolute in His Intrinsic Human Form as a Resident in their abode. For the same reason, the sages also never care to become guests in the residence of Prahlāda and others. — 43 —

Sanskṛta Text :

अग्रतो वक्ष्यमाणायास्त्रिधा भक्तेरनुक्रमात् ।

द्विः षड्भिः पदैरेतन्माहात्म्यं परिकीर्तितम् ॥४४॥

TRANSLITERATION :

Agrato Vakṣyamāṇāyāstridhā Bhakteranukramāt

Dviṣaḥ Ṣaḍbhiḥ Padairetanmāhātmyaṁ Parikīrtitam. — 44 —

TRANSLATION : The three types of Bhakti, viz. Sādhana-Bhakti, Bhāva-Bhakti and Prema-Bhakti, which will be expounded in the Chapters that will follow, have here been briefly described by their distinguishing traits, two for each, according to the order of the previous presentation. Thus the first two (1) *Kleśaghnī* and (2) *Śubhadā* are the distinguishing traits of Sādhana-Bhakti; the second two, viz. (3) *Mokṣa-laghutākṛt* and (4) *Sudurlabhā* are the distinguishing traits of Bhāva-Bhakti, while the last two, viz. (5) *Sāndrānanda-viśeṣātmā* and (6) *Śrī-Kṛṣṇa-ākārṣiṇī* are the distinguishing traits of Prema-Bhakti. The Author by specifying the distinguishing traits of each type hopes to have established the *māhātmya* or super-excellence of Bhakti (both as Means and End). — 44 —

COMMENTARY : The Commentator Śrī Jīva Gosvāmī points out (as has been previously explained) that just as the elements constitute a hierarchical order beginning with the earth, in which every higher element in the hierarchy includes both its own distinctive qualities and also the qualities of the elements lower in scale, so also Sādhana-Bhakti, Bhāva-Bhakti and Prema-Bhakti constitute a hierarchical order starting from Sādhana-Bhakti and reaching Prema-Bhakti as the highest type. Thus the qualities of Sādhana-Bhakti characterise also Bhāva-Bhakti, which has, besides, its own distinctive qualities; while to Prema-Bhakti belong not merely its own distinctive qualities but also the qualities of the other two. — 44 —

Sanskṛta Text :

किंच—

खल्पापि रुचिरेव स्याद्भक्तित्वावबोधिका ।
युक्तिस्तु केवला नैव यदस्या अप्रतिष्ठता ॥४५॥

TRANSLITERATION :

Kimca—

Svalpāpi Rucireva Syādbhaktitātvāvabodhikā
Yuktistu Kevalā Naiva Yadasyā Apratiṣṭhatā. — 45 —

TRANSLATION : Even a little of real taste in Bhakti is a passport to the understanding of the true nature of Bhakti, while mere argument has no sound foundation and does not conduce to the comprehension of the true nature of Bhakti. — 45 —

COMMENTARY : Śrī Jīva Gosvāmī explains “*ruci*” as a sense of excellence in the words of the *Bhāgavatam* and other Bhakti-Scriptures due to the residual traces of previous experience. It is only *Śraddhā* or faith which prepares the way to the comprehension of the true nature and ultimate realisation of Bhakti. Mere argument without the support of authoritative Scriptures is unavailing. Any argument, however profound, is liable to be overthrown by a profounder argument of a keener intelligence. Therefore, the way of mere reasoning can never be decisive in its results. Arguments need not be discounted altogether; but only such arguments are helpful that expound authoritative sacred Scriptures.

According to Śrī Mukundadāsa, even a slight *ruci* or taste in the principle of Bhakti purifies the mind and thereby prepares it for a deeper insight into the reaches of Bhakti as a spiritual experience. — 45 —

Sanskṛta Text :

तथा प्राचीनैरप्युक्तम्—

यत्नेनापादितोऽप्यर्थः कुशलैरनुमाचमिः ।
अभियुक्ततरै रन्यैरन्यथैवोपपाद्यते ॥४६॥
इति श्रीश्रीभक्तिरसामृतसिन्धौ पूर्वविभागे
भक्तिसामान्यलहरी प्रथमा ।

TRANSLITERATION :

Tathā Prācīnairapyuktam—

Yatnenāpādito'pyarthah Kuśalairanumātrbhiḥ
Abhiyuktatarairanyairanyathauc papādyate. — 46 —

*Iti Śrī-Śrī-Bhakti-Rasāmṛta-Sindhau Pūrvabhāge
Bhakti-Sāmānyalaharī Prathamā*

TRANSLATION: Thus it has been said by the elders:—

Even conclusion established by experts of the theory of Inference are found to be demolished by other Inferences propounded by logicians of subtler intellect. — 46 —

COMMENTARY: Śrī Sureśvara Ācārya, the reputed 'vārtikākāra',—the elucidator of Śaṅkarite Vedānta, has said in commenting on the *Brahma-sūtra*, *Tarka-apraṭīṣṭhānāt* (an aphorism of the Vedānta) that even the most carefully formulated inferences of expert logicians are liable to be overthrown by inferences of greater subtlety formulated by logicians of superior intellect (all of which shows that mere logic without a solid foundation of *Śāstras* embodying the intuitive deliverance of Sages leads nowhere). — 46 —

Thus ends "*The Generic Character of Bhakti*"
In the FIRST WAVE of the EASTERN DIVISION
Of *Śrī Śrī Bhakti-rasāmṛta-sindhuh*.

EASTERN DIVISION: SECOND WAVE

SĀDHANA-BHAKTI

Sanskṛta Text :

सा भक्ति साधनं भावः प्रेमा चेति त्रिधोदिता ॥१॥

TRANSLITERATION :

Sā Bhakti Sādhanaṁ Bhāvaḥ Premā ceti Tridhoditā. — 1 —

TRANSLATION : Bhakti (which has been generally characterised in the *First Wave*) is stated to be of three types, viz. Sādhana-Bhakti, Bhāva-Bhakti and Prema-Bhakti. — 1 —

COMMENTARY : Śrī Jīva Gosvāmī commenting on the text points out that as an introductory statement of the nature of Bhakti previously considered, it has been classified into three types, viz. Sādhana-Bhakti, Bhāva-Bhakti and Prema-Bhakti. In reality, however, Bhakti is either Sādhana-Bhakti or Sādhya-Bhakti, i.e. consists of two types only. Of these two, the first, i.e. Sādhana-Bhakti, will be defined with a specification of its different varieties in detail. The second, i.e. Sādhya-Bhakti, is a matter of the purified and transparent heart of a freed soul; that also is connoted by the term 'Bhakti'. For example, in the *Bhāgavatam*¹ the sage Prabuddha tells King Nimi : "In this way, all those who have adopted the path of Bhakti after having realised Prema-Bhakti through the practice of Sādhana-Bhakti, recall in their minds Lord Śrī Kṛṣṇa Who is the Destroyer of all lapses of the spirit and the sins accruing therefrom. And so recalling, they inspire similar emotions in the hearts of other devotees like themselves, and thus inspiring one another with feelings of devotion to the Lord they remain immersed in the delight, which is Prema-Bhakti.

This *Hārda-Bhakti* or Bhakti pertaining to the purified and transparent heart of a freed soul, i.e. Prema-Bhakti, is fivefold, viz. *Bhāva*, *Prema*, *Prāṇaya*, *Sneha*, and *Rāga* (See 'Introduction' for their meaning). The later stages after *Rāga* are described by Śrī Rūpa Gosvāmī in his Book *Ujjvala-Nīlamanī* as *Māna*, *Anu-Rāga* and *Mahābhāva* (Please see 'Introduction').

Commentator Śrī Jīva Gosvāmī says that in the Text Śrī Rūpa Gosvāmī has mentioned the three forms of Bhakti as *Sādhana*, *Bhāva* and

¹ *Bhāgavatam*, Canto XI, Chap. 3, Śloka 31.

Prēma, which fall really into two divisions of *Sādhana-Bhakti* and *Sādhya-Bhakti*, so that under *Sādhya-Bhakti*, the author Śrī Rūpa Gosvāmī has mentioned both *Bhāva-Bhakti* and *Prema-Bhakti*. The reason why the *Sādhya-Bhakti*, though consisting of the two forms of *Bhāva* and *Prema*, are yet stated to be of eight types (as stated above), is that all these eight are comprised under *Prema-Bhakti* by *Upalakṣaṇa* or extension of meaning. In fact, all these eight represent the luxuriant expansion of *Prema* in the higher stages, and they are very rarely manifest in even very very advanced devotees.

Śrī Viśvanātha Cakravartī points out here to an apparent objection to the above classification by Śrī Rūpa Gosvāmī: if *Bhakti* is described as consisting essentially of the two types of *Sādhana-Bhakti* and *Sādhya-Bhakti*, it is superfluous to classify it again into three types, viz. *Sādhana-Bhakti*, *Bhāva-Bhakti* and *Prema-Bhakti*. This objection, however, misses the real point at issue. After *Sādhana-Bhakti* when one attains *Bhāva-Bhakti* and is called a *Sādhaka* by virtue of the inwardisation of the external practices in the form of emotions of the transparent heart, one does not become at once qualified for the undisturbed experiences of *Prema-Bhakti*. Śrī Cakravartī says that according to Śrī Rūpa Gosvāmī a *Sādhaka* is one who is a *Jāta-Rati*, i.e. one in whom *Bhāva-Bhakti* has dawned through the practices of *Sādhana-Bhakti*. But one must distinguish between a *Sādhaka* and a *Siddha*. A *Sādhaka* is just a beginner in *Bhāva-Bhakti* and a *Siddha* is one who is in its higher stages. A *Sādhaka* is defined as one who has just a taste of the real *Bhakti* which revealed itself in the heart, but has not passed all the troubles that are impediments to *Prema-Bhakti*, and who, though otherwise fit for the direct vision of the Lord, has yet to struggle against the obstacles in the path of *Prema-Bhakti* on account of a trace of some great offence against some saint of the highest type. As distinguished from this, a *Siddha* devotee is one who has passed all obstacles to the realisation of *Prema-Bhakti*, and who always and in all his activities is concerned with none else than Kṛṣṇa, and who thus has a continuous uninterrupted ever-increasing taste of the joy which is *Prema-Bhakti*.

Therefore *Bhāva-Bhakti* cannot be included, holds Viśvanātha Cakravartī, in *Prema-Bhakti* (without prejudice to the real nature of the latter). It also follows from the above that *Bhāva-Bhakti* cannot also be included under *Sādhana-Bhakti* (without any prejudice to its own intrinsic nature). Śrī Viśvanātha points out that the very fact that *Bhāva-Bhakti* is an effect that results from *Sādhana-Bhakti* shows that it cannot be the same as *Sādhana-Bhakti*.

Since thus under *Sādhya-Bhakti* there are two types of devotees—

Sādhaka and *Siddha*, it is only proper that they should be clearly distinguished in respect of the quality of their experiences. Hence there is neither confusion nor overlapping divisions in Śrī Rūpa Gosvāmī's insistence on the threefold divisions, though in essence Bhakti is of two types. — 1 —

Sanskṛta Text :

तत्र साधनभक्तिः—

कृतिसाध्या भवेत् साध्यभावा सा साधनाभिधा ।

नित्यसिद्धस्य भावस्य प्राकट्यं हृदि साध्यता ॥२॥

TRANSLITERATION :

Tatra Sādhana-Bhaktiḥ—

Kṛtisādhyaḥ Bhavet Sādhya-bhāvā Sā Sāadhanābhidhā

Nityasiddhasya Bhāvasya Prākṛtyaṁ Hṛdi Sādhya-tā. — 2 —

TRANSLATION : Uttamā-Bhakti, that has been previously explained, when translated into practice through the organs of the body, and which being so practised brings on the manifestation of Bhāva-Bhakti in the heart of the individual is called *Sādhana-Bhakti*. — 2 —

COMMENTARY : A question may be raised : As the practices of Uttamā-Bhakti through the organs of the body is *Sādhana-Bhakti*, can it be said that such physical practices are only a means to an end or they are a part and parcel of *Sādhana-Bhakti* itself? Commentator Śrī Jīva Gosvāmī says that just as all that is done as the preliminary of a vedic sacrificial ritual is considered to be part and parcel of the sacrificial ceremony, so also the physical activities through which *Sādhana-Bhakti* is practised for bringing on the manifestation of Bhāva-Bhakti should be regarded as part and parcel of *Sādhana-Bhakti*. The self-revelation of the eternally real Bhāva-Bhakti in the heart is called *Bhāva-Sādhya*.

Śrī Jīva Gosvāmī further answers a hypothetical objection. It may be said that if Bhāva-Bhakti is to result from *Sādhana-Bhakti* as a consequence thereof, it becomes an effect in time (*Janya-Padārtha*), and therefore does not answer to the conception of Bhāva-Bhakti as an eternally accomplished reality. Śrī Jīva points out in reply that what happens in the case in question is that *Bhāva*, which is an eternal essence of the *Swarūpa-Śakti*, i.e. the Intrinsic Potency of the Lord Himself, and not a thing that grows in the heart of an individual as an effect of *Sādhana-Bhakti*, reveals itself into the heart of the *Jīva-ātmā* or finite self, where it was absent because of its self-forgetfulness and God-forgetfulness. When such Bhāva-Bhakti appears in the heart of the finite self (*Jīva-ātmā*), it

reveals itself in such special physical expressions as (1) chanting of the Name of the Lord, (2) hearing the glories of the Lord and above all, (3) mentally recalling the Events of His Divine Life. This disposes of the objections that such physical activities being parts of Sādhana-Bhakti, they cannot be included as elements of Bhāva-Bhakti. In fact, in Sādhana-Bhakti the activities that are practised are a means to the End *Bhāva*, in which they culminate. But the expressions of Bhāva-Bhakti through the tongue, ears and mind of the devotee who has attained Bhāva-Bhakti are themselves part and parcel of the *Bhāva* that has appeared in the heart of the individual and are not a means to anything other than themselves. In Sādhana-Bhakti the physical activities are a part and parcel of Sādhana-Bhakti itself, while in Bhāva-Bhakti its *Anu-bhāvas*, such as chanting or singing or listening or remembrances, make use of the tongue, ears and mind of the Bhāva-devotee and spontaneously manifest themselves in these physical organs out of the eternal and innate essence of the Swarūpa-Śakti of the Supreme Lord.

TRANSLATOR'S NOTE: It may be noted here that one of the basic principles on which the Vaiṣṇava Religion is founded is that the finite self or *Jīva-ātmā* in the stage of God-forgetfulness is incapable of generating Bhakti in itself by its unaided individual effort. Bhakti is part and parcel of the intrinsic nature or essence of the Lord's *Swarūpa-Śakti*, i.e. the Potency that is inherently associated with and non-differentiated from the Lord Himself. It is this that descends into the Jīva-soul through the *Guru-paramparā*, i.e. the uninterrupted claim of Preceptorial Order; in each One of the Preceptors in the Chain this Power of the Lord must have manifested itself. If this Chain of the Preceptorial Order is interrupted at any link, there can be no manifestation of this eternal Seed of Bhakti in the individual disciple. It is illustrated here by a simile. Just as the sacred river Gaṅgā issues from the mouth of the cowshaped cave in the snow-clad Himālayās and descends on the plain and flows uninterrupted into the Sea sanctifying all the lands through which she passes, so is it with this *Bhakti-rasa* or the nectar of Devotion and Devotional Love of the Supreme Lord that emanates from the Lord's *Swarūpa-Śakti* and revealing itself through an uninterrupted Chain of Spiritual Preceptors or *Guru* appears at last in the heart of a self-forgetful and God-forgetful mortal who has the good fortune by accident to come in contact with One of these Saints while floating in the current of Time just like a piece of straw accidentally stuck to the shore while being carried adrift in the fast stream of a river. What is to be noted here is that the Chain must not be interrupted at any link in order that the appearance of Bhakti may be possible in an ordinary mortal. We may also explain the idea by a modern simile.

Just as for telephonic communication from one part of the country to another, there must be a connecting wire without which such communication is not possible from one part of the country to another, and just as the wires being cut in between, communication from one part to another becomes impossible, so also it is with the manifestation of the eternally Bhāva or Prema Bhakti, which is the essence of the Lord's Swarūpa-Śakti, through an uninterrupted succession of truly genuine *Gurus* (not *Guru-bruvas*, i.e. fake Gurus).

Śrī Jīva Gosvāmī further comments that it has been already said that Sādhana-Bhakti is Sādhana-Bhakti in the sense that it brings on the manifestation of Bhāva-Bhakti in the Jīva-soul. Therefore, practices which lead to the attainment of ends other than Bhāva-Bhakti, such as *Dharma*, *Artha*, *Kāma* or *Mokṣa*, are not to be considered as answering to the conception of Sādhana-Bhakti. It is pointed out in this connection that Bhāva-Bhakti is not a generated event, but is a case of the descent of Eternally Real from God to the individual. If it were a generated event, it would be like all events in time—a thing that begins in time and also ends in time, and would thus cease to be *Parama-Puruṣārtha* or *summum bonum* of life. But it is, as has been said, not a generated event at all, but something that eternally is. What is generated is its appearance in the individual heart through descent from God to man. — 2 —

Sanskṛta Text :

सा भक्तिः सप्तमस्कन्धे भङ्ग्या देवर्षिणोदिता ॥३॥

TRANSLITERATION :

Sā Bhaktiḥ Saptama-Skandhe Bhaṅgyā Devarṣiṇoditā. — 3 —

TRANSLATION: This Uttamā-Bhakti of the Sādhana-type sage Nārada has hinted at in an indirect and round-about way in the Seventh Canto of the *Bhāgavatam*. — 3 —

COMMENTARY: In the Seventh Canto, Chapter One and Śloka Twenty-six of the *Bhāgavatam*, Śrī Nārada addresses King Yudhiṣṭhira as follows: As the Lord is never perturbed even by abuse and ill-speaking about Himself, therefore if one fixes one's mind on the Lord either with a feeling of animosity or without animosity, or out of fear or from affection or from desire for self-enjoyment and self-gratification, one realises the Lord in accordance with the nature of one's mind-fixation on the Lord. But this is not pure Bhakti of the highest type, as it is inconsistent with the conception of Uttamā-Bhakti which must be agreeable to the Lord and

without any antagonism and must also be desireless. The elucidation of pure Bhakti has, however, been referred to here in a round-about way. What is really stressed in this reference is that even where interest in the Lord is dictated by feelings of animosity, fear, affection, or desire for self-gratification and sense-enjoyment and with mental absorption, the Lord ignores the actuating motives behind the interest in the Lord, and considering the simple fact of their mental absorption in Him bestows on them *Sāyujya-Mukti* and other boons according to the way in which they fix their mind in His Person. This shows that the mere fact of mind-fixation on the Lord brings on the Lord's Grace even where the determining motive is something different from Bhakti in the Lord for His Own sake.

Therefore, Śrī Jīva Gosvāmī points out that if this be the case when even extraneous interest in the Lord can bring on Lord's beneficent Grace on the individual, what must be the case where there is genuine interest in the service of the Lord for His Own sake, which is Uttamā-Bhakti? This being the intrinsic nature of the Lord, is there anybody who is so base as to prefer the ways of animosity, fear, etc. to that of Uttamā-Bhakti in the Lord for the Lord's pleasure? — 3 —

Sanskṛta Text :

यथा सप्तमे—

तस्मात् केनाप्युपायेन मनः कृष्णे निवेशयेत् ॥ इति ॥ ४ ॥

TRANSLITERATION :

Yathā Saptame—

“*Tasmāt Kenāpyupāyena Manaḥ Kṛṣṇe Niveśayet.*”² — 4 —

TRANSLATION: As it is said in the Seventh Canto:—

It behoves everybody to apply his mind to Śrī Kṛṣṇa in whatsoever way he can. — 4 —

COMMENTARY: In commenting on the above, Śrī Jīva Gosvāmī points out that the meaning of the text is that one must apply one's mind not out of fear and animosity. One's mental interest in the Lord may be one or the other of a non-antagonistic interest, or an affectionate concern, or an interest dictated by the motive of self-gratification in keeping with one's individual temperamental preference. He rules out any interest in the Lord dictated by animosity or fear. Śrī Jīva further points out that

² *Bhāgavatam*, Canto VII, Chap. 1, Śloka 31.

manoniveśa or application of the mind in the text includes by *Upalakṣaṇa* or extension of meaning, such relevant activities of the physical senses, such as *arcana* or worship of the Deities in the temple with flowers, etc., prostrating one's body before the Deities in a temple or before the Spiritual Master, which are forms of spiritual practices in Sādhana-Bhakti.

Śrī Mukundadāsa Gosvāmī, however, points out that the real point in the above text is *manoniveśa*, i.e. fixation of mind. As where there is fixation of the mind on the Lord, there despite even animosity, interest in the Lord, brings on *Sāyujya-Mukti*, i.e. liberation by way of merging in the Godhead, as in the case of Śiśupāla, Kamsa, and others. Kamsa was as a matter of fact, aware of his previous birth as Nemi and of his enmity with the Lord. So, when he cherished animosity against Lord Śrī Kṛṣṇa, his mind was absorbed in Him knowing fully well that He was the Supreme Lord. The mere fact of one's animosity towards the Lord without mental absorption in Him, does not entitle one to *Sāyujya-Mukti* or any boon from the Lord. For example, King Vena cherishing animosity towards the Lord lacked mental absorption in Him. He was thus deprived of the boon of *Sāyujya-Mukti* or liberation by way of merging in the Godhead, and was thrown into the Hell for the sin he incurred for his enmity and abuse of Śrī Kṛṣṇa. Kamsa and Śiśupāla also incurred sins for their abuse of Lord Śrī Kṛṣṇa, but those sins were washed away because of their complete mental absorption in Him which was lacking in the case of King Vena. Śrī Mukundadāsa, therefore, concludes that barring *vairitā* or animosity or antagonism, one may practise mental application on the Lord mentally, verbally and physically in any of the four remaining ways, i.e. out of fear, non-antagonistic indifference, affection or desire for self-gratification. Thus practised in any one of the four ways according to one's personal preference, mental absorption in the Lord is sure to bear fruit. Thus Śrī Mukundadāsa adds that hearing about the Lord, chanting His Name, mental recollection of the Pastimes of the Lord's Divine Life, etc., starting from *Śraddhā* or firm faith upto *Āsakti* or intense attachment, come under Sādhana-Bhakti. — 4 —

Sanskṛta Text :

वैधी रागानुगा चेति सा द्विधा साधनाभिधा ॥५॥

TRANSLITERATION :

Vadhī Rāgānugā Ceti Sā dvidhā Sāadhanābhidhā. — 5 —

TRANSLATION: Sādhana-Bhakti is of two types—*Vaidhī* and *Rāgānugā*. — 5 —

Sanskṛta Text :

तत्र वैधी—

यत्र रागानवाप्तत्वात् प्रवृत्तिरुपजायते ।

शासनेनैव शास्त्रस्य सा वैधी भक्तिरुच्यते ॥६॥

TRANSLITERATION :

Tatra Vaidhī—

Yatra Rāgānavāptatvāt Pravṛttirupajāyate

Śāsanenaiva Śāstrasya Sā Vaidhī Bhaktirucyate. — 6 —

TRANSLATION : *Vaidhī* in Sādhana-Bhakti:—

When Sādhana-Bhakti is not roused in the heart of an individual from a spontaneous love or liking for it, but is called up by the injunctions of the Scriptures, it is called *Vaidhī Bhakti*. — 6 —

COMMENTARY: Śrī Jīva Gosvāmī in his commentary on the above, observes that when the injunctions of the *Śāstras* alone are the cause of Sādhana-Bhakti, and it does not follow from a longing for it, then such Sādhana-Bhakti is *Vaidhī*, i.e. regulated by *Śāstras*. The word *Rāga* used here in the text means “simple liking”, and not in the sense of *Rāga* in the highest grade of Prema-Bhakti; because, Śrī Jīva points out, Śrī Rūpa Gosvāmī will describe ahead, in Ślokas 270-272, in the Second Wave of the East Division, the differences between *Rāgātmikā-Bhakti* and *Rāgānugā-Bhakti*. Śrī Jīva further points out that by using the suffix “eva” to “*sāsanena*”, i.e. by the injunctions (of the *Śāstras*), it is signified that even when Sādhana-Bhakti arises out of a longing or liking for it, such Sādhana-Bhakti with *Rāga* or taste may be functioning within the limits prescribed by *Śāstras*, and if so, is partially *Vaidhī Bhakti*.

Śrī Mukundadāsa Gosvāmī, however, points out that when Sādhana-Bhakti does not arise out of any spontaneous longing for it, but is definitely governed by the injunctions of the Scriptures (in which one’s whims or individual fancies have no place), it is called *Vaidhī Bhakti*.

Śrī Viśvanātha Cakravartī explains that the inclination for Sādhana-Bhakti can be due either to a love for it, or to the directions of the Scriptures. But where there is no taste or longing for it, and the Sādhana-Bhakti is caused entirely by the prescriptions of the Scriptures, it is called *Vaidhī Sādhana-Bhakti*, i.e. Sādhana-Bhakti regulated by the *Śāstras*. Śrī Cakravartī further points out that the use of the word ‘*rāga*’ in the text means that a longing or taste for Sādhana-Bhakti is caused by the seeing of the Deities in the temple or listening to the glories and Divine Pastimes of the Lord described in the Tenth Canto of the *Bhāgavatam*. But where

this desire for Sādhana Bhakti does not grow even after seeing the Deities in the temple or listening to the Divine Pastimes of the Lord as described in the *Bhāgavatam* but is caused by the bidding of the Scriptures, such alone should be known as *Vaidhī Bhakti*. — 6 —

Sanskṛta Text :

यथा द्वितीये—

तस्माद् भारत ! सर्वात्मा भगवानीश्वरो हरिः ।

श्रोतव्यः कीर्तितव्यश्च स्मर्तव्यश्चेच्छताऽभयम् ॥७॥

TRANSLITERATION :

Yatha Dvitiye—

Tasmād Bhārata! Sarvātmā Bhagavānīśvaro Hariḥ

*Śrotavyaḥ Kīrtitavyaśca Smartavyaścccchata' Bhayam.*³ — 7 —

TRANSLATION: For example in the Second Canto:—

Śrī Śukadeva Gosvāmī tells King Parīkṣita: “Oh King Bhārata! one who aspires for the Supreme Lord Hari, from Whom all fears of births and deaths are completely wiped out, should listen to and sing and meditate upon the glories of That All-powerful, All-majestic and Indwelling Lord of all sentient beings. — 7 —

COMMENTARY: Śrī Mukundadāsa Gosvāmī holds that the listening to, the singing of, and the meditation on, the Lord Hari should include directly His Entourage as well. For, it is said that one who worships Lord Hari but does not worship His devotees is only a vain person and is not entitled to the Grace of Lord Viṣṇu. The commentator further points out that Śrī Rūpa Gosvāmī himself has stated in connection with the practice of *Rāgānugā-Bhakti* that a *sādhaka* should live in Braja meditating on Lord Kṛṣṇa and His Associates who are of the same nature, temperament and taste.

Śrī Viśvanātha Cakravartī points out that Śrī Rūpa Gosvāmī has cited here this particular verse from the *Bhāgavatam* as an example of *Vaidhī Bhakti* that is caused by the injunctions of the Scriptures. One who is afraid of births and deaths takes to the worship of Lord Hari because the Scriptures have laid down that all fears are completely wiped out if one worships Lord Hari. So, one who takes recourse to Sādhana-Bhakti in order to get freed from all worldly fears because the Scriptures

³ *Bhāgavatam*, Canto II, Chap. 1, Śloka 5.

have said so, and not out of any spontaneous inclination for it, follows *Vaidhī Bhakti*. — 7 —

Saṁskṛta Text :

पादमे च—

स्मर्तव्यः सततं विष्णुर्विस्मर्तव्यो न जातुचित् ।

सर्वे विधिनिषेधाः स्युरेतयोरेव किंकराः ॥८॥

TRANSLITERATION :

Pādme ca—

Smartavyaḥ Satatam Viṣṇurvismartavyo Na Jātucit

Sarve Vidhiniṣedhāḥ Syuretayoreva Kiṅkarāḥ. — 8 —

TRANSLATION : Lord Viṣṇu is always to be meditated on and never to be forgotten. All other regulative and prescriptive codes of the Scriptures are only servants to these two principal imperatives of the Scriptures, i.e. constant (daily) remembrance of Lord Viṣṇu is the positive rule, while never forgetting the lord is the negative directive of the Scriptures; and all other positive and negative prescriptions of the Scriptures are only subservient to them. — 8 —

COMMENTARY : Śrī Jīva Gosvāmī commenting on it observes that the Scriptures have prescribed as binding on a Brāhmaṇa (Priest) that he should perform his daily ablutions every morning, noon and evening—this is a positive injunction or *vidhi*. A Brāhmaṇa or a cow should not be killed—this is a *niṣedha* or a negative prohibitory injunction, i.e. a negative prescription. If one should follow the positive injunctions of the Scriptures one would reap the beneficial fruits thereof; but if one should violate the prohibitions of the *Śāstras*, one would suffer the consequences. All these positive and negative prescriptions of the Scriptures are included in the major *vidhi* and *niṣedha*, i.e. regulative and prohibitive injunctions that Lord Viṣṇu should be remembered and that Lord Viṣṇu should not be forgotten. This means that all the fruitful results that have been assured by the Scriptures from performances of the vedic Yajña and Smārta ritualism shall be attained by following the most important *vidhi*, viz. daily remembrance of Lord Viṣṇu, and all results that accrue from violation of all other *niṣedha-directions* of the Scriptures will follow from the non-remembrance of Lord Viṣṇu, which is the most important prohibitive injunction or *niṣedha* of the Scriptures. Śrī Viśvanātha Cakravartī points out that the word “*satatam*” in the text should not mean ‘constantly’, but it is used in the sense of ‘daily’. If the *vidhi* be ‘constant remembrance of

the Lord' by an individual which is not possible in the state of bondage, then such a *vidhi*, which it will be impossible to obey, will lose its purpose. — 8 —

Sanskṛta Text :

इत्यसौ स्याद्विधिर्नित्यः सर्ववर्णाश्रमादिषु ।
नित्यत्वेऽप्यस्य निर्णतिमेकादश्यादिवत् फलम् ॥६॥

TRANSLITERATION :

Ityasau Syādvidhirnityaḥ Sarvavarṇāśramādiṣu
Nityatve'pyasya Nirṇātamekādaśyādivat Phalam. — 9 —

TRANSLATION: This *vidhi* that Lord Viṣṇu is to be remembered daily is an eternal and standing rule of the Scriptures which is applicable to all *Varṇas* (Brāhmaṇas, Kṣatriyas, Vaiśyas and Śudras) and all *Āśramas* (Brahmacāri, Gṛhastha, Vānaprastha and Yati). Though this *Vidhi* is an eternal one, applicable to all under all circumstances and in all times, it is also fruit-giving like the observance of the *Ekādaśi-fast*. — 9 —

COMMENTARY: TRANSLATOR'S NOTE:—The various Vedic and Smārta Kāmya-Karmas (Karma done with certain desires) have been prescribed for specific purposes, and they bring earthly or heavenly pleasures. But if one does not perform any such direction of the Scriptures, one need not suffer any adverse effect for non-observance of such a directive of the Scriptures. For example, the Vedas lay down that by performance of *Asvamedha Yajña*, a Kṣatriya King can become the Ruler of the Earth, or by performing *Putreṣṭi Yajña* one can be blessed with a son. But if one does not perform any of these Vedic directions, one does not suffer for its non-performance. But there are other *Vidhis* or positive directives of the Scriptures which become unconditionally binding on an individual, such as, daily ablutions on the part of a Brāhmaṇa. If he performs his daily ablutions thrice in the morning, noon and evening, such a Brāhmaṇa does not gain any particular fruit; but should he neglect to carry out such obligatory *Vidhis* of the Scriptures, he will commit sins, and thereby will fall from the position of a Brāhmaṇa. Again, there are certain *niṣedhas* in the Scriptures. These lay down abstention from certain acts. If the abstention that is prescribed is not complied with and one violates the *niṣedha* or prohibition by not abstaining from such acts, one must suffer the consequences of such non-abstention. For example, the Scriptures forbid taking the life of a Brāhmaṇa or a cow. If one should follow this *niṣedha* direction, one does not gain any thing in particular; but should anybody violate this directive, i.e. kill a Brāhmaṇa or a cow, one will incur

sin and suffer the consequences. Such *Vidhis* and *Niṣedhas* are unconditionally binding on all. The Scriptures do not always mention the fruits or otherwise of such *Vidhi-Niṣedha*. Śrī Jīva Gosvāmī says that the *Vidhi* of remembering Lord Viṣṇu daily and the *Niṣedha* of never forgetting Him come under such permanent Scriptural injunctions which are binding on all under all circumstances. They also implicitly bear permanent and lasting fruit, i.e. Bhakti, just as the binding *Vidhi* of the observance of *Ekādaśī* bears the fruit of Bhakti. Śrī Jīva further points out that it would have been more appropriate if this particular Verse of Śrī Rūpa Gosvāmī in the text had been used after the fruits-assuring references that have followed hereafter, because “*iti*” is generally used after the subject-matter has been stated and then a conclusion drawn. But in this case, the conclusion has been stated first, which has been followed by the supporting references about the subject itself.

Śrī Viśvanātha Cakravartī points out that a *Nitya-vidhi* (directions of the Scriptures for daily performance) is that which is binding on all, and neglect of which results in sins. Hence when Śrī Rūpa Gosvāmī establishes the daily remembrance of Viṣṇu as a daily *nitya vidhi*, it follows that one will commit sin by not remembering the Lord daily.

Śrī Mukundadāsa Gosvāmī points out that by the use of ‘*ādi*’ as a suffix to all *Varṇas* and all *Āśramas*, other human beings, besides those that come under *Varṇa* and *Āśrama*, are not excluded, i.e. all human beings come under this *vidhi* of daily remembering the Lord. One may raise a question, says Śrī Mukundadāsa, how could it be appropriate on the part of Śrī Rūpa Gosvāmī to cite the example of *Ekādaśī*, which bears fruits, in support of the *vidhi* of remembering Lord Viṣṇu which also implicitly bears permanent fruits? It may be explained in this way: As from the knowledge of the transitoriness of an earthen pot or a golden ornament one can deduce the conclusion as regards the transitoriness of this phenomenal world, so also one may conclude that remembrance of Lord Viṣṇu also bears the fruit of Bhakti from the knowledge of the fact that *Ekādaśī*-fast, which is in remembrance of the Lord, bears the permanent fruit of Bhakti. So the comparison is quite in order. — 9 —

Sanskṛta Text :

यथा एकादशे तु व्यक्तमेवोक्तम्—
मुखवाहूरूपादेभ्यः पुरुषस्याश्रमैः सह ।
चत्वारो जज्ञिरे वर्णा गुणैर्विप्रादयः प्रयक् ॥१०॥

TRANSLITERATION :

Yathā Ekādaśe tu vyāktamevoktam—

*Mukhavāhūrupādebhyah Puruṣasyāśramaih Saha
Catvāro Jajñire Varṇā Guṇairviprādayah Pṛthak. — 10 —*

Sanskṛta Text :

य एषां पुरुषं साक्षादात्मप्रभवमीश्वरम् ।

न भजन्त्यवजानन्ति स्थानाद्भ्रष्टाः पतन्त्यधः ॥११॥

TRANSLITERATION :

Ya Eṣāṃ Puruṣaṃ Sākṣādātmāprabhavamīśvaram

Na Bhajantyaavajānanti Sthānādbhraṣṭāḥ Pataṇtyadhah. — 11 —

TRANSLATION : As it is explicitly stated in the Eleventh Canto of the *Bhāgavatam*.

Sage Camasa addressing King Nimi says: "If the Brāhmaṇas and others of the Four *Varṇas* (i.e. Brāhmaṇa, Kṣatriya, Vaiśya and Śudra) together with their respective qualities and Four *Āśramas* (i.e. Brahmacarya, Gārhaṣṭhya, Vānaprastha and Sannyāsa), who separately originated from the Mouth, Arms, Thigh and the Feet of the Virāṭa-Puruṣa Viṣṇu respectively, do not worship the Lord out of any disrespect, they will fall from their respective place of *Varṇa* and *Āśrama*.⁴ — 10-11 —

COMMENTARY: Śrī Viśvanāth Cakravartī points out that in order to establish the fact of one's downfall into the mire of this world or down in hell for non-worship of the Supreme Lord, it is first stated that the Lord (Viṣṇu) is the Supreme Object of worship, Who is the Original Father of *all beings* (because all emanated or originated from Him) and not only of the Brāhmaṇas, Kṣatriyas, Vaiśyas and Śudras, who originated from the Lord's Mouth, Arms, Thigh and Feet respectively. But not to worship such a Lord is itself a disrespect or disregard to Him. Just as not to show proper respect to a respectable person is showing him disrespect, so also not to worship the Most Worshipful Lord is a clear sign of showing disrespect to Him, and hence the consequence of downfall from one's status in life. — 10-11 —

Sanskṛta Text :

तत्फलं च तत्रैव—

एवं क्रियायोगपथैः पुमान् वैदिक-तान्त्रिकैः ।

अर्चन्तुभयतः सिद्धिं मत्तो विन्दत्यभीप्सिताम् ॥१२॥

⁴ *Bhāgavatam*, Canto XI, Chap. 27, Ślokaś 2-3.

TRANSLITERATION :

Tatphalañca tatraiva—

Evam Kṛityāyogapathaiḥ Pumān Vaidika-Tāntrikāiḥ

*Arcannubhayataḥ Siddhiṁ Matto Viñdatabhīpsitām.*⁵ — 12 —

TRANSLATION: Lord Śrī Kṛṣṇa addressing Uddhava says: “Oh Uddhava! those who worship Me with Vedic and Tāntrik ritualisms are blessed by Me with their desired ends both on earth and in heaven. — 12 —

COMMENTARY: Śrī Jīva Gosvāmī explains this reference that has been cited by Śrī Rūpa to signify that if by mere vedic and tāntrik ritualism one can attain earthly and heavenly pleasures, how much better it would be if one would follow the path of Bhakti and engage oneself in the worship of the Lord, in Whose worship not only all conceivable earthly and heavenly pleasures can be attained, but much more in the Realm of the Lord Himself! For example, it is said in the *Bhāgavatam*,⁶ where Śrī Śukadeva Gosvāmī tells King Parīkṣita: “King! if one is an ardent and desireless devotee of the Lord, or if one aspires after all possible pleasures in heaven or on earth, or if one seeks *Mokṣa*, i.e. liberation by way of one’s merging in the Absolute, one who is truly wise will certainly follow the path of unalloyed Bhakti and intensely serve the Lord”. — 12 —

Sanskṛta Text :

पंचरात्रे च—

“सुरर्षे विहिता शास्त्रे हरिमुद्दिश्य या क्रिया ।

सैव भक्तिरिति प्रोक्ता तया भक्तिः परा भवेत् ॥१३॥

TRANSLITERATION :

Pañcarātre ca—

Surarṣe Vihitā Śāstre Harimuddiśya Yā Kriyā

Saiva Bhaktiriti Proktā Tayā Bhaktiḥ Parā Bhavet. — 13 —

TRANSLATION: Also in *Pañcarātra*—Oh Sage amongst gods! Oh Nārada! whatever practices have been prescribed by the Scriptures in relation to Lord Hari is called Bhakti (Sādhana-Bhakti), by which Parā-Bhakti, i.e. Prema-Bhakti is attained. (This is the highest fruit of Vaidhi Sādhana-Bhakti, as commented by Śrī Jīva and Śrī Cakravartī). — 13 —

⁵ *Bhāgavatam*, Canto XI, Chap. 27, Śloka 49.

⁶ *Ibid.*, Canto II, Chap. 3, Śloka 16.

Sanskṛta Text :

तत्र अधिकारी—

यः केनाप्यतिभाग्येन जातश्रद्धोऽस्य सेवने ।

नातिसक्तो न वैराग्यभागस्यामधिकार्यसौ ॥१४॥

TRANSLITERATION :

Tatra Adhikārī—

Yah Kenāpyatibhāgyena Jātaśraddho'sya Sevane

Nātisakto Na Vairāgyabhāgasyāmadhikāryasau. — 14 —

TRANSLATION: Eligibility for *Vaidhī Bhakti*—One who has a supreme fortune of faith in Bhakti in the Lord and who is neither too much attached to worldliness nor too much detached from it, is eligible for this *Vaidhī Bhakti*. — 14 —

COMMENTARY: Śrī Jīva explains “supreme fortune” as a trait of character that is developed in the company of genuine saints. Śrī Cakravartī says that such an eligible person is averse to pretensions of detachment but should be striving for genuine detachment from sense-desires. Śrī Mukundadāsa says that “the unspeakable fortune” cannot be ascertained in any other way excepting from the fact that such an individual has a firm faith in Bhakti, and this firm faith indicates the fortune of the individual. — 14 —

Sanskṛta Text :

यथैकादशे—

यद्वच्छया मत्कथादौ जातश्रद्धस्तु यः पुमान् ।

न निर्विण्णो नातिसक्तो भक्तियोगोऽस्य सिद्धिदः ॥इति॥ ॥१५॥

TRANSLITERATION :

Yathaikādaśe—

Yadṛcchayā Matkathādaū Jātaśraddhastu Yah Pumān

Na Nirviṇṇo Nātisakto Bhaktiyogo'sya Siddhidah. Iti.⁷ — 15 —

TRANSLATION: For example, in the Eleventh Canto—The Lord addresses Śrī Uddhava: “Uddhava! one who has fortunately a spontaneous firm faith in and reverence for hearing discourses about Myself, even if he be involved in worldliness without either any strong attachment or complete apathy or indifference for such sense-pleasures, to such a person Bhakti-Yoga becomes a desirable end”. — 15 —

⁷ *Bhāgavatam*, Canto XI, Chap. 20, Śloka 8.

COMMENTARY: In commenting on the above-quoted verse of the *Bhāgavatam*, which Śrī Rūpa has cited as an example of the eligibility of an individual for *Vaidhī Bhakti*, Śrī Jīva quotes another verse from the *Bhāgavatam* in which Lord Śrī Kṛṣṇa addresses Uddhava as follows: "One who has firm faith in Myself and discourses on the Events of My Life, generated in him, and who has given up all Vedic and Tāntric ritualism (as being impediments to Bhakti), but is worried for his attachment for worldly objects and even knowing fully well that sense-enjoyments are only pain-giving is unable to give them up, but at the same time knowing that it is only by the practice of Bhakti in Me one can be freed from such worldly attractions, should worship Me with a *real* liking and in a reverential and steadfast attitude of mind." Śrī Jīva adds that such conditions and attitude of mind make one eligible to start the practice of Vaidhī Sādhana-Bhakti. Bhakti being inherently potent and forceful is not dependent on any extraneous aid (in respect of its strength and force). This is where Bhakti-Yoga differs from Jñāna and other varieties of Yoga. Jñāna-Yoga requires *Vairāgya* or detachment and dispassion as its pre-condition. Bhakti-Yoga depends on nothing but itself. It is true that Bhakti requires discarding of vedic ritualism and other vedic Karmas, this is because Bhakti must be for Bhakti's sake and must not be mixed up with ways of Karma if it is to be Bhakti pure and undefiled. It will be a mistake to think that Bhakti starts at this point and ends in the state of self-centred delight of the *ātmārāmas* like the *Catuḥśanas* (Sanatkumār, Sanaka, Sananda and the rest). In fact, Vaidhī Sādhana-Bhakti leads one far beyond to Prema-Bhakti. — 15 —

Sanskṛta Text :

उत्तमो मध्यमश्च स्यात् कनिष्ठश्चेति स त्रिधा ॥१६॥

TRANSLITERATION :

Uttamo Madhyamaśca Syāt Kaniṣṭhaśceti sa Tridhā. — 16 —

TRANSLATION: Such ADHIKARY or eligible persons of *Vaidhī Sādhana-Bhakti* are of three types, viz. (1) superior grade, (2) medium grade, and (3) inferior grade. — 16 —

Sanskṛta Text :

तत्र उत्तमः—

शास्त्रे युक्तौ च निपुणः सर्वथा दृढनिश्चयः ।

प्रौढश्रद्धोऽधिकारी यः स भक्तावुत्तमो मतः ॥१७॥

* *Ibid.*, Canto XI, Chap. 20, Śloka 27-28.

TRANSLITERATION :

*Tatra Uttamah—**Śāstre Yuktau Ca Nipuṇah Sarvathā Dṛḍhaniścayah**Praudhaśraddho'dhikārī yah sa Bhaktāvullamo Matah. — 17 —*

TRANSLATION : Thus, those who are of the SUPERIOR GRADE—Such a superior devotee is as much an expert in the knowledge of the authoritative texts (Scriptures) as in the Science and Art of Reasoning, is of firm faith and belief (in all aspects of the efficacy of Bhakti) and is quite matured or has attained to the stage of maturity in 'his reverential faith and belief. — 17 —

COMMENTARY: Śrī Jīva Gosvāmī observes that the division into the three grades is based on the relative strength of faith of three different types in the subject-matter propounded in the Scriptures. It has been already shown that a *Vaidha* Sādhana-Bhakta is one who is governed by the truths expounded in the Scriptures, and an unshaken belief in such truths is *Śraddhā* or faith. It is the strength of one's *Śraddhā* or faith in the scriptural teachings that determines the three grades of Superior, Medium and Inferior Eligibility.

'*Sarvathā*' in the text, i.e. *all the aspects* of efficacy of Bhakti, means, according to Śrī Jīva, (firm faith) in (a) the discourses on the Ultimate Truth, and (b) in the scriptural teachings as regards the *sādhana* or *means* to the realisation of Bhāva-Bhakti.

'*Yukti*' or reasoning in the above statement means reasonings in accordance with or in conformity with the teachings or injunctions of the Scriptures. *Kevala Yukti* or independent reasoning, not founded on the injunctions of the *Śāstras* (Scriptures) is of no avail, because all spiritual truths have their roots in the verbal communications through succession of Spiritual Teachers or *Gurus* without beginning or end—through the process of an aural reception. In *Vaiṣṇava-Tāntira* '*Tarka*' is defined, quotes Śrī Jīva, as an apposite reasoning that arises out of what has gone before in a discourse and what comes thereafter and strengthens the progress of the discourse. It is thus to be distinguished from any irrelevant reasoning that has no bearing on the argument of the discourse. One whose *Śraddhā* or firm faith and reasoning of the kind has attained a state of maturity is a SUPERIOR ADHIKĀRY or ELIGIBLE.

TRANSLATOR'S NOTE: It is to be noted that '*Tarka*' has not been taken here in its usual sense as the process of *reductio ad absurdum* of any objection to the validity of an inference. This is the ordinary *Nyāya* view of *Tarka* or *Ūha*; and it is a weapon that is used *Upādhi-saṅkā-nirāsa* or disposal of *saṅkita* or suspected, and *Samāropita* or supposed

upādhis or exterior conditions vitiating the *vyāpti* on which an inference is based. Here in the above-quoted verse from the *Vaiṣṇava-Tantra*, 'Tarka' is used in a wider sense as an inference or reasoning supporting an argument in progress.

Śrī Viśvanātha Cakravartī observes that 'sarvathā' or 'in all aspects' means not merely (firm faith) in *Tatvavicāra* of the Scriptures and in *Sādhana-vicāra* of the Scriptures, but also in (c) the teachings of the Scriptures about the *Puruṣārtha-vicāra* or the Values of life.

Śrī Mukundadāsa Gosvāmī also points out that 'Yukti' here includes 'refuting of objections', i.e. includes reasoning both in its positive and its negative aspects, as establishing what is truth and refuting what is false. He, however, gives another interpretation of 'sarvathā' or 'all aspects'. It means, according to him, (firm faith in Scriptural teachings) not only the first three, viz. (a) *Tatva-vicāra*, (b) *Sādhana-vicāra*, and (c) *Puruṣārtha-vicāra*, but also about (d) *Upāśya-Vicāra* or the Proper Object of Worship. Śrī Mukundadāsa quotes the following from the *Bhāgavatam*⁹ in substantiation of Scriptural *Puruṣārth-vicāra* or discourses on Values. Śrī Sukadeva Gosvāmī addressing King Parīkṣita says: "Oh King! consider the case of Śrī Bharata Mahārāj. He gave up his kingdom which is so difficult to surrender, parted with his wife and children and all his riches and all wealth and property which even the gods look on with greedy eyes. This was just what befits one whose heart is ever hungry and thirsty after the service of the sacred Feet of Lord Madhusūdana (The Destroyer of demon Madhu—Lord Śrī Kṛṣṇa). Is it any wonder that such a one will look down upon the value of *Mokṣa* (liberation by way of merging in the Absolute) as of little significance?"

TRANSLATOR'S NOTE: Here all the Values—*Dharma*, *Artha*, *Kāma* and *Mokṣa*, are shown to pale into insignificance as compared with the Value which is *Bhakti*.—17—

Sanskṛta Text :

तत्र मध्यमः—

यः शास्त्रादिष्वनिपुणः श्रद्धावान् स तु मध्यमः ॥१८॥

TRANSLITERATION :

Tatra Madhyamah—

Yah Śāstrādiṣvanipuṇaḥ Śraddhāvan sa tu Madhyamah. — 18—

TRANSLATION: Now the MEDIUM ELIGIBLE in *Vaidhi Sādhana*—

⁹ *Bhāgavatam*, Canto V, Chap. 14, Śloka 44.

Bhakti: One who is full of faith in the Scriptures and yet lacks expert knowledge thereof is an ELIGIBLE of the MEDIUM type. — 18 —

COMMENTARY: According to Śrī Jīva Gosvāmī, 'lacking expert knowledge of the *Śāstras*' means that one who has general knowledge of the Scriptures and therefore in a way possesses a certain similarity to an expert in the Scriptures (as in the case of the Superior Eligible), but is incapable of successfully tackling any forceful criticism of an opponent. Even though he is incapable of repelling powerful objections, is never lacking in firm faith in the Scriptural teachings.

Śrī Viśvanātha Cakravartī adds that '*śraddhāvan*', i.e. belief or faith here means 'Faith in the Scriptures as well as in the Words of one's Spiritual Preceptor'. — 18 —

Sanskṛta Text :

तत्र कनिष्ठः—

यो भवेत् कोमलश्रद्धः स कनिष्ठो निगद्यते ॥१६॥

TRANSLITERATION :

Tatra Kaniṣṭhah—

Yo Bhavet Komalaśraddhah sa Kaniṣṭho Nigadyate. — 19 —

TRANSLATION: (Now again) THE INFERIOR ELIGIBLE—An Inferior Eligible is one who is of slender faith. — 19 —

COMMENTARY: An Inferior Eligible, Śrī Jīva points out, must have faith in the *Śāstras* just as in the two higher types, because 'faith' means 'faith in the Scriptures'. The difference, however, between the Inferior and the Medium Eligible is that the former is not an expert in the *Śāstras* and he is of slender faith in the sense that he is liable to be won over to contrary beliefs by arguments which he is unable to confute. A Medium Eligible cannot be won over and made to lose faith even though he is unable to meet the challenge of contrary arguments; but an Inferior Eligible is incapable of resisting the force of stronger arguments, which he is unable to demolish. Śrī Jīva further points out that his knowledge of the Scriptures is not as thorough as in the case of a '*nīpūṇa*' i.e. his knowledge is very meagre as compared to that of the other two types. Therefore the difference between the *Superior*, *Medium* and the *Inferior* may be stated as follows: The *Superior* type of an *Adhikārī* of *Vaidhi* Sādhana-Bhakti has expert knowledge of the *Śāstras*, and he is quite able to hold his ground against the attacks of the opponent; the *Medium Adhikārī* is not as thorough in his knowledge of the *Śāstras* and is not always able to

confute a subtle opponent though incapable of being swerved from his faith by reasonings however subtle and strong; the *Inferior Adhikari* has a comparatively meagre knowledge of the *Śāstras* and is not only unable to meet opponents with effective rejoinder but is liable to be won over by stronger arguments which he is unable to refute.

Śrī Visvanātha Cakravartī points out that the Inferior Type has a slender faith in the sense that his mind for the time being is thrown into uncertainty and doubts by the arguments of the opponent. But even then he is not completely won over. One who is an eligible as a *Vaidha-Bhakta* would not be so if he could be ever swerved altogether from his path of Bhakti by arguments however forceful and subtle. All that happens is a temporary state of uncertainty, which however, he gets over by the Bhakti that is innate in him. As a matter of fact, in all such states of doubts he falls back on the teachings of his Spiritual Master and Guide (*Guru*) regarding the nature of the Lord and cherishes them as a truth in his heart of hearts.

Śrī Mukundadāsa Gosvāmī differs from Śrī Jīva Gosvāmī in respect of the basis of the divisions into *Three Types*. While according to Śrī Jīva the *Three Types* arise out of the relative strength of their respective faiths (*Śraddhā*), according to Śrī Mukundadāsa, the division of the *Three Types* arise out of their respective spiritual status due to the grace of the Lord Himself and of the Saints with whom they associated in the past. — 19 —

Sanskṛta Text :

तत्र गीतादिपूक्तानां चतुर्णामधिकारिणाम् ।
मध्ये यस्मिन् भगवतः कृपा स्यात्तत्प्रियस्यवा ॥
स क्षीणतत्तद्भावः स्याच्छुद्धभक्त्याधिकारवान् ।
यथेभः शौनकादिश्च ध्रुवः स च चतुःसनः ॥—॥२०-२१॥

TRANSLITERATION :

*Tatra Gītādiṣūktānām Caturṇāmadhikāriṇām
Madhye Yasmin Bhagavatah Kṛpā Syāttatpriyasavā
Sa Kṣīṇatattadbhāvah Syācchuddhabhaktiādhikāravan
Yathebhah Śaunakādīśca Dhruvah sa ca Catuhsanah.*

— 20-21 —

TRANSLATION: What has been said in the Gītā and other Scriptures about the *four kinds* of seekers of the Supreme Lord, viz. (1) those who seek the Lord for relief from present distress, (2) those who seek the Lord out of enquiries, (3) those who seek the Lord for earthly gain, or (4)

those who have attained self-knowledge and yet aspire after or yearn for something higher than Self-Knowledge—of all these, whosoever has received the grace of the Lord or the blessings of the Lord's favourite devotees, the extraneous motives in such and such a person is gradually weakened so that he becomes eligible for pure or unalloyed Bhakti; as for example, in the cases of the Gajendra (the King of the Elephants), Śaunaka and other sages, Dhruva and the Catuhsānas (Sanaka, Sanātana, Sananda and Samat Kumāra) respectively. — 20-21 —

COMMENTARY: Śrī Jīva Gosvāmī points out that the four kinds of eligibility that are mentioned in the Gītā are not eligibilities for *Vaidhi* Sādhana-Bhakti but are only previous stages of the appearance of *Uttamā*-Bhakti, i.e. pure Bhakti. It is in this sense that *tatra* has been used in the text.

Śrī Jīva further explains why Śrī Rūpa has used *yasmin* and *sa* in the singular number while in the Gītā-text four kinds of eligibility has been stated—it has been intended for application to all the four eligibles in a general manner, the purpose being in whichever case there is God's grace or the grace of the Lord's devotees, in such and such a case only the particular type of seeking the Lord is weakened and worn away so as to give way to the appearance of unalloyed Bhakti, as in the individual cases of the Gajendra (King of the Elephants), Saunaka and others, Dhruva and Catuhsana. 'Śaunaka and others' here refer to the sixty-thousand Ṛṣis who put queries to Śrī Sūta Gosvāmī; Catuhsana include Sanaka-Sanātana-Sananda-Samat Kumāra.

The reference that Śrī Rūpa Gosvāmī makes to the Gītā in regard to the four kinds of seekers of the Lord is in Chapter Seven, Śloka 16 to 20. Lord Śrī Kṛṣṇa says: "Oh Arjuna! Oh Bharataṣabha! the distressed, the enquirers after Truth, the seekers of favours, and the wise—when these four groups of people by My Grace or through the grace of My devotees are blessed with godly fortune, freed from the distressing, pleasure-seeking, wisdom-hankering inquisitive defects of their conditions, they follow in My service. Very rarely do the evil-doers serve Me, for they attain a meagre minimum of spiritual progress. The four classes of the spiritually blessed conforming to a regulated life as ordained by the Scriptures are fit to worship and to serve Me". Śrī Viśvanātha Cakravartī explains the four kinds of the seekers of the Lord as follows: (1) "Those who are engaged in selfish Karma desirous of the fruits of their actions suffer from the frustration of material desires; but thus afflicted, their hearts are subsequently purified by fires of sorrow, and they remember Me—these are the distressed; (2) The atheists, who ethical yet ignorant, begin to search for real Truth and feel the need of God's existence, begin

to think of Me; (3) those who are wretched and dissatisfied with the limited conception of Me as Lord of all ethics and religion, turn out to be My ritualistic devotees and keep Me in memory by such performances, while (4) the Jñānins, who have the macroscopic knowledge of Brahman, the Great, realise that such is only partial knowledge and when they take recourse to perfect Knowledge of My *Aprākṛta* or supra-mundane Loving Self, then they resort to refuge in Me”.

Indeed, it is only when the desires of the distressed and the distorted notions of God of Ethics of the Enquirers after Truth, and when the stain of interested heavenly enjoyments of the pleasure-seekers, and when the slur of misconception anent Lord's Transcendental Personality and the untenable theory as to at-oneness-with-Brahman, of the Jñānins—when all these are removed, the diverse classes lead a life of pure Bhakti. Bhakti is not pure so long as it is sullied by any motive other than the love of God; while if the slightest tinge of either Karma or Jñāna does exist or there exist desires other than the service of the Godhead, Bhakti is alloyed with either Karma or Jñāna. But when it is absolutely free from such Karma or Jñāna, it is known as *Kevalā*, *Akinñcanā* or *Uttamā* Bhakti.

The same verse of the Gītā has been differently explained by Śrī Valadeva Vidyābhuṣaṇa as follows: Those who strictly adhere to their particular profession and to their station in life—*Varṇa* and *Āśrama*, according to their individual qualification and actions, worship the Supreme Lord Śrī Kṛṣṇa. They are classified into four groups: The distressed, who are most anxious for relief from their impending troubles, such as poverty and illness. Secondly, enquirers after Truth, that is, the knowledge of self or of secular religious Scriptures. Thirdly, the seekers after worldly joy, such as wealth, fame, woman and celestial pleasures. These three being fruit-seeking Karmins resort to mixed Bhakti, in which Karma predominates. Lastly, the Jñānins, who have renounced all worldly pleasures. Free are they from selfish Karma, but their devotion is mixed and hence *Jñāna* does predominate.

“When the distressed, the enquirers after Truth, the seekers of wealth, and the Wise—become unsullied by any worldly motives and incline to Me alone, they turn out to be devotees. Among them, when the Jñānins, the wise, relinquish all things of base contamination and material knowledge, and acquire true Knowledge as to Me, they stand above the other three divisions of My devotees. In the association of true devotees, all are entitled to have real knowledge of themselves. In the nascent stage of their Bhakti, the Wise who are more steadfast and devoted to My service are dearer to Me, and I am also very dear to them. When the above four classes of My devotees resort to pure Bhakti only, munificent they grow; no longer do they hanker after any of the objects of man's pursuits. But

the *Jñāni-bhaktas*, having more steadfast attachment to the conscious self, do realise Me as the *Summum bonum* of all pure and sentient beings. They are very dear to Me. For I am greatly influenced by their love for Me. But, when they are established for a while upon the plane of transcendental Knowledge, they realise divine diversities, distinct from gross or subtle mundane variegatedness, in My transcendental Self, and thus become attached to Me and take shelter in Me. They then think: these phenomena are not dissociated from the Lord but do result from the reflection of a Potency of Vāsudeva; the Universe has multifarious contact with Vāsudeva, the Pervading. The devotees who have such a mentality are very rare and wondrous souls. A *Jñāni-bhakta* sees Me, Vāsudeva, in all things, and every thing in Me. Only after many births does he take refuge absolute in Me. Such a devotee is rare. But an *aikāntika*—single-minded devotee is the rarest of all. Yet those who, though they seek rewards, resort to Me with heart and soul, will, within a short time, be relieved by Me of all their earthly moods and lusts. Wretched are they who worship Me reluctantly. Steeped in worldly ignorance, their wisdom encrusted by the gross earthly joys, they worship the different presiding gods according to their various desires. They do not love Me, and have no confidence in My Divine Form. They are led astray by their respective *rājaśika* and *tāmasika* natures to submit to other pleasure-giving gods and thus are thrown into the vortex of unsatiated, endless yearnings. They think that they can easily and quickly please those minor gods by practising the ordinary rituals. Crippled are their propensities and thus enslaved, they are reluctant to abide with Me”.

Śrī Jīva points out that the various commentators on the verse quoted by Śrī Rūpa Gosvāmī from the *Gītā*, have explained the word *Jñāni* in the text as those who have realised their own true selves. But even *Chatuhsana*, i.e. Sanaka, Sanātana, Sananda and Sanat Kumāra, who are the most prominent of the enlightened persons as have realised the unity of the self and the Absolute after a knowledge of the essential nature of each are also seen to have gained admittance to the way of pure Bhakti through the Lord's Grace. In proof of the above, the following may be cited from the *Bhāgavatam*, holds Śrī Jīva: When the sages *Catuhsanans* prostrated themselves at the Lotus-like beautiful Feet of Lord Nārāyaṇa, of Eyes as beautiful as the petal of the Lotus, the Tulasī-leaves fragrant with the dust-particles of the Lord's Feet transmitted their fragrance through the nostrils into the hearts of the Sages thereby causing a numinous joy and horripilation even though they were absorbed in *Brahmānanda*, the blissfulness of the absolute life. This passage has been cited to prove the superiority of pure Bhakti and not in support of *Vaidhī* Bhakti, because in this case, i.e. the case of Sanaka

and others, the realisation has come not through the discipline of the Scriptures but through immediate experience. In fact, Sanaka and others being *Jñāna-siddha* are above the discipline of Scriptural prescriptions.

Śrī Viśvanātha Cakravartī says that though the four kinds of persons take refuge in the Lord, viz. those who are in distress, those who are enquirers due to their own doubts, those who seek material wealth and those who desire to gain knowledge of the Absolute, cannot be said to possess Bhakti, yet if they should give up their immediate purpose and take refuge in the Lord and resort to submission to the Lord, then, through the kind prerogative of the Lord Himself, Bhakti may be infused in them. When the Grace of the Lord is bestowed on anybody, he will naturally give up all trifling desires and take shelter at the Feet of the Lord. So when the Elephant-king Gajendra was in dire distress being attacked by the Crocodile, his immediate prayers to the Lord and submission to His Compassion were for the purpose of being rescued and saved from his imminent death. But when the Lord saved him out of His Grace from the terrible jaws of Gajendra's worst and powerful enemy, Gajendra was so charmed by the soul-captivating Beauty of the Lord's Person that he forgot all about his immediate danger and distress from which he wanted to be rescued, and prayed for pure Bhakti at the Feet of the Lord. So also when Saunaka and sixty-thousand other Ṛṣis approached Śrī Sūta Gosvāmī with six queries for solution regarding the way to attain Heaven (*Svarga*), their purpose was not the service of the Lord, i.e. Bhakti; but when they listened to Śrī Sūta and discourses on the Name, Form, Qualities, Associates, Realm and Events of the Life of Lord Śrī Kṛṣṇa, all their queries were gone for ever and they became confirmed in the way of pure Bhakti in the company of the genuine and superior order devotee, Śrī Sūta Gosvāmī. Prince Dhruva likewise underwent hard penances and invoked the Lord in order to gain the throne of his father of which he was deprived by the machinations of his step-mother. But when he was blessed by the Grace of Lord Nārāyaṇa, all his desires for earthly kingdom and material wealth vanished and he turned to be a pure devotee. In like manner, the Catuḥsanas were able by the Grace of Lord Nārāyaṇa to give up their desire for Mokṣa and became eligible for the way of pure Bhakti. — 21 —

Sanskṛta Text :

भुक्ति-मुक्ति-सुखा यावत् पिशाची हृदि वर्तते ।
तावद्भक्तिसुखस्यात्र कथमभ्युदयो भवेत् ॥२२॥

TRANSLITERATION :

Bhukti-Mukti-Sprhā Yāvat Piśācī Hṛdi Vartate
Tāvadbhakti-sukhasyātra Kathamabhyudayo Bhavet? — 22 —

TRANSLATION : So long as the fiend that is longing for *Bhukti*, i.e. enjoyment of earthly and heavenly pleasures, and *Mukti*, i.e. heavenly pleasures and self-merging in the Absolute, occupies the heart of an individual, how can the supreme delight of Bhakti spring in that heart?— 22 —

COMMENTARY : Śrī Jīva comments that Mukti is of two kinds; first is that which clouds the longing for Bhakti, and the second kind of Mukti offers self-satisfaction to the individual. Mukti has been described here as a witch, because it changes the face of desire for Bhakti by dubious methods. It is true that pure devotees are freed from the bondage, i.e. become *Muktas*, but this is done by the force of Bhakti itself and not as any consequence of desire on the part of the devotee. Thus in the statement of the text Śrī Rūpa wants to establish that a devotee even in the stage of his rudimentary practices does not entertain any desire for any form of Mukti, much less for *Bhukti* or mundane enjoyments.

Śrī Mukundadāsa points out that a question may be raised: What is the need of the Grace of God here when the desires for earthly and heavenly pleasures are automatically wiped out from the heart when one attains and tastes of the supreme delight in Bhakti? In reply, Śrī Mukundadāsa explains that as no noble person will live in a place where a fiend or a witch lives, so also the delight of Bhakti cannot be possible in the heart of a person, whose heart has been pre-occupied by the fiend that longs for *Bhukti* and *Mukti*. This fiend or witch that pollutes the heart can be removed by the Grace of the Lord alone. It so happened with the Elephant-king Gajendra, Dhruva, Saunaka and other Ṛṣis and also Catuḥsanas. So these four kinds of people viz., those in distress, seeking wealth, enquirers and Mokṣa-seekers who take refuge in the Lord for such ulterior purposes are not eligible for Bhakti. Those who can cast aside such desires by the Grace of the Lord are alone eligible for pure Bhakti.

Śrī Viśvanātha points out that the longing for Mukti has been appropriately described by Śrī Rūpa Gosvāmī as a fiend, because in the Sixth Canto, Chapter 17, Śloka 28 of the *Bhāgavatam* it has been said that a genuine devotee looks upon Heaven, Mokṣa and Hell with equal indifference. — 22 —

Sanskṛta Text :

तत्रापि च विशेषेण गतिमखीमनिच्छतः ।

भक्तिर्हृतमनःप्राणान् प्रेम्णा तान् कुरुते जनान् ॥२३॥

TRANSLITERATION :

Tatrāpi Ca Viśeṣeṇa Gatimaṇvīmanicchatah

Bhaktirhṛtamanah-prāṇān Premṇā Tān Kurute Janān. — 23 —

TRANSLATION: Between these two classes of persons who are freed from any longing for *Bhukti* and *Mukti*, here the distinctive position of one who is freed from any desire for *Mukti* is shown. *Bhakti* by its intrinsic force attracts the entire mental quantum of one whose heart has been freed from any longing whatsoever for *Mukti*. — 23 —

COMMENTARY: Commentator Śrī Viśvanātha points out that any desire for earthly or heavenly pleasures is not so strong a wall against *Bhakti* as a desire for *Mokṣa* is. So where desire for *Mukti* is absent, there the listening to and singing the Name of the Lord forcefully attracts all the senses, heart, mind and the entire mental quantum of such a person to *Bhakti*. — 23 —

Sanskṛta Text :

तथा च तृतीये—

तैर्दर्शनीयावयवैरुदार-विलासहासेक्षितवामसूक्तैः ।

हृतात्मनो हृतप्राणांश्च भक्ति-रनिच्छतो मे गतिमखीं प्रयुङ्क्ते ॥२४॥

TRANSLITERATION :

Tathā Ca Tṛtīya—

Tairdarśanīyāvayairudāra-Vilāsaḥāseṣṭavāmasūktaiḥ

Hṛtātmano Hṛtaprāṇāṁśca Bhakti-ranicchato Me Gatimaṇvīm
Prayunkte. — 24 —

TRANSLATION: So also in the Third Canto of the *Bhāgavatam*—¹⁰ Here the Lord says that those who are charmed by the beauty and gracefulness of His Form, spontaneously they develop an apathy for *Brahma-Sāyujya*, i.e. merging in the Brahman. The Lord says: "Though the mind-stealing beauties of My Face and other Limbs of My supramundane (*aprākṛta*) and eternal Form, Which is the most desirable Object of My devotees, and though the sweetness of My sportiveness, My

¹⁰ *Bhāgavatam*, Canto III, Chap. 25, Śloka 36.

Smile, My Sight and My most soothing Words and Voice attract all their senses, heart and soul, and though they do not cherish any desire for Mukti, their Bhakti to Me alone give them Mukti, i.e. make them My Constant Associates". — 24 —

COMMENTARY: Śrī Jīva Gosvāmī points out that this particular reference from the *Bhāgavatam* shows how Bhakti through love for the Lord attracts the senses and mind of one who has no desire for Mukti. It is to be understood that "the Limbs of the Transcendental Form of the Lord attract the senses of such a person who does not desire Mokṣa" really means that love for the Manifest Form of the Lord infuses Bhakti in such a person. Persons who are thus attracted by the soul-attracting and incomparable Charms of the Lord, possess all forms of Mukti with ease without their asking.

Śrī Viśvanātha Cakravartī points out that it is only when one is intensely drawn to the Lord by His Charm and Beauty, that one develops a strong apathy for Mokṣa or Brahma-Sāyujya, i.e. merging in the Brahman. On the other hand, the exceedingly beautiful Limbs of the Lord, His maddening Smile, His forcefully attractive Looks, His charming Voice and His ever-new Sports steal away heart and soul of the devotee. To such a blessed devotee, none of the Four Values of life, viz. *dharma*, *artha*, *Kāma* and *Mokṣa* is at all difficult of attainment. Indeed he wants none. — 24 —

Sanskṛta Text :

श्रीकृष्णचरणाम्भोजसेवानिर्वृतचेतसाम् ।

एषां मोक्षाय भक्तानां न कदाचित् स्पृहा भवेत् ॥२५॥

TRANSLITERATION :

Śrī-Kṛṣṇacaraṇāmbhojasevā Nirvṛtacetasām

Eṣāṁ Mokṣāya Bhaktānāṁ Na Kadācit Sprhā Bhavet. — 25 —

TRANSLATION: These devotees whose mental quantum is completely absorbed in the service of the lotus-like beautiful Feet of the Supreme Lord Śrī Kṛṣṇa never desire *Mokṣa*, i.e. self-annihilation by merging in the Absolute Brahman. — 25 —

COMMENTARY: Śrī Mukundadāsa Gosvāmī points out that *Brahmā-nanda*, i.e. tranquil bliss in the Impersonal Brahman, spontaneously vanishes from the hearts of pure devotees who have once experienced the supreme delight in Bhakti. When Śrī Rūpa Gosvāmī states in the text that a pure devotee 'never desires *Mokṣa*', he means that such a devotee

shall discard *Mokṣa* or *Sāyujya-Mukti* even if it be offered by the Lord Himself. — 25 —

Sanskṛta Text :

यथा तत्रैव श्रीमदुद्धवोक्तौ—
कोन्वीश ! ते पादसरोजभाजां, सुदुर्लभोऽर्थेषु चतुर्ध्वपीह ।
तथापि नाहं प्रवृणोमि भूमन् ! भवत्पदाम्भोज-निषेवणोत्सुकः ॥२६॥

TRANSLITERATION :

*Yatha Tatraiva Śrīmaduddhavoktau—
Konvīśa! Te Pādasarojabhājāṃ,
Sudurlabho'rtheṣu Caturdhvapīha
Tathāpi Nāhaṃ Pravṛṇomi Bhūman!
Bhavatpadāmbhojanīṣevaṇotsukah.*¹¹ — 26 —

TRANSLATION: As it is said by Uddhava in the *Bhāgavatam*—
Śrī Uddhava addressing Lord Śrī Kṛṣṇa says as follows: “Oh Lord of all lords! which of the Four Values of life, viz. *dharma*, *artha*, *kāma* and *mokṣa*, can ever be difficult of attainment for Thy devotees who are absorbed in the service of Thine lotus-like beautiful Feet? They can have them very easily even without asking; but Thy humble servant wants not, Oh Lord, any of these four values of life excepting uninterrupted and unalloyed service of Thee”. — 26 —

Sanskṛta Text :

तत्रैव श्रीकपिलदेवोक्तौ—
नैकात्मतां मे स्पृहयन्ति केचिन्मत्पादसेवाभिरता मदीहाः ।
येऽन्योन्यतो भागवताः प्रसज्य, सभाजयन्ते मम पौरुषाणि ॥२७॥

TRANSLITERATION :

*Tatraiva Śrī Kapiladevoktau—
Naikātmatām Me Spṛhayanti Kecin-
matpādasevābhiratā Madīhāh
Ye'nyonyato Bhāgavatāḥ prasajya,
Sabhājayante Mama Pauruṣāṇi.*¹² — 27 —

TRANSLATION: Again in the *Bhāgavatam*, Lord Kapiladeva addressing His mother Devahuti says: “Mother! those who are constantly

¹¹ *Bhāgavatam*, Canto III, Chap. 4, Śloka 15.

¹² *Bhāgavatam*, Canto III, Chap. 25, Śloka 34.

engaged with all their senses in the service of My lotus-like beautiful Feet, those who are always thirsty for relishing the incomparable Beauty and unsurpassable Elegance of My Person, those who relish mutually discoursing on My manifold Pastimes and Exploits of My Valour—they never desire to be One with Me, i.e. they do not want *Mokṣa*. — 27 —

COMMENTARY: Commenting on the above verse of the *Bhāgavatam*, Śrī Jīva Gosvāmī points out that here 'One with Me' means Oneness with both *Brahman* the Impersonal Absolute and *Bhagavān* the Personal Lord. Śrī Viśvanātha Cakravartī points out that Lord Kapiladeva, Who is an *Avatāra* of Viṣṇu, tells Śrī Dēvahūti that a genuine devotee (*Bhakta*) does not want 'Oneness with Me'. Here 'oneness' means 'identity with Brahman'. Śrī Cakravartī raises a question: Why is it that a devotee discards *Brahmānanda*, i.e. the blissfulness in self-merging in Brahman? What is there in Bhakti which is lacking in *Brahmānanda* and which thereby makes the latter pale into insignificance? The reply is this. Lord Kapiladeva says: My devotees are intensely attached to Me and are concerned in My services alone by means of all their senses according to the directions of the Scriptures. Here, the Supreme Lord is established as the supreme Object of Bhakti, and the essential nature and functioning of the senses engaged in the services of the Lord, non-mixture of Karma-Jñāna-Yoga with Bhakti according to the injunctions of the Scriptures, and the uninterrupted normal nature of Bhakti have also been established. Besides, the only object of aspiration of these devotees is to relish the All-round unparalleled Beauty and Gracefulness of the Person of the Supreme Lord Śrī Kṛṣṇa and the Might and Valour of His Almightyness as revealed in the Events of His Life, such as holding the Govardhana Hill on His little finger, etc. Thus the bliss of joy that is in the service of the supremely beautiful Feet of the Lord, the bliss of drinking the nectar of the Beauty and Gracefulness of the Person of the Lord, and the bliss of tasting the wondrous Pastimes of the Lord—all these three aspects of the supra-mundane (*aprākṛta*) blissfulness or delight are lacking in *Brahmānanda*, for which reason a devotee discards the latter. These three are the causes, holds Śrī Cakravartī, of non-desire for or indifference to *Brahma-sukha* on the part of a pure devotee. — 27 —

Sanskṛta Text :

ततैव—

सालोक्य-साष्टि-सामीप्य-सारूप्यैक्यत्वमप्युत ।

दीयमानं न गृह्णन्ति विना मत्सेवनं जनाः ॥२८॥

TRANSLITERATION :

*Tatraiva—**Sālokya-Sārṣṭi-Sāmīpya-Sārūpyaikyatvamapyuta**Dīyamānaṁ Na Gṛhnanti Vinā Matsevanam Janāh.*¹³ — 28 —

TRANSLATION: Again in the *Bhāgavatam*—Lord Kapiladeva further tells His mother Devahuti: “Mother, My genuine devotees besides serving Me alone for My delight do not accept *Sālokya-Mukti*, i.e. liberation in the sense of living together with Me in My Realm, *Sārṣṭi-Mukti*, i.e. liberation in the sense of possessing some of the majestics and powers equal to Mine, *Sāmīpya-Mukti*, i.e. liberation or Mukti as close proximity to Me, *Sārūpya-Mukti*, i.e. liberation as possession of beauty equal to My Beauty, and *Ekatva* or *Sāyujya-Mukti*, i.e. liberation as identity with Me, even if I offer all these to them; what to speak of their asking for them? My devotees never ask for any such salvation or anything else whatsoever. They find their delight in serving Me alone for My delight. — 28 —

COMMENTARY: Śrī Viśvanātha Cakravartī points out that when genuine devotees of the Lord refuse to accept the five forms of salvation or *Mukti* even if they be offered by the Lord Himself, it establishes the fact that such a desire is absolutely absent in them. But if a devotee be found to accept any of the first four or all the first four forms of *Mukti*, but never the fifth, i.e. *Sāyujya*, it should be understood that such acceptance by a devotee can be only for the purpose of giving delight to the Lord Himself. — 28 —

Sanskṛta Text :

चतुर्थे श्रीध्रुवोक्तौ—

या निर्वृतिस्तनुभूतां तव पादपद्म,

ध्यानाद्भवजनकथाश्रवणेन वा स्यात् ।

सा ब्रह्मणि स्वमहिमन्यपि नाथ ! माभूत्,

किम्वन्तकासिलुलितात् पततां विमानात् ॥२६॥

TRANSLITERATION :

*Caturthe Śrī Dhruvoktau—**Yā Nirvrtistanubhūtām Tava Pādapadma-**Dhyānādbhavajjanakathāśravaṇena Vā Syāt**Sā Brahmaṇi Svamahimanyapi Nātha! Mābhūt,**Kimvāntakāsīlulitāt Patatām Vimānāt.*¹⁴ — 29 —¹³ *Bhāgavatam*, Canto III, Chap. 29, Śloka 13.¹⁴ *Bhāgavatam*, Canto IV, Chap. 9, Śloka 10.

TRANSLATION: So it is further said in the *Bhāgavatam* where Śrī Dhruva addressing the Lord says: “Lord! the great delight that is attained in meditating on and listening to the Glories of Thy Feet, Which are beautiful like the blooming lotuses, or in listening to or meditating upon the Events of Thy Life together with Thy Entourage, or in listening to the lives of Thy devotees, can never be possible even if one merges into the Great Brahman, Which is only a Macroscopic Aspect of Thyself, what to speak of any real bliss in the life of gods and jīvas in heaven who are thrown down from their celestial abode being cut asunder by the sword of Time?—the heavenly pleasures (*Svarga-sukha*) and *Brahmānanda* (*Brahma-sukha*) are insignificant indeed as compared with the delight in Thy service”. — 29 —

COMMENTARY: Śrī Viśvanātha Cakravartī explains that ‘meditation on the Lord’ includes ‘listening’, and ‘listening to the Events of the lives of pure devotees’ include ‘meditation’ as well. The delight and bliss that are experienced in the meditation on the Lord cannot be found in heavenly pleasures as enjoyed by the gods or in *Mokṣa*, i.e. merging in the Absolute Brahman. The bliss of Bhakti far excels the fruits of all the four Values of Life. It, therefore, follows that Bhakti is the fruit of Bhakti, and that a pure or genuine devotee is completely desireless. — 29 —

Sanskṛta Text :

तत्रैव श्रीमदादिराजोक्तौ—

न कामये नाथ ! तदप्यहं क्वचिन्न यत्र युष्मच्चरणाम्बुजासवः ।

महत्तमान्तर्हृदयान्मुखच्युतो, विधत्स्व कर्णायुतमेष मे वरः ॥३०॥

TRANSLITERATION :

Tatraiva Śrīmadādirājoktau—

Na Kāmaye Nātha! Tadapyaham Kvacinna

Yatra Yuṣmaccaranāmbujāsavah

Mahattamāntarhṛdayānmukhacyuto,

Vidhatsva Kaṇṇāyutameṣa Me Varah.¹⁵ — 30 —

TRANSLATION: Further in the *Bhāgavatam*, the First King Pṛthu prays to the Lord as follows: “Lord! I want not ever *Brahmānanda* or *Sāyujya-Mukti*, which cannot offer even the smallest drop of the nectar of delight that is gained by listening to the limitless fluid of delight that springs from the inner recesses of the hearts of Thy unalloyed devotees and flows from their lips when they sing the glories of the pollens of Thy Lotus-

¹⁵ *Bhāgavatam*, Canto IV, Chap. 20, Śloka 24.

feet. Dost Thou give me ten-thousand ears instead, so that I may listen to the discourses on Thy glories from the lips of Thy devotees! — 30 —

COMMENTARY: Śrī Viśvanātha Cakravartī points out that 'want not ever' means 'not even in distress'. Why does not a devotee of the Lord seek *Brahma-sukha* or *Kaivalya-sukha*, i.e. bliss of absolute life in Brahman the Great, even in dire distress? Because, in *Brahma-sukha* or bliss in merging in the Brahman there is not the slightest possibility of that supreme delight that exists in the honey of the Two Lotuses of the Feet of the Supreme Lord Śrī Kṛṣṇa, and of the overflowing sweetness that marks the discourses on the glorious Qualities of the Lord. And this wondrous sweetness of delight is made all the more sweet when it springs from the delight of the inmost hearts of the devotees of the Lord and overflows into the ears of the listeners from the lips of such devotees in the form of discourses on the Glories, Qualities and Events of the Life of the Lord. Śrī Cakravartī further cites a verse from the *Bhāgavatam*, Canto I, Chap. 1, Śloka 3: "*Śrīmad Bhāgavatam* is the ripe fruit of the all-fruit-giving Tree of the Vedas, without rind or seed, and is all the more sweetened being tasted by the lips of Śrī Śukadeva Gosvāmī (i.e. sung by a great saint and devotee like Śrī Sukadeva), and should be drunk for ever till death by the *Bhāva-Bhaktas* in this world". The contention in citing this verse from the *Bhāgavatam* is that there is no doubt that the Events and Qualities, Name and Beauty of the Lord are themselves unsurpassably delight-giving, but they become sweeter when one listens to them from the lips of advanced Vaiṣṇavas who are engaged in listening to and meditating upon the Name, Form, Qualities, Realm, Associates and Pastimes of the Lord, just like a ripe fruit on the branches of a mango-tree that drops on the ground being tasted by the bill of the Śuka-bird is the sweetest. It means to show the super-excellence of delight that is derived from listening to the discourses on the Lord from the lips of true Vaiṣṇavas, i.e. unalloyed, advanced devotees of the Lord. But as these true devotees are many and they sing the glories of the Lord in different places at the same time, King Pṛthu prays to the Lord for ten-thousand ears so that he may simultaneously listen to the discourses on the Lord from the lips of many such devotees at the same time so that he may not lose any of them, and be blessed by the supreme delight that is completely lacking in *Brahma-sukha* or bliss of identity with Brahman, the Great. Śrī Cakravartī further remarks that as sweet water entering into saline soil becomes flavourless, so also when the sweet discourses on the Glories, Qualities, and Events of the Life of the Lord come from the mouth of non-Vaiṣṇavas, they lose their delight-giving character, i.e. one should not listen to the discourses on the Lord from non-Vaiṣṇavas (i.e.

non-devotees). One may say that such a boon for ten-thousand ears as prayed for by King Prthu is rather extraordinary. The King says that he knows it, and yet that is his only prayer! — 30 —

Sanskṛta Text :

पंचमे श्रीशुकोक्तौ—

यो दुस्त्यजान् क्षितिसुतस्वजनार्थदारान,
प्रार्थ्या श्रियं सुरवरैः सदावलोकाम्
नैच्छन्ननुपस्तदुचितं महतां मधुद्विद्
सेवानुरक्तमनसामभवोऽपि फल्गुः ॥३१॥

TRANSLITERATION :

*Pañcame Śrīśukoktau*¹⁶—

*Yo Dustyajān Kṣitisutasvajanārthadārān
Prārthyāṁ Śriyaṁ Suravaraiḥ Sadayāvalokām
Naicchnnūpastaducitam Mahatām Madhudvīḍ-
Sevānuraktamanasāmabhavo'pi Phalguḥ. — 31 —*

TRANSLATION: So it is said by Śrī Śuka in the Fifth Canto—
Śrī Śuka Gosvāmī addressing King Parikṣita says: “Oh King! consider the case of Śrī Bharata Mahārāj. He gave up his kingdom which is so difficult to surrender, parted with his wife and children, relatives and friends, and all his riches and all wealth and property which the Goddess of Wealth, Lakṣmī, was pleased to give him and which even the gods would covet. This was just what befits one whose heart ever hungers and thirsts after the services of the sacred Feet of Lord Madhusūdana (Lord Śrī Kṛṣṇa Who is the Destroyer of the demon Madhu). Is it any wonder that such a one will look down upon the value of *Mokṣa* as of little significance? — 31 —

COMMENTARY: Śrī Viśvanātha Cakravartī says that when Lakṣmī Herself was pleased to give Bharata Mahārāj immense wealth, the purpose was that King Bharata, a true devotee, need not undergo all the penances of hardships of life as a monk but could be looked after endearingly by the Lord Himself and could be engaged in the service of the Lord in his household life instead of the life of renunciation. But a true devotee gives up every thing for the service of the Lord and wants nothing in return excepting Bhakti itself. — 31 —

¹⁶ *Bhāgavatam*, Canto V, Chap. 14, Śloka 44.

Sanskṛta Text :

षष्ठे श्रीवृत्रोक्तौ—

न नाकष्ट्रं न च पारमेष्ठ्यं, न सार्वभौमं न रसाधिपत्यम् ।
न योगसिद्धीरपुनर्भवं वा समञ्जस त्वा विरहय्य काङ्क्षे ॥३२॥

TRANSLITERATION :

*Ṣaṣṭithe Śrī Vṛtroktau*¹⁷—
Na Nākaṣṭraṁ Na Ca Pārameṣṭhyam,
Na Sārvabhaumaṁ Na Rasādhipatyam
Na Yogasiddhīrapunarbhavaṁ Vā,
Samañjasa! Tvā Virahayya Kāṅkṣe. — 32 —

TRANSLATION: In the Sixth Canto, Śrī Vṛtra addresses Lord Śaṅkarṣaṇa: “Oh Judicious Lord! Oh Repository of All-blessedness! by denying myself of Thine services I do not care for Dhruvaloka (a particular heaven created especially for Prince Dhruva for his uncommon godliness; the North Pole), or want to occupy the status of Brahmā the Creator of this Universe, or to be the supreme ruler of all the worlds, or to be the Lord of the Nether Regions, or to possess the eight supernatural powers attainable through Yoga practices, what more, I do not want even Mokṣa. — 32 —

Sanskṛta Text :

तत्रैव श्रीरुद्रोक्तौ—

नारायणपराः सर्वे न कुतश्चन विभ्यति ।
स्वर्गापवर्ग-नरकेष्वपि तुल्यार्थदर्शिनः ॥३३॥

TRANSLITERATION :

*Tatraiva Śrī Rudroktau*¹⁸—
Nārāyaṇaparāḥ Sarve Na Kutaścana Vibhyati
Svargāpavarga Narakeṣvapi Tulyārthadarśinah. — 33 —

TRANSLATION: Further in the words of Śrī Rudra—Śrī Rudra addressing Pārvatī says: “Oh Devi! those who are absolutely attached to the services of the Supreme Lord Nārāyaṇa, do not entertain any fear from any quarter. They look upon heaven, the Four Values of life (*Apavarga*), and even hell with equal eye, i.e. all these do not make any difference to such a devotee of Lord Nārāyaṇa.— 33 —

¹⁷ *Bhāgavatam*, Canto VI, Chap. 11, śloka 25.

¹⁸ *Bhāgavatam*, Canto VI, Chap. 17, śloka 28.

COMMENTARY: Śrī Jīva Gosvāmī points out that those who are devoted to Lord Nārāyaṇa, do not cherish any distinction between superiority and inferiority—they attach equal unimportance to heaven and hell, and feel them as of same insignificance, so also with Mokṣa. Śrī Viśvanātha Cakravartī explains the verse in the sense that the Supreme Lord Nārāyaṇa is the highest Object of all glories to the devotees; they are deeply attached and devoted to the Lord and to nothing else, and because of their equal distaste for things or ends that are bereft of the delight of Bhakti they look upon Heaven, Mokṣa and Hell with equal indifference. — 33 —

Sanskṛta Text :

तत्रैव इन्द्रोक्तौ—
आराधनं भगवत ईहमाना निराशिषः ।
ये तु नेच्छन्त्यपि परं ते स्वार्थकुशलाः स्मृताः ॥३४॥

TRANSLITERATION :

*Tatraiva Indroktau*¹⁹—
Ārādhanam Bhagavata Īhamānā Nirāśiṣah
Ye Tu Necchntyapi Param Te Svārthakuśalāh Smṛtāh.— 34 —

TRANSLATION: In the words of Indra in the *Bhāgavatam* again—
Indra, the King of the gods in Heaven, addressing Mother Diti, says:
“Mother! those who are absolutely devoid of any extraneous desires and are engaged in the worship of the Supreme Lord for His delight only are the most intelligently ‘selfish’ (i.e. the self functions correctly)”. — 34 —

COMMENTARY: Śrī Viśvanātha points out that the word ‘*param*’ in the text means ‘Mokṣa’. The expression *Svārtha-kuśalāh*, i.e. those who are truly intelligent in being ‘selfish’ signifies that those who devote themselves to the service of the Lord discard everything else—for, this is the supreme interest of the self. But those who engage themselves in the worship of Lord Hari and desire for Mokṣa as a fruit thereof are unwise like those who seek worthless straw in exchange of the most precious gem in their possession! But even then, because such persons engage themselves in the worship of the Lord for the purpose of the useless fruit of Mokṣa, the Lord does not leave them alone and bless them with Bhakti out of His Own spontaneous Grace. For, it is said in the Fifth Canto, Chapter 19, Śloka 27 of the *Bhāgavatam*, where in connection with the description of the greatness of the Land of Bharata, i.e. Bhārata-

¹⁹ *Bhāgavatam*, Canto VI, Chap. 18, Śloka 74.

varṣa (India), the gods exclaim: "Being prayed by the people for boons, the Lord no doubt fulfils all their prayers, but the Lord does not bestow such boons that they may have to ask for the same again. Even if His worshippers do not ask for it, the Lord out of His infinite compassion and grace offers them the supreme taste of the uncomparable sweetness of the nectar of His Eternal Beauteous Form". — 34 —

Sanskṛta Text :

सप्तमे प्रह्लादोक्तौ—

तुष्टे च तत्र किमलभ्यमनन्त आद्ये,
किं तैर्गुणव्यतिकरादिह ये स्वसिद्धाः ।
धर्मादयः किमगुणेन च काञ्चित्तेन,
सारं जुषां चरणयोरुपगायतां नः ॥३५॥

TRANSLITERATION :

*Saptame Prahlādoktau*²⁰—

*Tuṣṭe Ca Tatra Kimalabhyamananta ādye,
Kiṁ Tairguṇavyatikarādiha Ye Svasiddhāḥ
Dharmādayaḥ Kimaguṇena Ca Kāñkṣitena,
Sāraṁ Juṣāṁ Caraṇayorupagāyatāṁ Nah. — 35 —*

TRANSLATION: In the Seventh Canto in the words of Prince Prahlāda—Addressing his class-mates, Prince Prahlāda says: "Dear Friends! can anything be rare of attainment for those with whose services and devotion the Lord, Who is the Source of everything and Who possesses infinite Qualities, is pleased? (That is, whatever is desired by a true devotee is easily available to him). What use is there, therefore, of those qualities which automatically follow from the possession of *salva-guṇa*? What use is there in Dharma, Artha and Kāma? What use is there in Mokṣa? Because we have understood the super-excellence of the service of the Divine Feet of the Lord and have experienced the supreme delight in singing His Glories". — 35 —

Sanskṛta Text :

तत्रैव शक्रोक्तौ—

प्रत्यानीताः परम ! भवन्ता त्रायता नः स्वभागा,
दैत्याक्रान्तं हृदयकमलं त्वद्गुहं प्रत्यबोधि ।

²⁰ *Bhāgavatam*, Canto VII, Chap. 6, Śloka 25.

कालमस्तं कियदिदमहो नाथ ! शुश्रुपतां ते,
मुक्तिस्तेषां न हि बहुमता नारसिंहापरेः किम् ? ॥३६॥

TRANSLITERATION :

*Tatraiva Śakroktau*²¹—

*Pratyānītāh Parama! Bhavatā Trāyatā Nah Svabhāgā,
Daityākrāntāṁ Hṛdayakamalaṁ Tvaḍgṛhaṁ Pratyavodhi
Kālagrastāṁ kiyadidamaho Nātha! Śuśruṣatām Te,
Muktisteṣāṁ Na hi Vahumatā Nārasinhāparaiḥ Kim? — 35 —*

TRANSLATION : In the words of Indra in Canto Seven—Indra, King of Heaven, while praying to Lord Nṛsiṁha submits: “Oh Supreme Lord! Thou art our Saviour, and hence hast graciously returned us (gods in Heaven) our dues of the vedic sacrificial offerings. Thou hast again made to bloom our lotus-like heart which is Thy Seat and which was attacked by the demons. Oh Master! what is the worth of the grandeur of Heaven which will one day vanish into nothingness in the depth of Time before Thy devotees? What more, even Mokṣa, which is much valued by Impersonalists, counts nothing before Thy desireless devotees. Therefore, Oh Lord Narasiṁha! what shall I say about other supernatural powers of Yoga and of others? — 36 —

COMMENTARY: Śrī Viśvanātha Cakravartī explains the significance of ‘*Daityākrāntāṁ*’, i.e. ‘attacked by the demon’, in the text as follows: As the lotus being attacked by the darkness of the night loses its beauty and fragrance, and withers and becomes almost dead, so also the gods in heaven lost all fragrance of devotion in their heart, which was the Seat of the Lord, being in constant fear of this demon king Hiranyakaśipu since his birth till the time when he was slain by Lord Nṛsiṁhadeva. Again, as with the rise of the sun in the morning the lotus regains its life and blooms with beauty and fragrance, so also now with the Appearance of Lord Nṛsiṁhadeva, Who has removed the Demon-king from the earth as the rising sun removes the darkness of the night, the lotus-like heart of Indra, King of the gods, has regained its fragrance of devotion at the sight of the Lord and thus has become worthy of the Seat of the Lord. — 36 —

Sanskṛta Text :

अष्टमे श्रीगजेन्द्रोक्तौ—

एकान्तिनो यस्य न कंचनार्थं, वाञ्छन्ति ये वै भगवत्प्रपन्नाः ।

अत्यद्भुतं तच्चरितं सुमंगलं, गायन्त आनन्दसमुद्रमग्नः॥३७॥

²¹ *Bhāgavatam*, Canto VII, Chap. 8, Śloka 42.

TRANSLITERATION :

*Aṣṭame Śrī-Gajendroktau*²²—
Ekāntino Yasya Na Kañcanārtham,
Vañcchanti Ye Vai Bhagavatprapannāḥ
Atyadbhutam Taccaritam Sumanṅalam,
Gāyanta Ānandasamudramagnāḥ. — 37 —

TRANSLATION: Śrī Gajendra (Elephant-king) says in the Eighth Canto—"Lord those who have one-pointed devotion and have taken absolute refuge in Thee and do not desire anything else (excepting Bhakti), remain drowned in the ocean of eternal bliss by singing the glory of Thy all-auspicious and extraordinary Character. I therefore pray to Thee.

— 37 —

COMMENTARY: Śrī Viśvanātha points out that pure devotees are ever full of the wealth of self-surrender, and therefore they do not have any more room (in their hearts) for desire for any other object, and their wealth of delight in absolute self-surrender (as in the case of Śrī Gajendra) far excels the wealth of joy in Jñāna and Yoga—the devotees of the Lord are drowned in the ocean of the nectar which flows from singing the Lord's glories. — 37 —

Sanskṛta Text :

नवमे श्रीवैकुण्ठनाथोक्तौ—
 मत्सेवया प्रतीतं ते सालोक्यादिचतुष्टयम् ।
 नेच्छन्ति सेवया पूर्णाः कुतोऽन्यत् कालविप्लुतम् ॥३८॥

TRANSLITERATION :

*Navame Śrī-Vaikuṇṭhanāthoktau*²³—
Maisevayā Praṭitam Te Sālokyādicatuṣṭayam
Necchanti Sevayā Pūrṇāḥ Kuto'nyat Kālaviplutam? — 38 —

TRANSLATION: In the Ninth Canto the Lord of Vaikuṇṭha (Nārāyaṇa) tells Sage Durvāsā: "My devotees are completely absorbed in My service. By serving Me they can easily gain the fruits of the five forms of Mukti, viz. Sālokya-Sārṣṭi-Sāmīpya-Sārūpya-Ekatva; but they do not accept them, what to speak of asking for heavenly pleasures which are sure to come to an end in course of time. — 38 —

²² *Bhāgavatam*, Canto VIII, Chap. 3, Śloka 20.

²³ *Bhāgavatam*, Canto IX, Chap. 4, Śloka 67.

Sanskṛta Text :

श्रीदशमे नागपत्नीस्तुतौ—

न नाकद्वष्टं न च सार्वभौमं, न पारमेष्ठ्यं न रसाधिपत्यम् ।
न योगसिद्धीरनुनर्भवं वा, वाञ्छन्ति यत्पादरजः प्रपन्नाः ॥३६॥

TRANSLITERATION :

*Śrī Daśame Nāgapatnīstutau*²⁴—
Na Nākaḍṣṭhaṁ Na Ca Sārvabhaumaṁ,
Na Pārameṣṭhayaṁ Na Rasādhipatyam
Na Yogasiddhiranubhavaṁ Vā,
Vāñchanti Yatpādarajahprapannāḥ. — 39 —

TRANSLATION: In the Tenth Canto the wives of the Nāgas pray to the Lord Śrī Kṛṣṇa as follows: “Lord! those who have anointed themselves with the pollen of Thy lotus-like beautiful Feet and have surrendered themselves to the dust of Thy Feet, do not care for Dhruvaloka, so that the question of uninterrupted enjoyment of the entire Universe does not arise at all; they do not care to occupy the status of Brahmā, the Creator of the fourteen Worlds, what to speak of their aspiring after the Overlordship of the Nether Regions? They also do not desire to possess the eight supernatural powers attainable through Yoga practices; nay more, they do not want even Mokṣa”. — 39 —

COMMENTARY: Śrī Viśvanātha Cakravartī points out that ‘dust of the Feet of the Lord’ signifies ‘Bhakti’ as complete and absolute self dedication to the Lord. Note: Also see Śloka 32. — 39 —

Sanskṛta Text :

तत्रैव श्रीवेदस्तुतौ—

दुरवगमात्मतत्त्वनिगमाय तवात्ततनो-
श्चरितमहामृताब्धिपरिवर्त्र-परिश्रमणाः ।
न परिलपन्ति केचिदपवर्गमपीश्वर ! ते,
चरणसरोज-हंसकुलसंग-विस्तृष्टगृहाः ॥४०॥

TRANSLITERATION :

*Tatraiva Śrī-Vedastutau*²⁵—
Duravagamātmataṭvanigamāya Tavattatano—
Ścaritamahāmṛtāvdhiparivarta-Pariśramaṇāḥ

²⁴ *Ibid.*, Canto X, Chap. 16, Śloka 37.

²⁵ *Bhāgavatam*, Canto X, Chap. 87, Śloka 21.

*Na Parilaṣanti Kecidapavargamaṣīvara! Te,
Caraṇasaroja-Haṇsakulasan̄ga-Visṣṭagṛh̄h. — 40 —*

TRANSLATION: While offering their prayers to the Lord the Śruties said: "Oh Supreme Lord! in order to make those impersonalists of the world, who are enamoured of *Brahmānanda*, to realise the incomprehensible truth of Thy true Self, Thou hast graciously manifested Thyself in this world in Thy Own, original Eternally *aprākṛta* (supramundane) Form. Thy very few and rare devotees who constantly swim and sink in the limitless Ocean of the nectar that flows from the Events of Thy Manifested Self in this world and those who have been able to renounce all temptations of the world and cut asunder the ties of mundane affinities and taken to the path of renunciation in the foot-steps of the self-realised *Paramahansas* and of those in their Preceptorial Order, ever engaged in relishing the super-excellence of Thy beauteous and graceful Form, do not desire Mokṣa.— 40 —

Sanskṛta Text :

एकादशे श्रीभगवदुक्ते—
न किञ्चित् साधवो धीरा भक्ता ह्येकान्तिनो मम ।
वाञ्छन्त्यपि मया दत्तं कैवल्यमनुनर्भवम् ॥४१॥

TRANSLITERATION :

*Ekādaśe Śrī-Bhagavaduktau—²⁰
Na Kiñcit Sādhavo Dhīrā Bhaktā Hyekāntino Mama
Vāñcchantyapi Mayā Dattaṁ Kaivalyamapunarbhavam.*

— 41 —

TRANSLATION: In the Eleventh Canto the Lord tells Śrī Uddhava: "My steady, saintly and one-pointed devotees do not accept even so great a thing as Mokṣa, even if I offer it to them."— 41 —

Sanskṛta Text :

तथा—
न पारमेष्ठ्यं, न महेन्द्रधिष्यं, न सार्वभौसं, न रसाधिपत्यम् ।
न योगसिद्धीरपुनर्भवं वा, मद्यर्पितात्मेच्छति मद्विनान्यत् ॥४२॥

²⁰ *Bhāgavatam*, Canto XI, Chap. 20, Śloka 34.

TRANSLITERATION :

*Tatha—*²⁷

*Na Pārameṣṭhyam, Na Mahendradhiṣṇyam,
Na Sārvabhaumam, Na Rasādhipatyam
Na Yogasiddhīrapunarbhavam Vā,
Mayyarpitātmecchati Madvinānyat. — 42 —*

TRANSLATION: The Lord further says in this connection: "My devotee who has completely dedicated himself to Me does not desire to have even the status of Brahmā (Creator of the Universe), not to speak of overlordship of Heaven; nor does he care to be the supreme ruler of the whole Earth, much less for the kingship of the Nether Regions. Barring Myself Whom alone he seeks, he does not want the supernatural powers attainable through the practices of Yoga, and he even does not desire Mokṣa. — 42 —

COMMENTARY: Śrī Jīva Gosvāmī points out that when a true devotee rejects lordship over a higher Region, the question of his aspiring for a lower region does not arise at all. For example, when a devotee does not want to attain the status of Brahmā and to be the Creator of the Fourteen Worlds, he would not obviously pay any importance to *Svarga* (Heaven) which is a lower region to *Brahma-loka*, and the lordship of the Earth which is of lesser importance still, and *Pātāla* (The Nether Region) which is still lower in importance. A genuine devotee who has dedicated himself to the service of the Supreme Lord for His delight wants not only not to be the Ruler of the Nether Region (*Pātāla*), the whole of the Earth (*Bhū-loka*), the Heaven (*Svarga-loka*) and *Brahma-loka*, but also easily rejects even the superior supernatural power of Yoga, and even Mokṣa which is indeed of very great value. Śrī Jīva says that a true devotee of the Supreme Lord not only does not desire any of these, including Mokṣa, but also every kind of pleasure which may be the objects of aspirations of human beings. A devotee accepts the Lord Who is attainable only by Bhakti, as the only supreme purpose of life, and nothing else.— 42 —

Sanskṛta Text :

द्वादशे श्रीरुद्रोक्तौ—

नैवेच्छत्याशिषः कापि ब्रह्मर्षिर्मोक्षमप्युत ।

भक्तिं परां भगवति लब्धवान् पुरुषेऽव्यये ॥४३॥

²⁷ Ibid., Canto XI, Chap. 14, Śloka 14.

TRANSLITERATION :

Dvādaśe Śrī-Rudroktau—²⁸

Naiveccchatyāśiṣaḥ Kvāpi Brahmaṣṛirmokṣamapyuta

Bhaktim parām Bhagavati Lavddhavan Puruṣe'vyaye. — 43 —

TRANSLATION: In the Twelfth Canto Śrī Rudra addressing Pārvaṭi says: "Devi! this Brahmaṣṛi (a Brāhmaṇa-sage of very great attainments) Mārkaṇḍeya has attained unalloyed Uttamā-Bhakti or Bhakti of the superior order in the Unchangeable and Eternal Person of the Godhead; he therefore does not desire any thing else anywhere at any time, not even Mokṣa.— 43 —

Sanskṛta Text :

पद्मपुराणे च कार्तिकमाहात्म्ये (दामोदराष्टके)

वरं देव ! मोक्षं न मोक्षावधिंवा, न चान्यं वृणोऽहं वरेशादपीह ।

इदं ते वपुर्नाथ ! गोपालबालं, सदा मे मनस्वाविरास्तां किमन्यैः ? ॥४४॥

TRANSLITERATION :

Padma-Purāṇe ca Kārtikamāhātmye (Dāmodarāṣṭake)

Varaṁ Deva! Mokṣaṁ na Mokṣāvadhiṁ vā,

Na Cānyaṁ vṛṇe'haṁ Vareśādapīha

Idaṁ te Vapurnātha! Gopālavālam,

Sadā me Manasyāvirastāṁ Kimanyaiḥ? — 44 —

TRANSLATION: In the Eight-verse Prayer to Śrī Dāmodara (Lord Śrī Kṛṣṇa) in the *Kārtika-māhātmya* of *Padma Purāṇa*, the great devotee Śrī Satyavrata addresses the Supreme Lord Śrī Kṛṣṇa as follows: "Lord! Thou art the Supreme Source of all boons. I pray not for *dharma-arthakāma*, not even for Mokṣa which is the highest and higher than the other three, nor for any other boon. But Oh my Master! may this Thy mind-fascinating Form of Vāla-Gopala (the Eternal Form of the Divine Child) ever shine in the mirror of my mind! What use is there of other things for me? — 44 —

COMMENTARY: Śrī Jīva Gosvāmi points out that 'Mokṣa' here should be understood in its traditional sense, which a devotee does not desire. By the use of the suffix 'avadhi' after 'Mokṣa' are included *dharma*, *artha* and *kāma*, which are also not desired by a devotee. Mokṣa is even worse than hell. Śrī Viśvanātha Cakravartī and Śrī Mukundadāsa Gosvāmi

²⁸ *Bhāgavatam*, Canto XII, Chap. 10, Śloka 6.

explain 'avadhi' as 'Mokṣa' which is the culmination or climax of *dharma-artha-kāma*; a devotee by rejecting Mokṣa naturally rejects the other three as well. — 44 —

Sanskṛta Text :

कुवेरात्मजौ वद्धमूर्त्यैव यद्वत्, त्वया मोचितौ भक्तिभाजौ कृतौ च ।
तथा प्रेमभक्तिं स्वकां मे प्रयच्छ, न मोक्षे ग्रहो मेऽस्ति दामोदरेह ॥४५॥

TRANSLITERATION :

*Kuverātma-jau Vaddhamūrtyaiva Yadvat,
Tvayā Mocitau Bhaktibhājau Kṛtau Ca
Tathā Premabhaktim Svakāṁ Me Prayaccha,
Na Mokṣe Graho Me'sti Dāmodareha. — 45 —*

TRANSLATION: Further in *Kārtika-māhātmya* of *Padma Purāṇa*—
Śrī Satyavrata says: "Lord Dāmodara! the way in which Thou hast of
Thy Own initiative freed the two sons of Kuvera, viz. Nalakūvera, and
Maṇigrīva, from their state of bondage and made them Thy devotees, in
the same manner mayest Thou bless me with Thy Prema-Bhakti only!
I have no desire for Mokṣa. — 45 —

Sanskṛta Text :

हयशीर्षीय श्रीनारायणव्यूहस्तवे च—
न धर्मं काममर्थं वा मोक्षं वा वरदेश्वर !
प्रार्थये तव पादाब्जे दास्यमेवाभिकामये ॥४६॥

TRANSLITERATION :

*Hayaśīrṣīya Śrī-Nārāyaṇa-vyuhastave ca—
Na Dharmam Kāmamārthaṁ Vā Mokṣam Vā Varadeśvara!
Prārthaye Tava Pādāvje Dāsyamevābhikāmaye. — 46 —*

TRANSLATION: In the Hymn of *Śrī Nārāyaṇa-vyūha* of *Hayaśīrṣa*
we have: "Oh Lord of all boons! I do not pray for boons like *dharma*,
artha, *kāma* and *mokṣa* or any thing else. I pray always only for the
service of Thy Divine Feet in every possible way. — 46 —

Sanskṛta Text :

तत्रैव—

पुनः पुनर्वरान् दित्सुर्विष्णुर्मुक्तिं न याचितः ।
भक्तिरेव वृता येन प्रह्लादं तं नमाम्यहम् ॥४७॥

TRANSLITERATION :

Tatraiva—

Punah Punarvarān Ditsurviṣṇurmuktiṁ Na Yācitah

Bhaktireva Vṛtā Yena Prahlādaṁ Taṁ Namāmyaham. — 47 —

TRANSLATION: And again, "Prince Prahlāda, who refused all boons which Lord Viṣṇu Himself repeatedly offered him, and who did not ask for Mokṣa, prayed only for Bhakti; I bow at his feet." — 47 —

Sanskṛta Text :

यदृच्छया लब्धमपि विष्णोर्दाशरथेस्तु यः ।

नच्छन्मोक्षं विना दास्यं तस्मै हनुमते नमः ॥४८॥

TRANSLITERATION :

Yadṛcchayā Lavdhamapi Viṣṇordāśarathestu Yah

Naicchainmokṣaṁ vinā Dāsyam Tasmai Hanumate Namah.

— 48 —

TRANSLATION: I prostrate before Hanuman who prayed not for Mokṣa which very easily he could have received. He asked for nothing excepting Dāśya-Bhakti from Lord Viṣṇu, the Son of King Daśaretha.

— 48 —

Sanskṛta Text :

अतएव प्रसिद्धं श्रीहनुमद्वाक्यम्—

भवन्धच्छिदे तस्यै स्तुहयामि न मुक्तये ।

भवान् प्रभुरहं दास इति यत्र विलुप्यते ॥४९॥

TRANSLITERATION :

Ataeva prasiddham Śrī Hanumadvākyaṁ—

Bhavavandhacchide Tasyai Sprhayāmi Na Muktaḥ

Bhavān Prabhuraham Dāsam iti Yatra Vilupyate. — 49 —

TRANSLATION: So it is said in the famous prayer by Hanumān—Śrī Hanumān addressing Lord Rāma said: "Lord! I have no aspiration for Mukti which cuts asunder the bondage of the world but makes our relation of Master-and-servant as "Thou art my Lord and I am Thy servant" lost or forgotten." — 49 —

Sanskṛta Text :

श्रीनारदपंचरात्रे च जितन्ते-स्तोत्रे—
 धर्मार्थकाममोक्षेषु नेच्छा मम कदाचन ।
 त्वत्पादपंकजस्याधो जीवितं दीयतां मम ॥५०॥
 तोत्तसालोक्यसारूप्यान् प्रार्थये न धराधर !
 इच्छामि हि महाभाग ! कारुण्यं तव सुव्रत ! ॥५१॥

TRANSLITERATION :

Śrī-Nārada-Pañcarātre ca Jitante-stotre—
Dharmārtha-Kāma-Mokṣeṣu Necchā Mama Kadācana
Tvatpādapaṅkajasyādho Jivitaṁ Diyatāṁ mama.— 50 —
Mokṣa-Sālokya-Sārūpyān Prārthaye Na Dharādhara!
Ichchāmi Hi Mahābhāga! Kāruṇyaṁ Tava Suvrata! — 51 —

TRANSLATION: In the *Jitānta-stotra* of *Śrī Nārada-Pañcarātra* we have: "Lord! bless me that I may never have any desire for *dharma*, *artha*, *kāma* and *mokṣa*; but allow me to exist under the shade of Thy Lotus-feet, i.e. without Thy service my life will become useless. Oh Lord Ananta (Holder of the Universe)! Oh Lord of noble resolves! Oh Repository of all wealth! I do not pray for *Mokṣa*, *Sālokya* and *Sārūpya* and other forms of *Mukti*, but my only longing is for Thy compassion."
 — 50-51 —

Sanskṛta Text :

अतएव श्रीभागवते षष्ठे—
 मुक्तानामपि सिद्धानां नारायणपरायणः ।
 सुदुर्लभः प्रशान्तात्मा कोटिष्वपि महामुने ! ५२॥

TRANSLITERATION :

Ataeva Śrī Bhāgavate Ṣaṣṭhe—²⁹
Muktānāmapi Siddhānām Nārāyaṇaparāyaṇaḥ
Sudurlabhah Prasāntātmā Koṭiṣvapi Mahāmune! — 52 —

TRANSLATION: Therefore in the Sixth Canto—King Parīkṣita addressing Sage Śukadeva says: "Oh great Sage! a large-hearted and tranquil-minded genuine devotee who is exclusively devoted to the service of Lord Nārāyaṇa, is very rare—one in a million amongst freed or *Mukta* persons who no more misidentify their physical body with their true selves, or one

²⁹ *Bhāgavatam*, Canto VI, Chap. 14, Śloka 5.

in a million of *siddha* persons who have attained Sālokyā and other forms of Mukti. — 52 —

Sanskṛta Text :

प्रथमे च श्रीधर्मराजमातुः स्तुतौ—
तथा परमहंसानां मुनीनाममलात्मनाम् ।
भक्तियोगविधानार्थं कथं पश्येमहि स्त्रियः ? ५७॥

TRANSLITERATION :

*Prathame ca Śrī Dharmarājamātuh stutau—³⁰
Tathā Paramahansānāṁ Munināmamalātmanām
Bhaktiyogavidhānārtham Kathaṁ Paśyemahi Striyah?*— 53 —

TRANSLATION: In the First Canto—Śrī Kuntī Devī, mother of Dharmarāja Yudhiṣṭhira, addressing Lord Śrī Kṛṣṇa says by way of a prayer: “How shall we ladies, be able to understand Thee Whose very purpose is to bestow Bhakti to the self-realised, pure-hearted and meditating Paramahansas?” — 53 —

COMMENTARY: Śrī Jīva Gosvāmī observes here in his comment that to those devotees who do not desire Mokṣa and desire to serve the Lord only, the Lord bestows the delight of serving Him. — 53 —

Sanskṛta Text :

तत्रैव श्रीसुतोक्तौ—
आत्मारामाश्च मुनयो निर्ग्रन्था अप्युरुक्रमे ।
कुर्वन्त्यहैतुकीं भक्तिमित्थम्भूतगुणो हरिः ॥ इति ॥ ५४ ॥

TRANSLITERATION :

*Tatraiva Śrī Sutoktau—³¹
Ātmārāmaśca Muṇayo Nirgranthā Apyurukrame
Kurvanyahaitukīm Bhaktimittambhūtaguṇo Hariḥ—Iti.* — 54 —

TRANSLATION: In the words Śrī Suta Gosvāmī—The self-contented Munis (saints) in consequence of self-consciousness cut asunder the ties of the regulations of the Scriptures, cherish desireless and causeless Bhakti in the Supreme Lord Urukrama (Trivikrama Viṣṇu). Such is the nature of Lord Hari that He attracts even the self-conscious saints. — 54 —

³⁰ Ibid., Canto I, Chap. 8, Śloka 20.

³¹ *Bhāgavatam*, Canto I, Chap. 7, Śloka 10.

COMMENTARY: Śrī Mukundadāsa Gosvāmī points out that such *ātmārāma*—the self-contented and self-satisfied—Munis or saints are misfits for achieving Bhakti by their own endeavours. But lo! even to attract such vain-glorious self-sufficient persons out of His innate Compassion for all, the Lord makes His Divine Descent in this world and offers them Bhakti. Pure devotees are very rare indeed! — 54 —

Sanskṛta Text :

अत्र त्याज्यतयैवोक्ता मुक्तिः पंचविधापि चेत् ।
सालोक्यादिस्थाप्यत्र भक्त्या नातिविरुध्यते ॥५५॥

TRANSLITERATION :

*Atra Tyājyatatayavoktā Muktiḥ Pañcavidhāpi Cet
Sālokyādistathāpyatra Bhaktyā Nātivirudhyate. — 55 —*

TRANSLATION: Though all the five forms of Mukti have been stated here as to be discarded (by a pure devotee), yet the first four, Sālokya-Sāṣṭri-Sāmīpya-Sārūpya are not altogether incompatible with Bhakti.
— 55 —

COMMENTARY: Śrī Viśvanātha Cakravartī points out that the various references that have been cited by Śrī Rūpa Gosvāmī in the previous slokas to establish the desirelessness of pure devotees for all the five forms of Mukti, in the present text Śrī Rūpa wants to show that Sālokya, Sāṣṭri, Sāmīpya are not very much antagonistic to Bhakti, i.e. they are partially unsuited to pure Bhakti, because it is said that Bhakti has some place in these first four forms of Mukti. Śrī Mukundadāsa says that Sālokya-Mukti, Sāṣṭri-Mukti, Sāmīpya-Mukti and Sārūpya-Mukti are partly unsuited and partly conducive to Bhakti, while *Ekatva* or *Sāyujya-Mukti* has absolutely no place in Bhakti. — 55 —

TRANSLATOR'S NOTE: In order to justify his statement (in Śloka 25 of the Text) that pure devotees who devote themselves in the service of the Supreme Lord Śrī Kṛṣṇa do not want Mokṣa, i.e. self-merging in the Absolute, even if that be offered to them by the Lord Himself, Śrī Rūpa Gosvāmī has quoted 27 Ślokas (from Śloka 26 to Śloka 53) from the *Bhāgavatam* and other Scriptures, and by citing the following two more Ślokas, viz. 53 and 54, Śrī Rūpa Gosvāmī proves that it is the very nature of Lord Śrī Kṛṣṇa to bestow His causeless or spontaneous Bhakti on such persons as eschew Mokṣa.

Sanskṛta Text :

सुखश्वैर्योत्तरा सेयं प्रेमसेवोत्तरेत्यपि ।

सालोक्यादिर्द्विधा तत्र नाद्या सेवाजुषां मता ॥५६॥

TRANSLITERATION :

Sukhaiśvaryottarā Seyaṁ Premasevottaretyapi

Sālokyādirdivdhā Tatra nādyā Sevājusaṁ Matā.— 56 —

TRANSLATION: *Sālokyā-Sāṣṭri-Sāmīpya-Sārūpya* Mukties are of two kinds—firstly, as grandeur-and-pleasure-giving to the individual, i.e. Mukti in which the individual desires his personal pleasures from the grandeur and wealth, and secondly Mukti in which *Prema-sevā* dominates, i.e. in which the dominant desire is to serve the Lord for His delight. But the first of these two aspects of Mukti is not welcome to those who are devoted to the service of the Lord, i.e. they do not seek personal pleasures from the grandeur and wealth of the first four forms of Mukti. — 56 —

COMMENTARY: Śrī Jīva Gosvāmī points out that the natural joy and grandeur that are attainable in the Lord's Realm (*Vaikuṇṭha*)—*Sālokyā*, some of the Powers of God (*Sāṣṭri*), Lord's nearness or immediate presence (*Sāmīpya*), and beauty equal to the Beauty of the Lord (*Sārūpya*) form the *aiśvarya* side of Mukti, called *Sukhaiśvaryottarā*; and where service of the Lord is essentially desired owing to the overwhelming force of the nature of *Prema*, the Mukti is called *Prema-sevottarā*. Between these two forms of Mukti, those who desire to serve the Lord do not want the first form of Mukti, i.e. they do not seek joys of the self in *Sālokyā-Sāṣṭri-Sāmīpya-Sārūpya* Mukti, because it has previously been established that devotees do not want Mukti even if it be offered by the Lord Himself. If *Sālokyā* etc., the first four forms of Mukti, be devoid of any service of the Lord, then devotees do not want them. But under all circumstances, *Ekatva* or *Sāyujya*-Mukti is devoid of God's service, and therefore a devotee never accepts it. Here *Ekatva* refers to identity with or merging in both Brahman and *Īśvara*—both Impersonal and Personal Aspects of the Godhead.

Śrī Mukundadāsa holds that in *Sukhaiśvaryottarā* Mukti the devotee pays more attention to the *Aśvairya*, i.e. the majesty, splendour and glory of the Lord and of *Vaikuṇṭha* than to the service of the All-majestic Lord *Nārāyaṇa*; and where the devotee gives supreme importance to the service of the Lord with reverence and affection without being carried away by the all-majestic aspects of Lord *Nārāyaṇa* and His Realm *Vaikuṇṭha*, it is

called *Premottarā* Mukti. Sages like Mārkaṇḍeya who are attached to the service of the Lord do not desire the former form of Mukti.

Śrī Viśvanātha points out that because pure devotees do not think about their own pleasures even in the all-majestic Realm of Lord Nārāyaṇa excepting the delight of the Lord alone do not therefore desire to have the former form of Mukti. — 56 —

Sanskṛta Text :

किन्तु प्रेमैकमाधुर्यजुष एकान्तिनो हरौ ।
नैवांगीकुर्वते जातु मुक्तिं पञ्चविधामपि ॥५७॥

TRANSLITERATION :

*Kintu Premaikamādhuryajuṣa Ekāntino Harau
Naivāṅgīkurvate Jātu Muktiṁ Pañcavidhāmapi. — 57 —*

TRANSLATION: But the one-pointed devotees who drink deeply of the mellow-sweetness of Prema-Bhakti for Lord Hari, certainly do not accept any of the five forms of Mukti, i.e. they reject all the five forms of Mukti, viz. Sālokya, Sāṣṭri, Sāmīpya, Sārūpya and Ekatva or Sāyujya.
— 57 —

COMMENTARY: Commentator Śrī Jīva Gosvāmī points out that the word 'uttarā' after 'prema' signifies that all other material ingredients besides Prema are rejected. Therefore the one-pointed devotees do not desire for any form of Mukti. It has previously been stated where the Lord said that His devotees being completely absorbed in the Lord's service never desire for Sālokya and other forms of Mukti, not to speak of their asking for any other short-lived pleasures. In the previous verse in the Text, the first kind of Mukti, i.e. *Sukha īśvaryottarā Mukti*, in which the devotee pays more attention to the majesties of the Lord and His Realm than to serving Him is *Sādhana-Bhakti*, whereas the second *Premottarā Mukti* where the devotee does not pay attention to the lordliness, grandeur and majesties of Lord Nārāyaṇa but is absorbed in His service, it is *Sādhya-Bhakti*, i.e. *Prema-Bhakti*. Though the first four forms of Mukti are included in *Sādhana-Bhakti*, a pure devotee does not want them because he has experienced the supreme delight of serving the Lord. Now a question may be raised: How can a devotee offer direct services to the Lord unless he lives in the same Realm (*Sālokya*) with the Lord? The fact is that a freed and superior devotee no doubt reaches the Transcendental Realm of the Lord (*Vaikuṇṭha*) in order to render

personal services to the Lord, but he does not attain *Sālokya* as a process of Mukti; when attainment of *Sālokya*-Mukti becomes Mukti, he does not want it; what wonder that he discards the other three forms of Mukti? But when he has to attain *Sālokya* for serving the Lord, he does not refuse it, which would mean refusing to serve the Lord. The question of *Sayujya*-Mukti does not arise at all for him.

Śrī Mukundadāsa Gosvāmī explains '*ekāntī*' as those who are exclusively devoted to the service of the Lord in a one-pointed devotion, such as Uddhava, the Pāṇḍavas and Śrī Hanumān. They relished the intimate services of the Lord as His Servants. Śrī Viśvanātha Cakravartī holds that the '*ekānta*' or single-minded devotees of the Lord do not even accept *Premottarā Mukti*, because even here there is an indirect flavour of self-satisfaction. They, therefore, accept *Sālokya* only for the purpose and desire of serving the Lord, i.e. *Prema-Sevā*, and not for *Premottarā-Seva*. — 57 —

Sanskṛta Text :

तत्राप्येकान्तिनां श्रेष्ठा गोविन्दहृतमानसाः ।

येषां श्रीश-प्रसादोऽपि मनो हर्तुं न शक्नुयात् ॥५८॥

TRANSLITERATION :

Tatrāpyekāntinām Śreṣṭhā Govindahṛtamānasāḥ

Yeṣāṃ Śrīśa-prasādo'pi Mano Hartum na Śaknuyāt. — 58 —

TRANSLATION: Of all the one-pointed devotees of the different *Avatāras* (Divine Descents), the devotees whose hearts have been stolen by Govinda are the highest, because even the Grace of the Lord of Lakṣmī (Śrīśa, i.e. Nārāyaṇa) is unable to steal (attract) their mind. — 58 —

COMMENTARY: Śrī Jīva Gosvāmī points out that here 'Govinda' is 'The Lord of Gokula, i.e. Śrī Kṛṣṇa'; 'Śrīśa' refers to 'The Lord of Paravyoma', i.e. the Lower Half of the Absolute Realm—the Realm of the Lord's Majesties. 'Śrīśa' has also been used in a generic sense implying that even the Grace of the 'Lord of Dvārakā', i.e. Śrī Kṛṣṇa of Dvārakā, cannot attract the heart of the devotees of Śrī Kṛṣṇa of Gokula—Son of Nanda. Śrī Viśvanātha Cakravartī says that a devotee of Śrī Kṛṣṇ in Gokula (Braja) is so deeply charmed by His Beauty and Gracefulness that even the Grace of Mahā-Viṣṇu or Mahā-Nārāyaṇa fail to draw his attention even. — 58 —

Sanskṛta Text :

सिद्धान्ततत्त्वभेदेऽपि श्रीश-कृष्णस्वरूपयोः ।
रसेनोत्कृष्यते कृष्णरूपमेवा रसस्थितिः ॥५६॥

TRANSLITERATION :

*Siddhāntatastvabhede'pi Śrīśa-Kṛṣṇasvarūpayoh
Rasenotkṛṣyate Kṛṣṇarūpameṣā Rasasthitih. — 59 —*

TRANSLATION : Though Śrīśa, i.e. Lord of Lakṣmī (Nārāyaṇa, the Lord of Paravyoma or Vaikuṇṭha) and Śrī Kṛṣṇa's Person are essentially identical and One, yet the super-excellence of Śrī Kṛṣṇa lies in His being the Supreme Object of highest *Prema-Rasa*, because the very nature of *Rasa* shows the most supreme excellence of the Form of Śrī Kṛṣṇa in Whom alone all *Rasas* (12 *Rasas*) find their final and absolute expression. — 59 —

COMMENTRY : Śrī Jīva Gosvāmī points out that here '*Rasena*' means the highest *Rasa*, which is *Prema-Rasa*, by which alone the Supramundane Beauty of the Form of Śrī Kṛṣṇa is revealed in its supreme excellence. In the text it is stated by Śrī Rūpa Gosvāmī that 'Śrīśa' and 'Kṛṣṇa' are One and the Same Supreme Lord; but the highest excellence of the Same Supreme Lord finds expression in Śrī Kṛṣṇa alone because of *Prema-Rasa*. But Śrī Jīva explains 'Śrīśa' not as 'Lord of Lakṣmī' but as 'Lord of Rādhā', and for this he cites the Address of the Queens, other than the Eight Principal Queens, of Lord Dvārakādhiśa (Lord Śrī Kṛṣṇa of Dvārakā) to Draupadī.³² "Oh Chaste Lady! we do not want lordship over the entire Universe, we care not for the post of Indra, the King of the gods in Heaven; we do not desire earthly and heavenly pleasures; we also do not want the supernatural powers attainable through Yoga; we also do not desire the position of Prajāpati the Creator of the Fourteen Worlds, nor do we want *Brahmānanda*. It is true that the Upaniṣads have described the inexplicable *Brahmānanda* as hundreds and hundreds of times superior to earthly and heavenly pleasures, which being fathomless, mind and words return mute from it. But we do not want it."

TRANSLATOR'S NOTE : It will be helpful to understand the incomparable super-excellence of the bliss that is in the service of Lord Śrī Kṛṣṇa if we should explain here the significance of *Brahmānanda* and the different stages to it, because the Bliss that is *Rasa* (*Rasānanda*) that is in the service of Lord Śrī Kṛṣṇa is far and far beyond *Brahmānanda*. *Brahmānanda* is endless. In order to show this, the Upaniṣads have shown

³² *Bhāgavatam*, Canto X, Chap. 83, Śloka 41-43.

the different grades of 'Ānanda' or bliss in different Spheres. The *first* and the lowest is *Manuṣyānanda*. A youth who is moral in character, has read and studied the Vedas, active in Karma, strongly built in body and strong in physical strength and who has the whole world under his control, such a youth enjoys the highest pleasures in manifold ways in this world. Such *ānanda* (pleasure) is called *Manuṣyānanda*. Hundred times of this *Manuṣyānanda* (human pleasures) is *Gandharvānanda*. A man Ksatriya by birth who by dint of specific Vedic Karma has attained to the stage of a *Gandharva*, i.e. a sort of demigod in heaven and heavenly musician, is eligible to enjoy *Gandharvānanda* which is hundred times of *Manuṣyānanda* or earthly pleasures. But when a *Brāhmaṇa* who is well read in the Vedas and is conversant with *Brahman*, the Absolute, and who by birth is a *Gandharva* attains to the status of a *Deva-Gandharva*, he enjoys *Deva-Gandharvānanda*, which is hundred times more than *Manuṣya-Gandharvānanda*. Such a *Brāhmaṇa* must have renounced all worldly pleasures. Hundred times more than *Deva-Gandharvānanda* is *Cīraloka* or *Pitṛ-lokānanda*. A *Brāhmaṇa* who is established in *Brahman* and has given up all mundane desires is entitled to this *Pitṛlokānanda*. Hundred times more than *Pitṛlokānanda* is *Ajānaja-Devalokānanda*. The *Ajānaja* gods enjoy this bliss. The *Ānanda* of *Karmadevas* is hundred times more than that of the *Ajānajadevas*, i.e. *Karmadevānanda*. The *Brāhmaṇas* who have attained Heaven by performing the *Agnihotra* Vedic Rites are called *Karma-devas*. Hundred times more pleasures are in *Devānanda*, i.e. the *Devas* (the gods) enjoy hundred times more pleasures than the *Karma-devas*. These *Devas* (gods) are the Eight Vasus, Eleven Rudras, Twelve Ādityas, Indra and Prajapati—these Thirty-three. Indra is the King of all the gods, and Vṛhaspati is their Guru or Spiritual Guide. Hundred times more than *Devānanda* (pleasures of the gods) is *Indrānanda* (pleasures enjoyed by Indra). Vṛhaspati's *Ānanda* is again hundred times of the pleasures that are in *Indrānanda*. Prajapati's *Ānanda* is hundred times more than that of Vṛhaspati. And *Brahmānanda* is hundred times more than *Prajāpatiānanda*. Thus it is almost impossible to assess the depth and limit of *Brahmānanda*. It is for this that the Upaniṣads have said that man's mind and words fail to describe the exact nature of *Brahmānanda*. It is, therefore, stated that a human being may be capable of attaining to the other different aspects of pleasures, but it is only a *Brahma-Jñānī* who is freed from all bondage i.e. a *Mukta* can attain to *Brahmānanda*. But this *Mukti* can be of two kinds, viz. immediate freedom from bondage and freedom in gradual degrees. Those who attain immediate *Mukti*, they attain *Brahmānanda* after the fall of this material body. But those who attain *Mukti* in gradual degrees can attain upto *Prajapati-Ananda*, and it is after Final Dissolution that they enter into

Brahman the Absolute, and attain *Brahmānanda*. A pure devotee of Lord Śrī Kṛṣṇa, who has once experienced the super-excellence of *Prema-Rasa* in the Person of the All-beauteous Śrī Kṛṣṇa, discards such *Brahmānanda*, and not only *Brahmānanda*, even the All-majestic Śrīśa.

Śrī Jīva Gosvāmī further continues to explain the inconceivable excellence of the sweetness of Śrī Kṛṣṇa in the words of the Queens of Dvārakādhīśa: "What then do you desire?" asked Śrī Draupadī. The Queens replied: "We do not want *Brahmānanda*. Not only so, we do not desire even the nearness (*Sāmīpya*) of Śrīpati or Lord of Śrī. Devī! we desire to anoint our head with the Dust of the Feet of Lord Gadābhr̥t (Lord Who holds the Mace), Who, it is well known to all, is our Supreme Husband, and also the Dust of the Feet of Lord *Śrīpati* which has received added fragrance and value by being sweetened with the saffron of the Breast of *Śrī*." Śrī Draupadī argues: "The Dust of the Feet of Śrīpati (Lord Nārāyaṇa) is, of course, fragrant with the saffron of the Breast of Śrī, i.e. Lakṣmī. But you have denied the *Sāmīpya* or nearness of the Lord of Śrī (Nārāyaṇa). Do you then mean by *Śrī-pati*, Lord of *Rukminī*? If so, you have already been blessed by Him as you all are Queens of Lord Dvārakādhīśa Kṛṣṇa. What is then your real purpose? Make it clear to me Whom you refer to by "*Śrī*?" In reply to this query of Draupadī, the Queens of Lord Dvārakādhīśa addressed her as follows:³³ "We do not, Oh Living Embodiment of a Chaste Wife! we do not desire Queen Rukminī's special privilege, because that is a realisation of the Lord's sweetness mixed with a sense of His *aīśvarya* or Glory and Greatness, Splendour and Majesty. But what we desire is the Lord of Braja-Gopīs. They have a pure and unadulterated realisation of Lord Śrī Kṛṣṇa's sweetness and beauty when they held His Feet on their breast. We mean by '*Śrī*' here Lord Śrī Kṛṣṇa's Most Beloved amongst the Gopīs of Braja, viz. Śrī Rādhā, Who in Her Māhābhāva has the highest experience of the Lord's sweetness that is without parallel. It is this that we desire in our heart of hearts, i.e. the Dust of the Feet of the Son of Nanda which is fragrant with the saffron and ointment of the Breast of Śrī Rādhā, because Śrī Rādhā is the Supreme amongst the Lakṣmīs and Who is the most beloved of Lord Śrī Kṛṣṇa of Braja. So by '*Śrīpati*,' we mean *Śrī Rādhā-pati*."

Śrī Jīva further points out that the meaning of '*Śrī*' here cannot be 'Lakṣmī' for the obvious reason that Lakṣmī Herself prayed for, also practised penances in the hope of the luck of the Braja-Gopīs who had the experience of the mellowness of the Feet of Lord Śrī Kṛṣṇa when they an-

inted Them with the fragrance of the saffron of their breasts. This is also clear from the further fact that Śrī Lakṣmī was denied the right of even being a witness of Śrī Kṛṣṇa's Pastimes of Reciprocal exchange of Bhakti-rasa at the Circular Dance (*Rāsa-līlā*) with the Gopīs, a right which She keenly desired and for which She prayed ardently. It follows, therefore, that 'Śrī' here stands for "Rādhā", the Lord's Most Beloved amongst the Braja-Gopīs. But how, it may be asked, can the Queens of Dvārakā claim a right which was denied to Lakṣmī Herself? The Queens contend that even when the Pulinda women—the uncivilised and primitive women of the Transcendental Realm of Braja had the blessed fortune of soothing their burning hearts by holding the Dust of the Feet of Lord Śrī Kṛṣṇa, which had added fragrance being besmeared with the saffron and ointment of the Breast of Śrī Rādhā and which fell on the blades of grass when the Lord took the cows over the grass-fields, why should They (the Queens of Lord Dvārakādhīśa) be deprived of this blessed fortune? Though it may be said that even the blades of grass have this good luck of a realisation of the fragrance of the Lord's Feet, why should the Queens of Dvārakādhīśa not have a taste thereof? The answer is that just as the Pulinda Women have no direct experience of the super-excellence of Lord Kṛṣṇa of Braja because ineligible, but have an indirect experience from the blade of grass over which Lord Kṛṣṇa has led His cows, so the blades also being incapable of any experience excepting *Sānta-Rasa* have no realisation of the fragrance that emanate from Them. It may be said, however, that in the case of the *Narma Sakhās* or the most intimate of Lord Śrī Kṛṣṇa's Companions, there is no such ineligibility for holding the Feet of Śrī Kṛṣṇa to their breast, as they are prone to a certain degree to *Madhura-rati*; their *sex-abhimān* or the consciousness of their belonging to the male sex is a bar to the full realisation of pressing the Feet of the Lord to their breast, a realisation of which Śrī Rādhā has the most intense and special privilege.

The further significance here is that it is mentioned in the *Bhāgavatam* that Śrī Lakṣmī only desired for the Feet of Śrī Kṛṣṇa of Braja but not for touching the Feet to Her breast. In this connection Śrī Jīva Gosvāmī quotes references from the *Bhāgavatam*. The wives of the Nāga (Kālīya Nāga) addressing Lord Śrī Kṛṣṇa said:³⁴ "Lord! we fail to understand how this Kālīya Nāga has been so blessed with the Dust of Thy Blessed Feet for which Lakṣmī of Vaikuṇṭha left every thing else and engaged Herself for long in hard penances." Again, Śrī Uddhava said:³⁵ "The Feet of Lord Śrī Kṛṣṇa for Which Lakṣmī, the self-contented Brahmā and

³⁴ *Bhāgavatam*, Canto X, Chap. 11, Śloka 36.

³⁵ *Ibid.*, Canto X, Chap. 47, Śloka 62.

the lords of supernatural Yogic powers ever pray only in their hearts, the Gopīs of Braja could hold Those Feet in embrace in Their Breasts in the *Rāsamaṇḍala* and removed all the hunger of Their hearts!" Thus "Śrī" cannot be identified with Rukmiṇī, nor shall the Braja-Gopīs have similar aspirations like those of Lakṣmī, because it is stated in the *Bhāgavatam*³⁶ that Lord Śrī Kṛṣṇa showed His extraordinary Grace to the Gopīs in the *Rāsamaṇḍala* (Circular Dance and Sports on the Banks of the Yamuṇā) by embracing them round their necks with His Blessed Arms, which kindness even Lakṣmī of Vaikuṇṭha Who is ever in the Heart of the Supreme Lord Nārāyaṇa or the Dancing Damsels of Heaven with lotus-scented bodies can never attain. Here in this Śloka, the excellence of the Braja-Gopīs over Śrī Lakṣmī of Vaikuṇṭha has been shown. It is true that in the *Matsya Purāṇa* and *Skanda Purāṇa* Śrī Rukmiṇī and Śrī Radha have been mentioned on equal level, but there it should be understood in the sense that Rukmiṇī and Rādhā are the internal Potency of the Supreme Godhead and hence identical in Their Aspects as Potency or *Śakti* of the Lord. But Śrī Rādhā is the Completeness of all the Potencies of the Godhead. In the *Vṛhad-Gautamīya Tantra* it is stated that Śrī Rādhā is the Supreme Source of all the Lakṣmīs in all the Vaikuṇṭhas—She is the Supreme *Hlādinī Śakti* and is distinct from all other Lakṣmīs of Vaikuṇṭha and the Queens of Dvārakā as also of all other Gopīs of Braja. Śrī Rādhā is Supreme and Unique in Her position in relation to the Highest Godhead. Even the Gopīs of Braja addressing Śrī Rādhā said: "This Rādhā must have worshipped Lord Nārāyaṇa to His supreme satisfaction as otherwise how could (Lord) Govinda leaving us behind take Her away?"³⁷ Again, the Gopīs being left behind and in their agonies of separation from the Lord went out in the forests in search of Śrī Govinda with Śrī Rādhā, and addressing the deer said: "Oh Friend! did the Beloved Kṛṣṇa come here with His dearest Mistress and please your eyes with His charming Body, maddening Smile and lovely Arms?"³⁸ Addressing the Creepers, the Gopīs said: "Oh compassionate Creepers! did Śrī Kṛṣṇa come this way placing His Arms on the Shoulder of His dearest Mistress (Rādhā) and holding the supra-mundane or *aprakṛta* amorous Lotus in His beautiful Hand followed by the hum of black-bees, and did He accept your respectful bow by casting His side-glance at you from the corner of His Eyes?"³⁹ Thus, "Oh Devī!" said the Queens of Dvārakā addressing "Śrī Draupadī," our desire is for the Feet of Śrī Kṛṣṇa Which have added fragrance from the saffron of the Breast of Śrī Rādhā, Who is the Supreme SRI."

³⁶ Ibid., Canto X, Chap. 47, Śloka 60.

³⁷ *Bhāgavatam*, Canto X, Chap. 30, Śloka 28.

³⁸ Ibid., Canto X, Chap. 30, Śloka 11.

³⁹ Ibid., Canto X, Chap. 30, Śloka 12.

TRANSLATOR'S NOTE: The substance of the entire discourse is the reason which the Queens, other than the Eight Principal Queens, of Śrī Dvārakādhiśa adduce for participation in the taste of the sweetness of the ground and the dust-particle over which Lord Kṛṣṇa has walked. The Queens point out that even the Pulinda primitives of Braja, because of their being born in Braja, had the fortune of holding the Dust of the Feet of Śrī Kṛṣṇa, Son of Nanda, which they received from the blades of grass over which Śrī Kṛṣṇa walked while grazing the cows, and if the blades of grass of Braja possess no such luck of tasting the sweetness of the Dust of the Feet of Śrī Kṛṣṇa it is because of their constitution they are incapable of any thing but an experience of *Sānta-Rasa*, and in the case of Śrī Kṛṣṇa's intimate Companions or Friends (*Priya-Narma-Sakhās*), the sex is a bar to a complete and full experience of this sweetness. But in Their case, i.e. in the case of the Queens of the Lord of Dvārakā (Śrī Kṛṣṇa in His Majestic-cum-Beauteous Aspect), neither sex nor Their status should stand as a bar in Their seeking to hold the Dust of the Feet of Śrī Kṛṣṇa which has been doubly fragranced by the ointment of the Breast of Śrī Rādhā. The purport of the text of Śrī Rūpa Gosvāmī is to show the super-excellence of Śrī Kṛṣṇa of Braja Who is the Subject of Madhura-Rasa which is manifest in its fullness and completeness only in the Absolute in the Form of Śrī Kṛṣṇa in Braja, though in essence He is identical with Nārāyaṇa of Vaikuṇṭha and Śrī Kṛṣṇa of Dvārakā.

Śrī Mukundadāsa Gosvāmī points out that it is true that the Two *Vigrahas* of Condensed Deep Blue as *Sat-Cit-Ānanda*—i.e. as Eternally Real, as All-conscious and as All-blissful, of Śrī Nārāyaṇa (Lord of Lakṣmī) and Śrī Kṛṣṇa—an Eternal Form of the Godhead, accepted as His Own out of His Own prerogative—are One and the Same by inference, yet the wonderful mellowness of the SIXTY-FOUR Qualities of Śrī Kṛṣṇa can be relished by such fortunate devotees only whom Śrī Kṛṣṇa considers to be deserving.

TRANSLATOR'S NOTE: A finite self or *Jivātmā* can possess fifty incomplete qualities; a god in heaven possesses fifty qualities in completeness and five more partially; Brahmā and Śiva possess fifty-five qualities in their fullness and five more qualities partially. The Supreme Lord Nārāyaṇa has *SIXTY Qualities* in their exuberance. Over and above these **SIXTY QUALITIES** in His Nārāyaṇa Form in Vaikuṇṭha, **FOUR MORE** extraordinary **ATTRACTIONS** mark out the super-excellence of **ŚRĪ KṚṢṆA**, viz. (1) *Rūpa-mādhurya* (Sweetness of His All-beauteous Person), (2) *Guṇa-mādhurya* (Sweetness of His manifold Qualities), (3) *Veṇu-Mādhurya* (Sweetness of the melody of the Music of His Flute),

and (4) *Līlā-mādhurya* (Sweetness of His Ever-new supra-mundane or *aprākṛta* Pastimes and *Rasa*-Sports).

Śrī Viśvanātha Cakravartī points out that all the different aspects of *PremaRasa* find their highest expression in *Mahābhāva* of Śrī Rādhā, and the *only* Recipient of this *Mahābhāva* is Brajendranandana Śrī Kṛṣṇa, Son of the King of Braja; in no other *Avatāra*, nor even in Mahā-Nārāyaṇa this is possible. It is for this excellence of *Rasa* in Śrī Kṛṣṇa that even Śrī Lakṣmī Whose Seat is in the Heart of Śrī Nārāyaṇa underwent hard penances only for witnessing the Rāsa-Dance of Śrī Kṛṣṇa in Braja. Śrī Viśvanātha quotes in this connection the prayers of the wives of the Nāga and that of Śrī Uddhava. The contention is that when it is not possible even for Lakṣmī to hold the Feet of Śrī Kṛṣṇa to Her Breast, it is simply out of any imagination for any ordinary woman. Śrī Uddhava further says in the *Bhāgavatam*:⁴⁰ "To the eyes of the utterly ignorant the ways of the Mistress of Braja may appear like immoral acts. But how can the Gopikās of Brajavana be ever compared with anybody? What transcendental position do They occupy in relation to the Supreme God-head as the Indweller Lord of all beings as Paramātmā Who is only an immanent Aspect of the Absolute Whole Who is Śrī Kṛṣṇa? And how can a mortal human being ever conceive the *aprākṛta*, i.e. supremely transcendental *Mahābhāva* of Śrī Rādhā? Lo! if one drinks nectar even without any knowledge about it, such a person will attain the sweet experience thereof; so also, even if one does not understand the supra-mundane *Mahābhāva* or the *Real Nature* of Śrī Kṛṣṇa, but should engage oneself in His services, the Lord out of His infinite and inherent Compassion will bless such a one with His highest blessing, i.e. *Prema*. — 59 —

Sanskṛta Text :

शास्त्रतः श्रूयते भक्तौ नृमात्रस्याधिकारिता ।
सर्वाधिकारितां माघस्नानस्य ब्रुवता यतः ।
दृष्टान्तता वशिष्ठेन हरिभक्तिर्नृपं प्रति ॥६०॥ •

TRANSLITERATION :

‘Sāstrataḥ Śrūyate Bhaktau Nṛmātrasyādhikāritā
Sarvādhikāritāṁ Māghasnānasya Vruvatā Yataḥ
Dṛṣṭāntitā Vaśiṣṭhena Haribhaktirṇṛpaṁ Prati. — 60 —

TRANSLATION: It can be known from the Scriptures that every human being is eligible for Hari-bhakti, because in connection with bathing in the Gaṅgā in the month of Māgha, Sage Vaśiṣṭha tells King Mayura-

dhvaja that such bathing is a part of Hari-Bhakti, which every one is entitled to follow. — 60 —

COMMENTARY: In his commentary Śrī Viśvanātha Cakravartī raises the question how if eligibility for the way of Bhakti should require renunciation of desires both for the enjoyment of mundane values and also for the attainment of liberation or release as is said here in this Verse, can it be reconciled with the declaration of Sage Vaśiṣṭha that the way of Bhakti is open to all human beings? The apparent contradiction, however, arises from the supposition that the renunciation of *Bhukti* and *Mukti* is not possible for every body, which is, however, not the case. The very fact that Bhakti is declared to be open to all, and at the same time stated to be possible only for those who have renounced the desire of earthly values and have also given up all desires for liberation implies that such renunciation is possible for all. It has been already shown that despite one's renunciation of earthly values being incomplete or partial, one can still follow the path of mixed-Bhakti. What is insisted on is that the desire for *Mukti* is inconsistent with the way of Bhakti. — 60 —

Sanskṛta Text :

यथा पादमे —

सर्वेऽधिकारिणो ह्यत्र हरिभक्तौ यथा नृप ! ६१ ॥

TRANSLITERATION :

Yātha Pādme—

Sarve'dhikāriṇo Hyatra Haribhaktau Yathā Nṛpa!

TRANSLATION: Śrī Vaśiṣṭha Muni says: "Oh King! as every body is eligible for Hari-Bhakti, so also every one is eligible to bathe (in the Gaṅgā) in the month of *Māgha* (January-February) (as one of the various forms of practices of Bhakti). — 61 —

Sanskṛta Text :

काशीखण्डे च तथा—

अन्त्यजा अपि तद्राष्ट्रे शंखचक्रांकधारिणः ।

संप्राप्य वैष्णवीं दीक्षां दीक्षिता इव संभूः ॥ इति ॥६२॥

TRANSLITERATION :

Kāśīkhaṇḍe ca tathā—

Antyajā Api Tadrāstre Śaṅkhacakraṅkadhāriṇah

Sanprāpya Vaiṣṇavīm Dikṣam Dikṣitā Iva Saṁvabhuh. Iti.

— 62 —

TRANSLATION : In the *Kāśikhaṇḍa* it has been stated—In the kingdom of King Mayuradhvaja even the *Caṇḍālas* (dog's flesh-eating primitives) when received initiation into the religion of the Vaiṣṇavas and anointed their persons with the distinctive marks of the Vaiṣṇavas, viz. figures of conch-shell, wheel, etc. (on their chest and arms), attained the status of Brāhmaṇas with eligibility for the performance of the vedic rites. — 62 —

COMMENTARY : Commentator Śrī Jīva Gosvāmī points out that the above verse is evidence that the way of Bhakti is open to all. Śrī Mukunda-dāsa Gosvāmī adds that Caṇḍāla here means those amongst the Caṇḍālas who have attained belief in the spiritual value of the service of the Lord. — 62 —

Sanskṛta Text :

अपि च—

अननुष्ठानतो दोषो भक्त्यङ्गानां प्रजायते ।

न कर्मनामकरणादेव भक्त्यधिकारिणाम् ॥६३॥

TRANSLITERATION :

Api ca—

Ananuṣṭhānato Doṣo Bhaktyaṅgānām Prajāyate

Na Karmaṇāmakaraṇaḍeṣa Bhaktyadhikāriṇām. — 63 —

TRANSLATION : One eligible for the way of Bhakti is guilty of lapses if he fails to perform duly all the different forms of practices that are enjoined for Sādhana-Bhakti. But no such offence accrues if one fails to perform the enjoined Vedic Karma (such as *Aśvamedha* Sacrifice, *Putreṣṭhikriyā*, etc.). — 63 —

COMMENTARY : Śrī Jīva Gosvāmī points out that it has been established that *anyābhilāsa-sūnyatā*—absence of extraneous motives, is a condition precedent to the way of Uttamā-Bhakti, and it has also been shown that this being possible for all, there is no bar to Bhakti for anybody. But in the Scriptures it is laid down that every body must duly discharge the Varṇa-Āśrama-dharma or his duties of station in life. This is *Svadharmo* of every body, and any transgression of one's duly appointed duties will constitute a moral lapse with consequent demerit. Besides, the appointed duties include both positive injunctions and negative prohibitions. If the forbidden Karmas are eschewed, one incurs

guilt as a consequence, and if one adheres to avoidance of forbidden acts, one's practice of Bhakti becomes clouded by Karma or mixed up with the performance or avoidance of duties, positive and negative. Śrī Viśvanātha Cakravartī, however, points out that guilt accrues only when one wedded to the way of Bhakti fails to perform all the different practices enjoined as part and parcel of Sādhana-Bhakti. Such practices are *nitya-aṅgas* of Sādhana-Bhakti, and as such, inseparable from practices of Bhakti. It is only the lapses relating to the *nitya-aṅgas* or inseparable parts of Sādhana-Bhakti that are a cause of one's failure in the path of Bhakti. Karma, however, in the vedic sense is no source of offence or lapse in one who has chosen Bhakti as his proper and final End or Goal.

TRANSLATOR'S NOTE: If Śrī Jīva Gosvāmī's commentary is strictly accepted, then there will be no difference between the Rāmānujist and the Gauḍīya view points. Śrī Viśvanātha is here more consistent with the Gauḍīya view enunciated by Śrī Rūpa Gosvāmī's definition of Uttamā-Bhakti. — 63 —

Sanskṛta Text :

निषिद्धाचारतो दैवात् प्रायश्चित्तन्तु नोचितम् ।
इति वैष्णव-शास्त्राणां रहस्यं तद्विदां मतम् ॥६४॥

- TRANSLITERATION :

*Niṣiddhācārato Daivāt Prāyacittantu Nocitam
Iti Vaiṣṇava-Śāstrāṇām Rahasyam Tadvidāṁ Matam. — 64 —*

TRANSLATION: Even if perchance one eligible for Bhakti does any forbidden act, there should be no expiation for him. That is the purport and secret of the teachings of the Vaiṣṇava Scriptures or Religious Books and is also the accepted views of those who know all about the essence of Vaiṣṇavism. — 64 —

COMMENTARY: In commenting on the above verse Śrī Viśvanātha Cakravartī points out that a pure devotee of the Lord is by nature not inclined to the commitment of any forbidden act. But even if perchance he becomes guilty of any forbidden act, no expiation is necessary for the offence because Bhakti itself subserves the purpose of expiation of the guilt incurred. — 64 —

Sanskṛta Text :

यथैकादशे—

स्वे स्वेऽधिकारे या निष्ठा स गुणः परिकीर्तितः ।
विपर्ययस्तु दोषः स्यादुभयोरेष निश्चयः ॥६५॥

TRANSLITERATION :

Yathaikāduṣe — ³⁹

Sve Sve'dhikāre Yā Niṣṭhā Sā Guṇah Parikīrtitah

Viparyastu Doṣah Syādubhayoreṣa Niścayah. — 65 —

TRANSLATION: In the Eleventh Canto of the *Bhāgavatam* Lord Śrī Kṛṣṇa addressing Śrī Uddhava says: "Abiding in one's proper sphere is essence of moral excellence, and deviating from one's appointed sphere is the essence of moral evil. This is how thou shalt distinguish between good and evil." — 65 —

COMMENTRY: According to Śrī Jīva Gosvāmī, in the above verse 'adhikāra' or eligibility signifies eligibility for the separate ways of Karma, Jñāna and Bhakti. Remaining in one's proper sphere means 'adhering to the way to which one is eligible by temperament and conduct. If a devotee, i.e. one wedded to the way of Bhakti practises Jñāna or Karma Yoga, he becomes guilty of deviating from his true path. Lord Śrī Kṛṣṇa addressing Śrī Uddhava says: "One whose mind is absorbed in Me and who is inspired by the desire of My service (i.e. Bhakti) does not in most cases accept Karma or Jñāna or renunciation as a means to the attainment of the highest good".⁴⁰ "As long as one does not attain an attitude of complete indifference to the performance of the duties of life and as long as one lacks real faith in the value of hearing about Myself, and also has no Bhakti in Me generated in oneself, so long must one perform the unconditional duties laid down in the Vedas or the Sacred Books. Such persons who are suited to the ways of Karma and Jñāna and lack real faith in the way of Bhakti may be attracted to the path of Bhakti because of association with My true devotees".⁴¹ Śrī Jīva further states that even then, because such persons lack real faith and become indifferent to the practice of Bhakti and as a consequence finds success in the way of Bhakti delayed, their indifference amounts to a positive lapse. The contrary of eligibility is not adhering to one's proper share and abiding in a share other than one's own.

Śrī Mukundadāsa Gosvāmī points out that in order to clarify the previous statement that it is the esoteric significance of the Vaiṣṇava Scriptures that if perchance a true devotee commits lapses in the performance of the positive duties or commits any act of moral evils, he need not undergo any expiation, Śrī Rūpa Gosvāmī cites seven references from

³⁹ *Bhāgavatam*, Canto XI, Chap. 21, Śloka 2.

⁴⁰ *Bhāgavatam*, Canto XI, Chap. 20, Śloka 31.

⁴¹ *Ibid.*, Canto XI, Chap. 20, Śloka 9.

the various Scriptures. Śrī Mukundadāsa further explains that those who are indifferent to the miseries of this world being too much addicted to earthly pleasures and sense-enjoyments should follow the way of Karma; those who are detached from worldly pleasures and renounce all fruits of earthly values should follow the path of Jñāna, but those who are fortunate to have real faith in listening to the Events and Glories of the Life of the Supreme Lord follow the path of Bhakti. In this order, a Karmin, a Jñānin and a Bhakta should follow the directions of the Scriptures as prescribed for these Paths according to their individual temperament. Should a Karmin or a Jñānin violate the prescribed line of life as directed by the Scriptures, he will have to suffer the consequences thereof. But a devotee has not to atone for any accidental lapse, because a devotee is normally averse to such violence of scriptural injunctions. But should he perchance commit such an offence, the very nature of his Bhakti for the Lord will make him take to the right path of pure Bhakti. It is also possible for those who tread the paths of Karma and Jñāna that they turn to Bhakti if they keep company of genuine saints and listen from them to the glories of the Lord. In such a case such Karmins and Jñānins also need not expiate for their lapses. But if they do not take to the way of Bhakti, and if they commit offences by violating the injunctions of the Scriptures as are prescribed for them, they will have to suffer the consequences and undergo atonement. — 65 —

Sanskṛta Text :

प्रथमे—

त्यक्त्वा स्वधर्मं चरणांभुजं हरेर्भजन्नपकोऽथ पतत्ततो यदि ।

यत्र क वाभद्रमभूदमुष्य किं को व्यर्थ आप्तोऽभजतां स्वधर्मतः ? ६६॥

TRANSLITERATION :

Prathame —

Tyaktvā Svadharman̄ Caraṇāmbujan̄ Harer

Bhajannapakko'tha Patattato Yadi

Yatra Kva Vābhādr̄mabhadramuṣya Kiṁ,

Ko Vyartha Āpto'bhajatāṁ Svadharmataḥ? — 66 —

TRANSLATION : Śrī Nārada addressing Śrī Vyāsadeva says: "When has any evil fallen on one who has taken shelter in the practice of devotion to the Lord's Lotus-feet even though he might have renounced his own *svadharma* and might also have lapsed from the way of Bhakti before

⁴² *Bhāgavatam*, Canto I, Chap. 5, Śloka 17.

attaining ripeness in the practice of Bhakti? And, when again has any benefit accrued to one who has stayed in his own sphere of *svadharma* and has not taken to the practice of devotion to the Lord?"—66—

COMMENTARY: *Svadharma* here means the relative duties, according to the injunctions of the Scriptures, in one's station of life as a Brahmacāri or a householder or a Vānaprasīha or a Yati, i.e. monk, or as a Brāhmaṇa or a Kṣtriya or a Vaiśya or a Śudra or an Antyaja. *Svadharma* also refers here to one's following the Path of Vedic Karma, or the Path of Jñāna, i.e. Knowledge Absolute, or the Path of Yoga and renunciation. It also means the innate and normal function of the pure finite self or Jīvātmā, which is the Path of Bhakti. The last conception of *Svadharma* as Bhakti is the eternal function of the ātmā, while other conception of *Svadharma* in Karma, Jñāna and Yoga relate to the physical body and mental quantum.

Commenting on the above Śloka of the *Bhāgavatam*, cited by Śrī Rūpa Gosvāmī, commentator Śrī Jīva Gosvāmī points out that one who has renounced his own station in Life for the practice of Bhakti may for some reason or other be reborn in a low stratum of society; but even then, no evil befalls such a person for the simple reason that even as low-born he does not lose the disposition for the service of the Supreme Lord, i.e. spiritual practices, which remains as an innate possession because of his practice of Bhakti in the previous birth.

Śrī Mukundadāsa Gosvāmī says in his comment on the above Śloka that those whose proper sphere is the way of Karma (*Karma* as a Path always means Vedic Karma or rites; it must not be confused with ordinary physical activities) or those whose sphere is that of Jñāna (Knowledge) and Vairāgya (Renunciation) may some time in some cases take to the way of Bhakti renouncing their own sphere of Karma, Jñāna or Vairāgya, but need not apprehend any evil befalling them. And even having decided to take to the path of Bhakti if they fail to carry out their decision for practice of Bhakti or die suddenly before the decision is put to practice, no evil or *anartha* accrues to such persons in consequence of their renunciation of their own relative spheres. This is expressly stated in the *Bhāgavatam*. In fact, before the decision is put to practice one may deviate therefrom either because of association with earth-minded people or because of dying suddenly before attaining ripeness by the practices enjoined in the way of Bhakti, i.e. one may somehow be prevented from translating one's firm belief or faith in Bhakti into life and even be born as a consequence in a lower rung of the social order. But because of his Bhakti, no real evil accrues therefrom; in fact, a true devotee is never reborn in a lower stratum. But granting for

argument's sake that it is what happens in some cases, there is no cause for apprehension as no real evil befalls a true devotee even when he renounces his appointed sphere of life for pursuing the ways of Bhakti.

Śrī Viśvanātha Cakravartī observes in his comment on the above Śloka as follows: Śrī Śrīdharaśvāmī previously said that Kāmya-Karmas done for the attainment of earthly ends are a source of mischief and evil. Therefore it behoves every one to take to the chanting of the Name of Lord Hari renouncing all earthly desires. Now he adds that even the unconditional duties (*Nitya-naimittika Karma* as prescribed for the *Four Varnas*) as also the duties of Station of life (as prescribed by the Scriptures for the *Four Āśramas*) ought to be given up in favour of the practice of Bhakti, because serving Lord Hari is the only advisable force for a true spiritual aspirant. There is absolutely no cause of any apprehension if one attains ripeness in the way of Bhakti renouncing all duties of life in the *Four Varnas* and the *Four Āśramas*. But even if there is either a lapse from Bhakti before the ripeness of Bhakti or if one dies before attaining complete success in his self-chosen Path, yet there is no cause of apprehension for the simple reason that the way of Karma has no proper jurisdiction over one who has tasted the sweetness of Bhakti-Rasa. Śrī Viśvanātha further adds that a devotee of Lord Hari, even when low-born, does not have to apprehend any evil befalling him because he never loses his innate disposition to the service of the Lord. On the contrary, an individual who never deviates from his proper sphere of a relative life but fails to serve the Lord by devotion and Bhakti, does not achieve any real and lasting benefit. — 66 —

Sanskṛta Text :

एकादशे—

आज्ञायैवं गुणान् दोषान् मयादिष्टानपि स्वकान् ।

धर्मान् सन्त्यज्य यः सर्वान् मां भजेत् स च सत्तमः ॥६७॥

TRANSLITERATION :

Ekādaśe — 43

Ājñāyaivam Guṇān Doṣān Mayadiṣṭānapi Svakān

Dharmān Santyajya Yah Sarvān Mām Bhajet Sa Ca Sattamah.

— 67 —

TRANSLATION : In the Eleventh Canto of the *Bhāgavatam*, Lord Śrī Kṛṣṇa addressing Śrī Uddhava says: "He who has renounced the

⁴³ *Bhāgavatam*, Canto XI, Chap. 5, Śloka 41.

duties of his own station of life (*Varṇa* and *Āśrama*) in the belief that they stand in the way of pure Bhakti in Myself, even knowing that I have advised the practice of such duties as a means to the purification of the mind, is a Bhakta or devotee of high order.” — 67 —

COMMENTARY: Commenting on the above Śloka, Śrī Mukundadāsa Gosmāmī says that one, who even knowing fully well that performance of the duties of *Varṇa* and *Āśrama* life cleanses the mind and develops knowledge, and their non-performance hurls one into Hell, renounces one's *Varṇa* and *Āśrama* duties, i.e. *svadharma* and dedicates oneself to the service of the Supreme Lord Hari, is a saint of the high order. — 67 —

Sanskṛta Text :

तत्रैव —

देवर्षिभूताप्तनृणां पितृणां, न किंकरो नायमृणी च राजन् !
सर्वात्मना यः शरणं शरण्यं, गतो मुकुन्दं परिहृत्य कर्तम् ॥६८॥

TRANSLITERATION :

Tatraiva — ⁴⁴

Devarṣibhūtāpta nṛṇāṃ Pitr̥ṇāṃ, Na Kiṅkaro Nāyamṛṇī
Ca Rājan!

Sarvātmanā Yah Śaraṇaṃ Śaraṇyaṃ, Gato Mukundaṃ
Parihṛtya Kartam. — 68 —

TRANSLATION: Sage Śrī Karabhājana addressing King Nimi says: “Oh King! one who after renouncing every thing else takes complete refuge in Lord Mukunda (Lord Kṛṣṇa Who gives *Mukti* or Who gives *Prema*) as the only and supreme Object of complete submission and service, such a person never becomes subservient to the gods, ṛṣis, the created beings, the relatives or the ancestors, nor does he become indebted to any of them.” — 68 —

COMMENTARY: Śrī Jīva Gosvāmī says that one who gives up all differences and distinctive services of the different gods, such as Indra, Candra, etc., and dedicates oneself completely to the protection of the Supreme Lord Hari, for such a person no other duty remains to be observed by him, because all the ties of his previous births as well as of

⁴⁴ *Bhāgavatam*, Canto XI, Chap. 5, Śloka 41.

the present birth are cut asunder and his relative duties of *Varṇa* and *Āśrama* end for him and he is no more bound by any Karma. Śrī Mukundadāsa however explains 'sarvātmanā' in the text as one's surrendering to and taking refuge in the Lord with the firm faith that Lord Śrī Kṛṣṇa alone is the Supreme Object of all devotional services, that Bhakti is the supreme Means, and Prema is the supreme value of life or summum bonum of life. Such an individual who takes shelter at the Feet of Lord Śrī Kṛṣṇa, is not bound by any Karma or relative duties.

— 68 —

Sanskṛta Text :

श्रीभगवद्गीतासु—

सर्वधर्मान् परित्यज्य मामेकं शरणं व्रज ।

अहं त्वां सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः ॥६६॥

TRANSLITERATION :

Śrī-Bhagavadgītāsu — ⁴⁵ —

Sarvadharmān Parityajya Māmekam Śaraṇam Vraja

Aham Tvam Sarvapāpebhyo Mokṣayisyāmi Mā Sucah. — 69 —

TRANSLATION: In the Gītā Lord Śrī Kṛṣṇa addressing Prince Arjuna says: "You give up all other duties or religions and take absolute refuge in Me. I shall free you from all sins; be not worried."

COMMENTARY: Śrī Jīva Gosvāmī says that 'parityajya' signifies renunciation of all religions relating to *Varṇa* (Brāhminya, Kṣatriya, Vaiśya and Śūdra) and *Āśrama* (Brahmacārī, Gṛhastha, Vānaprastha and Yati) and in relation to Vedic rituals and sacrifices and Vedic Karma, Jñāna and Yoga and every thing else. By 'sarvapāpebhyah' is meant all possible obstacles to the way of Bhakti. Śrī Mukundadāsa however holds that 'sarvapāpa' means all sins committed not only in this present birth but also in all previous births. One who has surrendered oneself unconditionally to the Lord has nothing to lament for — 69 —

Sanskṛta Text :

अगस्त्यसंहितायाम्—

यथा विधिनिषेधौ तु भुक्तिं नैवोपसर्पतः ।

तथा न स्पृशतो रामोपासकं विधिपूर्वकम् ॥७०॥

⁴⁵ *Gītā*: Chapter 18, Śloka 66.

TRANSLITERATION :

Agastyasaṁhitāyām
Yathā Vidhi-Niṣedhau Tu Muktaṁ Naivopasarpatah
Tathā Na Spṛśato Rāmopāsakam Vidhipūrvakam. — 70 —

TRANSLATION : It is said in the *Agassya-Saṁhitā* that as a self-realised freed person is not bound by the restriction of the regulative and prohibitive rules of the Scriptures, so also a devotee of Lord Rāma who is regularly and constantly engaged in the Lord's services is not similarly restricted. — 70 —

COMMENTARY : Śrī Jīva Gosvāmī explains here the 'regulative and restrictive rules' as those of the *Smṛti-Śāstras*, and 'vidhipūrvaka', i.e. with regularity as 'worship according to the rules and prescriptions of the *Vedas* and the *Tantras*. Śrī Viśvanātha holds the view that here 'regulative and restrictive rules mean those of both the *Smṛtis* and the *Vedas*. — 70 —

Sanskṛta Text :

एकादशे एव—

स्वपादमूलं भजतः प्रियस्य, त्यक्तान्यभावस्य हरिः परेशः ।

विकर्म यच्चोत्पतितं कथंचिद्-धुनोति सर्वं हृदि सन्निविष्टः ॥इति-७१॥

TRANSLITERATION :

Ekādaśe eva⁴⁶
Svapādamulam Bhajatah Priyasya Tyaktānyabhāvasya Harih
Pareśah
Vikarma Yaccotpatitam Kathañcid-Dhunoti Sarvaṁ Hṛdi
Sanniviṣṭah—Iti. — 71 —

TRANSLATION : In the Eleventh Canto of the *Bhāgavatam*, Sage Śrī Karabhājana addressing King Nimi says : "Oh King ! if a devotee of the Lord who has discarded every other desire excepting the desire of serving the Lotus-Feet of the Lord Himself alone and being thus engaged perchance violates any injunction of the Scriptures, the Supreme Lord Hari by entering the heart of His such a devotee destroys all the miseries that may accrue from such violations. — 71 —

COMMENTARY : Commentator Śrī Jīva Gosvāmī says that 'discarding all other desires' here means not to worship any other god as the

⁴⁶ *Bhāgavatam*, Vanto XI, Chap. 5, Śloka 42.

supreme Object of worship excepting the Supreme Lord Śrī Hari only. If perchance any *Vikarma* befalls such a devotee whose one-pointed services are directed to Lord Hari alone, and if such violation of or negligence to some directions of the Scriptures create any trouble to such a single-minded devotee who is very dear to the Lord, the Lord Himself wipes out such troubles or miseries from the heart of His beloved devotee. Hence, a true devotee of the Lord is not to expiate for any such commitments. — 71 —

Sanskṛta Text :

हरिभक्तिविलासेऽस्या भक्तेरंगानि लक्षशः ।

किंतु तानि प्रसिद्धानि निर्दिश्यन्ते यथा मति ॥७२॥

TRANSLITERATION :

Haribhaktivilāse'syā Bhakteraṅgāni Lakṣaśaḥ

Kintu Tāni Prasiddhāni Nirdiśyante Yathā Mati. — 72 —

TRANSLATION : Mention has been made in the *Haribhaktivilāsa* about manifold aspects and features of this *Vaidhī Sādhana-Bhakti*. But only the more important ones will be stated here as far as possible. — 72 —

Sanskṛta Text :

अत्र अंग-लक्षणम्—

आश्रितावान्तरानेकभेदं केवलमेव वा ।

एकं कर्मात्र विद्वद्विरेकं भक्त्यंगमुच्यते ॥७३॥

TRANSLITERATION :

Atra Aṅga-Lakṣaṇam—

Āśritāvāntarāṇekabhedaṁ Kevalameva Vā

Ekam Karmātra Vidvadbhirekam Bhaktyaṅgamucyate. — 73 —

TRANSLATION : Here are the signs of the AṅGAS or Forms of *Vaidhī Sādhana-Bhakti*—The wise have called every form of the manifold distinctions (as in *arcana* or worship) or only each of the action (such as submission to Guru, to rise up, etc.) as a PART of *Vaidhī Sādhana-Bhakti*. — 73 —

Sanskṛta Text :

अथ अंगानि—

गुरुपादाश्रयस्तस्मात् कृष्णादीक्षादि-शिष्याणाम् ।

विश्रम्भेण गुरोः सेवा साधुवर्तमानुवर्तनम् ॥७४॥

TRANSLITERATION :

Atha Aṅgāni—

Gurupādāśrayastasmāt Kṛṣṇadīkṣādi-Śikṣaṇam

Viśrambheṇa Guroh Sevā Sādhuvartmānuvarttanam. — 74 —

TRANSLATION : The following are the 64 indispensable PARTS or Functions (*Aṅgas*) of Sādhana-Bhakti :—

(1) Submission to the Feet of the Guru (Spiritual Master); and (2) receiving training from him in spiritual initiation and practices regarding Śrī Kṛṣṇa; (3) serving the Spiritual Master with affectionate zeal; and (4) following in the path of saints; — 74 —

TRANSLATOR'S NOTE : In (2), spiritual practices can be learnt from the Spiritual Master only after one has been initiated into the spiritual life. Initiation should, therefore, precede training in rudimentary practices in Sādhana-Bhakti. One initiated into Kṛṣṇa-Dīkṣā should have training in spiritual practices in the Religion of the *Bhāgavatam*. This is the contention here. In (4), following the path of saints means those methods that have been in vogue amongst saints and are consistent with the injunction of the Scriptures. — 74 —

Sanskṛta Text :

सद्धर्मवृच्छा भोगादि-त्यागः कृष्णस्य हेतवे ।

निवासो द्वारकादौ च गंगादेरपि सन्नियौ ॥७५॥

TRANSLITERATION :

Saddharmaṃvṛcchā Bhogādi-Tyāgaḥ Kṛṣṇasya Hetave

Nivāso Dvārakādau Ca Gaṅgāderapi Sannidhau. — 75 —

TRANSLATION : (5) inquisitiveness about the esoteric ways of spiritual practices or about the highest religion; and (6) renouncing all pleasures, relatives, wealth, wife and children and others for the sake of receiving the compassion and grace of the Supreme Lord Śrī Kṛṣṇa or sacrificing everything for the sake of Śrī Kṛṣṇa; (7) living in Dvārakā and other sacred places, sanctified for association with Lord Śrī Kṛṣṇa, and also on the banks of the Gaṅgā; — 75 —

TRANSLATOR'S NOTE : 'For the sake of Kṛṣṇa' does not mean that all renounced objects, such as wealth, pleasures, wife and children, etc. should be offered to Lord Śrī Kṛṣṇa for His pleasures; but

renuciation here means receiving the Grace of the Lord which alone is the cause of God-realisation. — 75 —

Sanskṛta Text :

व्यवहारेषु सर्वेषु यावदर्थानुवर्तिता ।

हरिवासरसम्मानो धात्र्यश्चत्थादिगौरवम् ॥७६॥

TRANSLITERATION :

Vyāvahāreṣu Sarveṣu Yāvadarthānuvartitā

Harivāsarasammāno Dhātryaśvatthādīgauravaṃ. — 76 —

TRANSLATION : (8) in all walks of daily conduct accepting only such things which are reasonably necessary; (9) observing Ekādaśī-Janmāṣṭamī and other sacred days (which are favourable to the Lord) by observing fast; (10) giving importance to Myrobalan trees and the holy Fig-tree. — 76 —

Sanskṛta Text :

एषामत्र दशांगानां भवेत् प्रारम्भरूपता ॥७७॥

TRANSLITERATION :

Eṣāmatra Daśāṅgānām Bhavet Prārambharupatā. — 77 —

TRANSLATION : These TEN functions or features (*Angas*) of *Vaidhī Sādhana-Bhakti* are stated here as primary. — 77 —

Sanskṛta Text :

संगत्यागो विदूरेण भगवद्विमुखैर्जनैः ।

शिष्याद्यननुवन्धित्वं महारम्भाद्यनुद्यमः ॥७८॥

TRANSLITERATION :

Saṅgatyāgo Vidūreṇa Bhagavadvimukhairajanaiḥ

Śiṣyādyananuvandhitvaṃ Mahārambhādyanudyamaḥ — 78 —

TRANSLATION : (11) Shunning from a long distance the company of those who are averse to the Supreme Lord; (12) avoiding the temptation of giving initiation to too many persons and thus being entangled by disciples; (13) not being over-enthusiastic about pomp and grandeur; — 78 —

Sanskṛta Text :

वहुग्रन्थकलाभ्यास-व्याख्या-वाद-विवर्जनम् ॥७६॥

TRANSLITERATION :

Vahugrantha-Kalābhyāsa-Vyākhyā-Vāda-Vivarjanam. — 79 —

TRANSLATION : (14) abandonment of double-dealing or too much of love for arts and crafts, avoiding study of too many books, expositions and too much of logically fallacious reasoning; — 79 —

Sanskṛta Text :

व्यवहारेऽप्यकार्पण्यं शोकाद्यवशवर्त्तिता ॥८०॥

TRANSLITERATION :

Vyāvahāre'pyakārpaṇyaṁ Śokādyavaśavartitā. — 80 —

TRANSLATION : (15) giving up bad taste in dealing with others; and (16) not being over-whelmed in distress and other ills of life; — 80 —

Sanskṛta Text :

अन्यदेवानवज्ञा च भूतानुद्वेगदायिता ।
सेवा-नामापराधानामुद्भवाभावकारिता ॥८१॥

TRANSLITERATION :

*Anyadevānavajñā Ca Bhūtānudvegadāyitā
Sevā-Nāmāparādhānāmudbhavāvakāritā. — 81 —*

TRANSLATION : (17) avoiding disrespect for other gods, and (18) refraining from harassing and causing worry to any being; (19) endeavouring with care and alertness to be free from the offences of lapses in worshipping of the Deities (*Arcā Vighraha*) and chanting of the Name of the Lord during the rudimentary stage of the practice of Sādhana-Bhakti while still under the fetters of bondage; — 81 —

Sanskṛta Text :

कृष्यातद्भक्तविद्व ष-विनिन्दाद्यसहिष्णुता ।
व्यतिरेकतयामीषां दशानां स्यादनुष्ठितिः ॥८२॥

TRANSLITERATION :

Kṛṣṇa-Tadbhaktavidveṣa-Vinindādyasahiṣṇutā
Vyatirekatayāmīṣāṁ Daśānāṁ Syādanuṣṭhiṭh. — 82 —

TRANSLATION : (20) not tolerating any malice and slander or calumny hurled at Lord Śrī Kṛṣṇa and His devotees. These TEN forms or *Angas* of Sādhana-Bhakti are to be followed as indirect spiritual practices. — 82 —

Sanskṛta Text :

अस्यास्तत्र प्रवेशाय द्वारत्वेऽप्यंगविंशतेः ।
 त्रयं प्रधानमेवोक्तं गुरुपादाश्रयादिकम् ॥८३॥

TRANSLITERATION :

Aśyāstatra Praveśāya Dvāratve'pyaṅgaviṁśateh
Trayāṁ Pradhānamevoktaṁ Gurupādāśrayādikam. — 83 —

TRANSLATION : Though all these TWENTY features of spiritual practices are doors for entering into the path of Sādhana-Bhakti, yet the FIRST THREE, viz. submission to the Spiritual Master (Guru), receiving initiation and training from him, and serving him affectionately, are the PRINCIPAL PARTS of Vaidhī Sādhana-Bhakti. — 83 —

Sanskṛta Text :

घृतिवैष्णवचिह्नानां हरेर्नामाक्षरस्य च ।
 निर्माल्यादेश्च तस्याप्र ताण्डवं दण्डवन्नतिः ॥८४॥

TRANSLITERATION :

Dhṛtīrvaiṣṇavacihṇānāṁ Harernāmākṣarasya ca
Nirmālyādeśca Tasyāgre Tāṇḍavaṁ Daṇḍavannatih. — 84 —

TRANSLATION : (21) Putting on the different signs of a Vaiṣṇava (viz. Tulasi-garland round the neck, *Tilaka* on the 12 upper limbs, etc.); (22) putting on the letters of the Name of Hari on the upper limbs of the body; (23) accepting flowers-tulasi-water and other things offered to the Deity of Viṣṇu; (24) dancing frantically before the Lord in the temple; (25) prostrating before the Deities; — 84 —

Sanskṛta Text :

अभ्युत्थानमनुव्रज्या गतिः स्थाने परिक्रमः ।
 अर्चनं परिचर्या च गीतं संकीर्तनं जपः ॥८५॥

TRANSLITERATION :

*Abhyulthānāmanuvrajyā Galih Sthāne Parikramah
Arcanaṁ Paricaryā Ca Gūtaṁ Saṅkīrtanaṁ Japah. — 85 —*

TRANSLATION : (26) standing up or rising from one's seat before the Deities in the temple, also before Guru and superior devotees; (27) following the departing Guru or any superior devotee to some distance as a mark of respect to him; (28) walking up to the temples of the Lord; (29) circumambulating His temple; (30) offering *Arcana*, i.e. worship of the Deities (*Vigraha*) of the Lord in the temple; (31) offering various forms of services, such as, cleansing, washing the floors of the temple, dressing and bathing the Deities, cooking for the Deities, etc.; (32) singing the glories of the Lord in front of the temple; (33) holding congregational prayers; and (34) counting beads while silently (not aloud) chanting the Name of the Lord; — 85 —

Sanskṛta Text :

विज्ञप्तिः स्तवपाठश्च स्वादो नैवेद्यपाद्ययोः ।
धूपमाल्यादिसौरभ्यं श्रीमूर्तेः स्मृष्टिरीक्षणम् ॥८६॥

TRANSLITERATION :

*Vijñaptih Stavapāṭhaśca Svādo Naivedyapādyayoh
Dhūpamālyādisaurabhyaṁ Śrīmūrteh Smṛṣṭirīkṣaṇam. — 86 —*

TRANSLATION : (35) submitting one's inner feelings towards the Lord; (36) reading prayers from the Scriptures; (37) honouring the eatables offered to the Deities in the temple; (38) respectfully drinking the sacred water with which the Feet of the Deities have been washed; (39) smelling the sweet scent of the flower-garlands, incense, etc. offered to the Deities; (40) touching the *Śrīmūrti* (the Deity); (41) looking at the *Śrīmūrti*; — 86 —

Sanskṛta Text :

आरात्रिकोत्सवादेश्च श्रवणं तत्कृपेक्षणम्
स्मृतिर्ध्यानं तथा दास्यं सख्यमात्मनिवेदनम् ॥८७॥

TRANSLITERATION :

*Ārātrikotsavādeśca Śravaṇaṁ Tatkr̥pekṣaṇam
Smṛtirdhyānaṁ Tathā Dāsyaṁ Sakhyamātmanivedanam.*

— 87 —

TRANSLATION: (42) seeing or witnessing the offerings of lights, incense, water in conch-shell, etc. to the Deities in the temple, celebrating the Events of the Lord and His devotees, and seeing the worship in the temple; (43) listening to the Name and Glories of the Lord; (44) looking for the Lord's Grace, or observing the Grace of the Lord; (45) remembering the Lord; (46) meditating upon the Beauty-Qualities-Events-Sports of the Lord; (47) servanthood; (48) Friendship or friendly feeling for the Lord; (49) and absolute self-dedication to the Lord. — 87 —

Sanskṛta Text :

निजप्रियोपहरणं तदर्थेऽखिलचेष्टितम् ।
सर्वथा शरणापत्तिस्तदीयानां च सेवनम् ॥८८॥

TRANSLITERATION :

Nijapriyopaharaṇam Tadarthe'khilaceṣṭitam
Sarvathā Śaraṇāpattistadīyānāṃca Sevanam. — 88 —

TRANSLATION: (50) offering things which are dear to oneself; (51) all endeavours for the sake of the delight of Śrī Kṛṣṇa; (52) self-surrender in every respect; (53) serving those that are associated with Him, such as, — 88 —

Sanskṛta Text :

तदीयास्तुलसी-शास्त्र-मथुरा-वैष्णवादयः ।
यथावैभवसामग्री-सद्गोष्ठीभिर्महोत्सवः ॥८९॥

TRANSLITERATION :

Tadīyāstulasī-Śāstra-Mathurā-Vaiṣṇavādayah
Yathā-Vaibhavasāmagrī-Sadgoṣṭhībhirmahotsavah. — 89 —

TRANSLATION: serving the Lord's Tulasī; (54) serving the Śāstra (Scripture); (55) serving Mathurā; (56) serving Vaiṣṇavas (also Yamunā); (57) observing such celebrations as *Dolayātrā* (the Swinging Festival of Lord Śrī Kṛṣṇa) in the company of *sādhus* by collecting the necessary ingredients according to one's ability; — 89 —

Sanskṛta Text :

ऊर्जादीरो विशेषेण यात्रा जन्मदिनादिषु ।
श्रद्धा विशेषतः प्रीतिः श्रीमूर्तरंग्रिसेवने ॥९०॥

TRANSLITERATION :

*Ūrjādaro Viśeṣeṇa Yātrā Janmādinādiṣu
Śraddhā Viśeṣatah Prītiḥ Śrīmūrteranḥriscvane. — 90 —*

TRANSLATION : (58) observing *Niyamasevā* (special vows for one month with rigid regulations); (59) special respect for the Advent Day of the Lord by way of observing fast, etc.; (60) liking with special interest for worshipping the Feet of the *Śrīmūrti* (Deity) in the temple. — 90 —

Sanskṛta Text :

श्रीमद्भागवतार्थानामास्वादो रसिकैः सह ।
सजातीयाशये स्निग्धे साधौ संगः स्वतो वरे ॥६१॥

TRANSLITERATION :

*Śrīmad-Bhāgavatārthānāmāsvādo Rasikaih Saha
Sajātyāśye Snigdhe Sādhau Saṅgah Svato Vare. — 91 —*

TRANSLATION : (61) tasting the nectar of the esoteric meaning of the *Bhāgavatam* in the company of *Bhāva-and-Prema Bhaktas*; (62) keeping the association of such superior *sādhus* who are of similar temperament and taste and are affectionate. — 91 —

Sanskṛta Text :

नाम-संकीर्तनं श्रीमथुरामण्डले स्थितिः ॥६२॥

TRANSLITERATION :

Nāma-Saṅkīrtanam Śrī-Mathurāmaṇḍale Sthitih. — 92 —

TRANSLATION : (63) singing the Name of the Lord in the company of many devotees; and (64) living in Mathurāmaṇḍala. — 92 —

Sanskṛta Text :

अंगानां पंचकस्यास्य पूर्वं विलिखितस्य च ।
निखिल-श्रेष्ठ्यवोधाय पुनरप्यत्र कीर्तनम् ॥६३॥

TRANSLITERATION :

*Angānām Pañcakasyāśya Pūrvam Vilikhitasya Ca
Nikhila-Śreṣṭhyavodhāya Punarapyatra Kīrtanam. — 93 —*

TRANSLATION : Though the LAST FIVE were previously mentioned, yet they have been restated here just to establish their greater importance.
— 93 —

Sanskṛta Text :

इति कायहृषीकान्तःकरणानामुपासनाः ॥६४॥

TRANSLITERATION :

Iti Kāyahṛṣīkāntahkaraṇānāmupāsānāh. — 94 —

TRANSLATION : Thus are stated the forms of *Upāsānā* or worship and services by the body, senses and the whole of the mental quantum.— 94 —

Sanskṛta Text :

चतुःषष्टिः पृथक् सांघातिकभेदात् क्रमादिनाः ॥६५॥

TRANSLITERATION :

Catuṣṣaṣṭih Pṛthak Sāṅghātikabhedāt Kramādināh. — 95 —

TRANSLATION : All these SIXTY-FOUR FORMS show the different distinctive features (of *Vaidhī Sādhana-Bhakti*), both separately (of submission to Guru, etc.) and also collectively (of worship in temple, singing etc.).— 95 —

Sanskṛta Text :

अथार्पानुमतेनैषामुदाहरणमीर्यते ॥६६॥

TRANSLITERATION :

Athārṣānumatenaiṣāmudāharaṇamīryate. — 96 —

TRANSLATION : Now, examples of all these FORMS OF UPĀSĀNĀ will be cited from the Words of the Ṛṣis and Saints. — 96 —

Sanskṛta Text :

तत्र (१) श्रीगुरुपादाश्रयो यथा एकादशे—
तस्माद्गुरुं प्रपद्येत जिज्ञासुः श्रय उत्तमम् ।
शाब्दे परे च निष्णातं ब्रह्मण्युपशमाश्रयम् ॥६७॥

TRANSLITERATION :

*Tatra (1) Śrī-Gurupādāśrayo, Yathā Ekādāśe⁴⁷—
Tasmāt Gurum̐ Prapadyeta Jijñāsuḥ Śreya Uttamam
Śāvde Pare Ca Niṣṇātām Brahmṇyupaśamāśrayam. — 97 —*

TRANSLATION : (1) Taking shelter at the Feet of the Preceptor—

(We have) in the Eleventh Canto of the *Bhāgavatam* Śrī Prabuddha addressing Nimi Mahārāj says: “King! he who desires to know what the Highest Good is must surrender himself completely to a Spiritual Preceptor, Who has merged himself in *Śabda-Brahma*, i.e. the Absolute Godhead as Logos, and also in *Para-Brahma*, i.e. also in the Absolute Godhead Himself, and is also free from all attraction and aversion.”

COMMENTARY: Commenting on the above Śrī Viśvanātha observes that ‘*Śabda-Brahmaṇi niṣṇāta*’ here means ‘one who has mastered all the sacred Books on Bhakti and all authentic Scriptures’, and ‘*Para-Brahmaṇi niṣṇāta*’ means ‘one who is completely engaged in chanting the Name of the Lord, in singing His praise and glories and other like Pastimes of the Lord.’ — 97 —

Sanskṛta Text :

(२) श्रीकृष्णदीक्षादिशिष्यां, यथा तत्रैव—
तत्र भागवतान् धर्मान् शिष्यैर्गुरुर्वात्मदैवतः ।
अमाययानुवृत्त्या यैस्तुष्येदात्मात्मदो हरिः ॥६८॥

TRANSLITERATION :

(2) Śrīkṛṣṇadīkṣādīśikṣaṇam, Yathā Tatraiva—
*Tatra Bhāgavatān Dharmān Śikṣedagurvātmaivataḥ
Amāyayānuvṛtyā Yaistuṣyedātmātmado Hariḥ.*⁴⁸ — 98 —

TRANSLATION : (2) Receiving from the Guru, i.e. Spiritual Preceptor INITIATION IN KṚṢṆA and also special LESSONS in KṚṣṇa-Bhakti— As evidence, the following from the *Bhāgavatam* is cited: Śrī Prabuddha addressing Nimi Mahārāj says: “The Preceptor, i.e. the Spiritual Master should be served with all sincerity in the full consciousness that he is one’s very self and to be revered as a *Devatā* or God-in-person; and so considering one’s Spiritual Master (Guru), one must receive instructions from him as

⁴⁷ *Bhāgavatam*, Canto XI, Chap. 3, Śloka 21.

⁴⁸ *Bhāgavatam*, Canto XI, Chap. 3, Śloka 22.

regards the spiritual doctrines of the *Bhāgavatam*. Such instructions from a revered Guru pleases the Lord Who is ever ready to give Himself up to the finite individual. — 98 —

COMMENTARY: Śrī Viśvanātha Cakravartī commenting on the above observes that 'regarding one's Guru as one's very self' means as dear as one's self; 'God-in-person' means 'Iṣṭa-devatā', i.e. the Particular Form of the Lord Which is one's chosen Object of desire; 'Anuvṛti' here means 'sevā' or service of the Lord; 'Ātmaprada' means that the Lord offers His Own Self to His dear Bhaktas or devotees as illustrated in the case of Vali Mahārāj, at whose Palace-gate the Lord condescended to remain for ever as the Gate-keeper. — 98 —

TRANSLATOR'S NOTE: In the *Vṛhadarāṇyaka Upaniṣad* Yājñavalkya tells Maitreyī: All values are projections of the intrinsic value which is the Self Itself—

na vā are patyuh kāmāy patih priyo bhavati,
Ātmāstu kāmāya patih priyo bhavati.

Not because the husband is dear to the wife, not because the wife finds any intrinsic value in the husband qua husband, but because the wife discovers in the husband some intrinsic delight that her own self is.

na vā are vittasya kāmāya vittam priyam bhavati
ātmanastu kāmāya vittam priyam bhavati.

Riches are desired not because they are recognised as possessing any intrinsic worth, but because they reflect some of the joy which one's self is. So all that is desired is desired not for its own sake but because it is believed to possess intrinsic delight of the Self. — 98 —

Sanskṛta Text :

(३) विश्रम्भेण गुरोः सेवा, यथा तत्रैव—

आचार्यं मां विजानीयान्नावमन्येत कर्हिचित् ।

न मर्त्यवुद्ध्यसूयेत सर्वदेवमयो गुरुः ॥६६॥

TRANSLITERATION :

(3) Viśrambheṇa Guroh Sevā, Yathā Tatraiva—

Ācāryam Mām Vijāniyānnāvamanyeta Karhicit

Na martyavuddhyāsūyeta Sarvadevamayo Guruh. — 99 —

TRANSLATION: (3) SERVICE OF THE GURU with real zest and delight:

In evidence of the above, the following from the *Bhāgavatam* is cited, where the Lord addressing Śrī Uddhava says: "Knowest thou the Ācārya or Guru as My Self. Never thinkest thou of Him as any other (as a common mortal). Never must thou show disrespect to him. Never must thou find fault with him in the (mistaken) belief that he is a common human being, for, the Guru is the Embodiment of all the gods in himself." — 99 —

COMMENTARY: Śrī Viśvanātha here observes that the passage 'Knowest thou thy Guru as My Self' means that 'Guru is One who is dear to Me.' In *Manahśikṣā* in *Stavāvalī* it is said that Guru is to be thought of as *preṣṭha*, i.e. most dear to Lord Mukunda (Kṛṣṇa) Himself. — 99 —

Sanskṛta Text :

(४) साधुवर्त्मानुवर्त्तनं, यथा स्कान्दे—
स मृग्यः श्रेयसां हेतुः पन्थाः सन्तापवर्जितः ।
अनवाप्तश्रमे पूर्वे येन सन्तः प्रतस्थिरे ॥१००॥

TRANSLITERATION :

(4) *Sādhū-Vartmānuvartanam, Yathā Skānde—*
Sa Mrgyah Śreyasāṁ Hetuh Panthāḥ Santāpa-Varjitaḥ
Anvāptaśramam Pūrve yena Santha Pratasthire. — 100 —

TRANSLATION: TREADING IN THE PATH OF SĀDHUS or Saints—

In the *Skanda Purāṇam* it is said that the best Way to tread is the Path that has been followed without effort by previous Sages and following Which they attained the Lord Himself. That is the Path that is free from all kinds of ills of life and is the source of real fruition of the finite self, the ātmā. — 100 —

Sanskṛta Text :

ब्रह्मयामले च—
श्रुति-स्मृति-पुराणादि-पंचरात्र-विधिं विना ।
ऐकान्तिकी हरेर्भक्तिरूपातायैव कल्पते ॥१०१॥

TRANSLITERATION :

Brahmayāmale ca—

Śruti-Smṛti-Purāṇādi-Pañcarātra-Vidhiṁ Vinā

Aikāntikī Harerbhaktirupātāyaiva Kalpate. — 101 —

TRANSLATION : It is said in the *Brahmayāmala* that over-zealous concern and practice of Bhakti in disregard of the prescriptions of injunctions of the *Śruti*, *Smṛti*, *Purāṇas*, *Pañcarātra*, etc. become a source of all sorts of troubles. — 101 —

COMMENTARY : Śrī Jīva Gosvāmī observes that the path of the Sages above stated is recognised in all the *Śrutis*, *Smṛtis*, *Purāṇas*, *Pañcarātras*, etc. which lay down definite codes for the following of the Path. Non-observance of the prescribed course is a source of offence. Here reference to the injunctions of the *Śruti*, *Smṛti*, *Pañcarātras*, etc. mean prescription relative to each individual. Vaiṣṇava's proper sphere according to his eligibility or *adhikāra*. Hence, each Vaiṣṇava will have to select for practice such portions of the prescriptions as apply to his individual case, because in the *Bhāgavatam* Lord Kṛṣṇa addressing Uddhava says: "Remaining in one's proper sphere is a virtue, and the opposite is the source of evil. Thus, virtues and their opposites have to be construed in the above manner. When non-observance of the prescribed course is spoken of, what is meant is their repudiation in a sceptical attitude and not non-observance out of indolence or ignorance. In the *Bhāgavatam* Kavi Yogīndra addressing King Nimi says: Oh King! one who takes recourse to this spiritual doctrine of the *Bhāgavatam* has never to meet with any obstacles in his path; and even if he runs with closed eyes, i.e. if he pursues the path of Bhakti in ignorance of the successive stages described and pursues a later stage before having gone through the earlier one, he does not go astray as in the way of Karma where non-observance of the details in their proper order is a source of sin and consequent sufferings. — 101 —

Sanskṛta Text :

भक्तिरैकान्तिकीवेयमविचारात् प्रतीयते ।

वस्तुतस्तु तथा नैव यदशास्त्रीयतेक्ष्यते ॥१०२॥

TRANSLITERATION :

Bhaktirāikāntikīveyamvicārāt Pratīyate

Vastutastu Tathā Naiva Yadaśāstrīyatekṣyate. — 102 —

TRANSLATION: For want of a proper assessment, such Bhakti only appears to be overzealous; but truly speaking, there is no Bhakti and consequently there is no overzealousness in it, because all this is found to be antagonistic to all scriptural prescriptions. — 102 —

COMMENTARY: Commenting on the above Śloka Śrī Jīva Gosvāmī raises a question: How can there be overzealousness in Bhakti in disregard of the prescriptions of the *Śruti*, *Smṛti*, *Purāṇas* and other *Śāstras*? And if there be over-zealous concern and practice of Bhakti, how does it become a source of all sorts of troubles? In reply to the questions raised by him, Śrī Jīva himself offers the solution. The followers of Buddha and Dattātreya are zealously devoted to them, and one who does not enter into the merit of such atheistic devotion of the followers of Buddha and Dattātreya will mistake such zeal on the part of such atheists to be devotional over-zealousness. But Buddha and Dattātreya did not follow the prescriptions of the Scriptures and they were anti-Vedic and anti-theism. They had only shown disrespect to scriptural prescriptions, and therefore the ardent concern and practice of the teachings of the Buddha and Dattātreya cannot be said to be Bhakti at all. On the other hand, they are antagonistic to Bhakti and antagonistic to all scriptural prescriptions. Over-zealous following of such apparent devotion of the followers of Buddhism leads to atheism and hence worst form of evils. The aphorisms of the *Vedānta-sūtra* have established the Scriptures, such as the Vedas, as the source of true knowledge about the Absolute Godhead. Therefore, how can it be Bhakti at all if one should ignore or go against the directions of the Supreme Lord Who is the Original Cause of all Divine Descents (*Avatāras*) and Who has said in the Vedas and the *Vedāṅgas* that one should tread in the Path that has been followed without effort by previous Sages and following Which they attained the Lord Himself? And how can there be any real zeal in such non-Bhakti? The Vedas that had recognised Buddha as a Partial *Avatāra* of Viṣṇu, the same Vedas had also said Buddha was manifest in this world to establish atheism and preach atheism in order to dupe the demmons. In the *Viṣṇu-dharma Śāstra* Buddha has been described as an *Āveśa-Avatāra* only, i.e. an advanced soul in whom the All-powerful Lord has infused certain extraordinary powers with a specific objective. Hence, the teachings of Buddha cannot be accepted to be Bhakti, and therefore the over-zealous concern of his followers, which appears like Bhakti, causes a source of ultimate troubles, ending in atheism.

Śrī Mukundadāsa Gosvāmī observes that Bhakti which is not in accord with prescriptions of the Scriptures can neither be *Vaidhi* nor *Rāgānugā* even though it is zealously practised. It rather leads one to

troubles and to wrong paths as it is a mental concoction and disrespectful to the Path of Sages.

Śrī Viśvanātha Cakravartī points out that the atheistic devotion of the followers of the Buddha for the Buddha apparently looks like Bhakti, which it is not, and it is the over-zealous concern and practice of the followers of the Buddha that has become a source of troubles. In the same manner, the apparent Bhakti of the modern sects like the *Sahajīās*, *Bāuls*, *Sakhibhekis*, etc., for Śrī Kṛṣṇa, appears to be zealous to the non-critical minds, because, in these cases, there is disrespect for the Scriptures, and there can be no true Bhakti in such cases. — 102 —

Sanskṛta Text :

(५) सधर्मवृच्छा, यथा नारदीये—
अचिरादेव सर्वार्थः सिध्यत्येषामभीप्सितः ।
सद्धर्मस्यावबोधाय येषां निर्वन्धिनी मतिः ॥१०३॥

TRANSLITERATION :

(5) *Saddharmaṣṛcchā, Yathā Nārādīye—
Acirādeva Sarvārthah Sidhyatyēṣāmabhīpsitah
Saddharmasyāvavodhāya Yeṣāṁ Nirvandhinī Matih.* — 103 —

TRANSLATION : (5) QUERY ABOUT TRUE RELIGION.

It is said in the *Nārada-Pañcarātra* that one whose mental inclination is very earnest to know all about the Highest Religion or Eternal Religion, soon attains all his desired ends. — 103 —

Sanskṛta Text :

(६) कृष्णार्थे भोगादित्यागो, यथा पाद्ये—
हरिमुद्दिश्य भोग्यानि काले त्यक्तवतस्तव ।
विष्णुलोकस्थिता सम्पदलोला सा प्रतीचते ॥१०४॥

TRANSLITERATION :

(6) *Kṛṣṇārthe Bhogādityāgo, Yathā Pādma—
Harimuddiśya Bhogyāni Kāle Tyaktavatastava
Viṣṇulokasthitā Sampadalolā Sā Pratīkṣate.* — 104 —

TRANSLATION : SACRIFICE OF EVERYTHING FOR THE SAKE OF KṚṢṆA :

It is said in the *Padma Purāṇam* : Thous hast sacrificed every thing, all objects of pleasures, time after time, for the sake of Lord Śrī Kṛṣṇa. Therefore all the steady wealth of Vaikuṇṭha (Lakṣmī who is unsteady in this earth, but permanent and progressive in the Realm of the Lord) awaits thee (i.e. you are eligible to be received by Lakṣmī Herself in Vaikuṇṭha). — 104 —

Sanskṛta Text :

(७) द्वारकादिनिवासो, यथा स्कान्दे—
संवत्सरं वा षण्मासान् मासं मासार्द्धमेव वा ।
द्वारकावासिनः सर्वे नरा नार्याश्चतुर्भुजाः ॥१०५॥

TRANSLITERATION :

(7) *Dvārakādi-Nivāso, Yathā Skānde—*
Samvatsaram Vā Ṣaṇmāsān Māsam Māsārdhameva Vā—
Dvārakāvāsinah Sarve Narā Nāryaścaturbhujāh. — 105 —

TRANSLATION : (7) LIVING IN DVĀRAKĀ and other Sacred Places—

It is said in the *Skanda Purāṇam* that a man or woman who lives in *Dvārakā* and other Sacred Places associated with the Lord for one year or six months or one month or even for fifteen days, becomes a four-armed denizen (of Vaikuṇṭha). — 105 —

Sanskṛta Text :

आदि-पादेन पुरुषोत्तमवासश्च, यथा ब्राह्मे—
अहो क्षेत्रस्य माहात्म्यं समन्ताद्दशयोजनम् ।
दिविष्टा यत्र पश्यन्ति सर्वानेव चतुर्भुजान् ॥१०६॥

TRANSLITERATION :

Ādi-Padena Puruṣottamavāsaśca, Yathā Brāhme—
Aho Kṣetrasya Māhātmyam Samantāddaśayojanam
Diviṣṭhā Yatra Paśyanti Sarvāneva Caturbhujān. — 106 —

TRANSLATION : By the word 'ādi', it also includes living in *Puruṣottama Kṣetra* (Puri), so it is said in *Brahma Purāṇam*. "Ah!

what glories are of Jagannātha-kṣetra (Puri, the Place of Lord Jagannātha—the Lord of the Universe)! Here within a radius of eighty miles all the gods who live here look upon every being within this area as four-armed denizens of Vaikuṇṭha! — 106 —

Sanskṛta Text :

गंगादिवासो, यथा प्रथमे—

या वै लसच्छ्रीतुलसीविमिश्र-कृष्णांघ्रिरेण्वभ्यधिकाम्बुनेत्री ।

पुनाति सेशानुभयत्र लोकान्, कस्तां न सेवेत मरिष्यमाणः ? १०७॥

TRANSLITERATION :

Gaṅgādivāso, Yathā Prathame⁵⁰—

Yā Vai Lasacchrī-Tulasī-Vimiśra, Kṛṣṇāṅghrīreṇvabhyadhikāmb-
unetrī

Punāti Sēśānubhayatra Lokān, Kastān Na Seveta Mariṣyamāṇah.
— 107 —

TRANSLATION : To live on the banks of the GAṅGĀ etc.—

In the First Canto of the *Bhāgavatam* Śrī Sūta Gosvāmī addressing Sage Śaunaka and others says: “Who is there facing imminent death who will not serve the Gaṅgā that sanctifies all in this world and all including Śiva in the other world with the most sacred water that flows from her with the pollens of the Lotus-Fet of the Supreme Lord Śrī Kṛṣṇa mixed with the mind-melting and beautiful Tulasī? — 107 —

Sanskṛta Text :

(८) यावदर्थानुवर्तिता, यथा नारदीये—

यावता स्यात् स्वनिर्वाहः स्वीकार्यात्तावदर्थवित् ।

आधिक्ये न्यूनतायांच च्यवते परमार्थतः ॥१०८॥

TRANSLITERATION :

(8) *Yāvadarthānuvartitā, Yathā Nārādīye—*

Yāvatā Syāt Svanirvāhah Svīkāryāttāvadarthavit

Ādhikyē Nyūnatāyañca Cyavate Paramārthatah. — 108 —

⁵⁰ *Bhāgavatam*, Canto I, Chap. 19, Śloka 6.

TRANSLATION : (8) ACCEPTANCE OF REASONABLY NECESSARY THINGS.—

It is said in *Nārada-Pañcarātra* that one who is a true economist or one who understands what are one's real needs should accept in one's daily conduct only such things which are reasonably necessary, for, one falls down from that spiritual life if one should accept either more or less than the actual needs for one's maintenance. — 108 —

COMMENTARY: Commenting on the above Śloka Śrī Jīva Gosvāmī says that 'needs for one's maintenance' means 'needs for one's spiritual life in the way of Bhakti.' Śrī Mukundadāsa explains it in the sense of physical needs which are essential for one's existence in the path of Bhakti. Needs which are essential to Bhakti should come, holds Śrī Mukundadāsa, under the 51st *Sādhana-aṅga* of all activities for the sake or delight of Śrī Kṛṣṇa. — 108 —

Sanskṛta Text :

(६) हरिवासरसम्मानी, यथा ब्रह्मवैवर्ते—
सर्वपापप्रशमने पुण्यमात्यन्तिकं तथा ।
गोविन्दस्मारणं नृणामेकादश्यामुपोषणम् १०६॥

TRANSLITERATION :

(9) *Hari-Vāsara-Sanmāno, Yathā Brahma-vaivarte—
Sarva-Pāpa-Praśamanāṁ Puṇyamātyantikaṁ Tathā
Govinda-Smāraṇaṁ Nṛṇāmekādaśyāmupoṣaṇam.* — 109 —

TRANSLATION : (9) OBSERVANCE OF EKĀDAŚĪ-FAST:

It is stated in the *Brahma-vaivarta Purāṇam* that observance of fast on the *Ekādaśī* Day (the Eleventh day of a lunar fortnight—dark or bright) by men destroys all their sins, offers limitless piety and virtues and makes them remember Lord Govinda. — 109 —

Sanskṛta Text :

(१०) धान्यश्चत्थादिगौरवं, यथा स्कान्दे—
अश्वत्थ-तुलसी-धात्री-गो-भूमिसुर-वैष्णवाः ।
पूजिताः प्रणताः ध्याताः क्षपयन्ति नृणामघम् ॥११०॥

TRANSLITERATION :

(10) *Dhātṛyaśvatthādi-Gauravam, Yathā Skānde—
 Āśvattha-Tulasī-Dhātṛi-Go-Bhūmisura-Vaiṣṇavāh
 Pūjītāh Praṇatāh Dhyātāh Kṣapayanti Nṛṇāmāgham. — 110 —*

TRANSLATION : (10) RESPECT FOR MYROBALAN TREES AND FIG TREES :

It is mentioned in the *Skanda Purāṇam* that sins of men are washed away by the holy Peepul (Fig) tree, Tulasī (holy Basil), the Myrobalan tree, the Cow, the Brāhmaṇa and Vaiṣṇavas if they be worshipped, bowed and meditated upon. — 110 —

COMMENTARY: Śrī Jīva Gosvāmī says that the Peepul tree is a symbol of one of the glories of the Lord, and hence it should be respected and worshipped. The Lord Himself manifests in this world for the benefit of cows and the Brāhmaṇas, and therefore they should be served and revered. The Vaiṣṇavas and the Tulasī have been bracketed with the Peepul tree, the Myrobalan tree, the cow and the Brāhmaṇa in order to establish the fact that the latter should be revered in the same way as the Vaiṣṇavas and the Tulasī are respected. Of these again, the worshipping of the cows is of particular importance for those who are devoted to Lord Gopāla (Child Kṛṣṇa), because it is congenial to their attainment of the highest desired end. It is said in the *Gautamīya Tantra* that one should gently scratch the body of the cow, offer her a mouthful of green grass as is taken by a cow at one time, and reverentially circum-ambulate a cow with the right side kept towards her, for, if the cows are kept in nice and comfortable conditions, Lord Gopāla is pleased for that. — 110 —

Sanskṛta Text :

(११) अथ श्रीकृष्णविमुखजन-संगत्यागो, यथा कात्यायन-संहितायाम्—
 वरं हुतवहज्वाला-पञ्जरास्तर्प्यवस्थितिः ।
 न शौरिचिन्ता-विमुखजन-संवासवैशसम् ॥१११॥

TRANSLITERATION :

(11) *Atha Śrī-Kṛṣṇa-Vimukhajana-Saṅgatyāgo,
 Yathā Kātyāyana-Saṁhitāyām—
 Varam Hutavahajvālā-Pañjarāntarvyavasthitih
 Na Śauri-Cintā-Vimukhajana-Saṁvāsavaiśasam. — 111 —*

TRANSLATION: Then, (11) SHUNNING OF THE ASSOCIATION OF THOSE WHO ARE AVERSE TO ŚRĪ KṚṢṆA:

It is stated in the *Kāṭyāyana-Samhitā* that it is better to live even in an inflammable cage, but one must not invite ruin by living in the company of one who is averse to the thoughts about Lord Śrī Kṛṣṇa. — 111 —

Sanskṛta Text :

विष्णुरहस्ये च—
आलिङ्गनं वरं मन्ये व्याल-व्याघ्र-जलौकसाम् ।
न संगं शल्ययुक्तानां नाना-देवैकसेविनाम् ॥११२॥

TRANSLITERATION :

Viṣṇurahasye ca—
Āliṅganam Varam Manye Vyāla-Vyāghra-Jalaukasām
Na Saṅgah Śalyayuktānām Nānā-Devaikasevinām. — 112 —

TRANSLATION: It is mentioned in the *Viṣṇu-rahasya* that it is rather welcome to embrace a serpent or a tiger or a ferocious aquatic animal, but it is never desirable to live in the association of those who are engaged in the service of minor gods with the object of serving them with ulterior earthly motives. — 112 —

Sanskṛta Text :

(१२, १३, १४) शिष्याद्यननुवन्धित्वादि-त्रयं, यथा सप्तमे—
न शिष्याननुवन्नीत ग्रन्थान्नैवाभ्यासेद्वहन् ।
न व्याख्यामुपयुंजीत नारम्भानारभेत् क्वचित् ॥११३॥

TRANSLITERATION :

(12, 13 and 14)
Śiṣyādyananuvandhitvādi-Trayaṁ Yātha Saptame⁵¹—
Na Śiṣyānanuvaddhnīta Granthānnaiṣābhysedvahūn
Na Vyākhyāmuṣayujīta Nārambhānārabhet Kvacit. — 113 —

TRANSLATION: (12, 13 and 14) RENOUNCING ALL DESIRE FOR RECRUITING DISCIPLES, etc. THE THREE:

In the *Bhāgavatam* Nārada addressing King Yudhiṣṭhira says: A renunciate must not, out of greed, make many disciples, nor should a

⁵¹ *Vhāgavatam*, Canto VII, Chap. 13, Śloka 8.

renunciate study numerous works which have nothing to do with God, nor should he earn his living by expounding the Sacred Books, and lastly he must not engage himself in any work likely to turn him away from the Divine Values. — 113 —

COMMENTARY: Śrī Jīva Gosvāmī observes that the injunction as regards not making many disciples is applicable only to those saints who have adopted the way of living in seclusion, but does not apply to such Sādhus as have chosen missionary work for the spread of the message of Bhakti. In proof of this Śrī Jīva points out that Śrī Nārada and other sages had many disciples. If anybody is to desist from making disciples, the *Sampradāya* or the Sect and a particular School of approach to God-realisation will become extinct. Besides, refraining from making disciples will land one into the guilt of being miserly in bequeathing one's knowledge to others. All that is said in this injunction is that one must desist from making numerous disciples if one is not sufficiently qualified and also if the disciples are not qualified to be eligible for initiation.

Śrī Mukundadāsa Gosvāmī points out that making a large number of disciples generates extraneous desires for gain (*lābh*), honour (*pūjā*) and establishment of one's reputation (*pratiṣṭhā*), and these bring on relaxation on one's practice of Bhakti. By forbidding the study of secular literature, pure secular aesthetics is also forbidden, and by prohibiting of earning one's living by exposition of the Sacred Books entering into controversial discussions with others is also prohibited. — 113 —

Sanskṛta Text :

(१५) व्यवहारेऽप्यकार्पण्यं यथा पादमे —

अलब्धे वा विनष्टे वा भक्ष्याच्छादनसाधने ।

अविह्वलमतिर्भूत्वा हरिमेव धिया स्मरेत् ॥११४॥

TRANSLITERATION :

(15) *Vyāvahāre'pyakārpaṇyam, Yathā Pādme—*

Alabdhe Vā Vinaṣṭe Vā Bhakṣyācchādanasādhane

Aviklavamatirbhūtvā Harimeva Dhiyā Smaret. — 114 —

TRANSLATION: (15) AVOIDANCE OF UNGENEROUS BEHAVIOUR:

In the *Padma Purāṇam* it is said that when one fails to get the necessities of life or even with the destruction of one's necessities, one's proper course is to meditate always inwardly on Lord Hari only with an unperturbed mind without intermission. — 114 —

COMMENTARY: Śrī Jīva Gosvāmī points out that this rule applies to the way of inward meditation, i.e. advanced devotees who are engaged in the contemplation of the eternal Pastimes of the Supreme Lord Śrī Kṛṣṇa with His eternal Associates, i.e. in the stage of *Rāgānugā Bhakti* in subordination to the *Rāgātmika* Associates of the Lord, and not on that of outward practices of *Vaidhī Bhakti*. Śrī Jīva further adds: what is stressed here in the above *Āṅga* is that one must be satisfied with whatever one receives for the due performance of his rites and must not show any ungenerous anger or loss of temper when one gets less than one's expectation. That is, one must not demean oneself by a show of make-belief self-abasement by asking for more when one has received something already.

TRANSLATOR'S NOTE: The relevance of this śloka from *Padma Purāṇam* on the above *āṅga* or aspect of *Vaidhī Sādhana-Bhakti* will appear when one sees people losing the sweetness of their temper at not being able to make two ends meet so as to keep the body and soul together.

A distinction is made between *Smaraṇa-mārga* and *Arcanamārga*. In the *Smaraṇa-mārga* (constant meditation on and remembrance of the eternal and transcendental Pastimes of Śrī Kṛṣṇa with His Own Associates in the *aprākṛta* or supramundane Realm in the stage of *Rāgānugā Bhakti*) one is actuated by a spontaneous outflow of the heart towards the immaterial Values relating to the Lord, while in *Arcana-mārga* or *Vaidhī Sādhana-Bhakti*, however, one is concerned with the *prākṛta* world through which by long practice he reaches the *Smaraṇa-mārga* or the way of inward realisation. — 114 —

Sanskṛta Text :

(१६) शोकाद्यवशवर्तिता, यथा तत्रैव—
शोकामर्षादिभिर्भावै राक्रान्तं यस्य मानसम् ।
कथं तत्र मुकुन्दस्य स्फुर्तिसम्भावना भवेत् ? ११५॥

TRANSLITERATION :

(16) Śokādyavaśavartitā, Yathā Tatraiva—
Śokāmaṛṣādibhirbhāvairākrāntaṁ Yasyā Mānasam
Kathaṁ Tatra Mukundasya Sphurtisambhāvanā Bhavet?
— 115 —

TRANSLATION: (16) NOT BEING OVERPOWERED BY
BEREAVEMENT AND SORROW ETC.

In the *Padma Purāṇam* it has been said: How can Lord Śrī Kṛṣṇa Who is ever-joyful and ever-smiling like a pearl-white Kunda-flower appear

in the heart of a person which is governed by emotions of bereavement, sorrow, anger, etc.? — 115 —

NOTE: Conquering the passions is also considered to be essential for *Mukti* and other forms of realisation. But here the conquest of the passions and other emotions is laid down as a condition precedent to conducing to the pleasure of Lord Śrī Kṛṣṇa Who is Delight-incarnate. — 115 —

Sanskṛta Text :

(१७) अन्यदेवानवज्ञा, यथा तत्रैव—
हरिरेव सदाराध्यः सर्वदेवेश्वरेश्वरः ।
इतरे ब्रह्मरुद्राद्या नावज्ञेयाः कदाचन ॥११६॥

TRANSLITERATION :

(17) *Anyadevānavajñā, Yathā Tatraiva—*
Harireva Sadārādhyah Sarva-Deveśvareśvarah
Itare Brahmarudrādya Nāvajñeyāh Kadācana. — 116 —

TRANSLATION: (17) DISRESPECT TO OTHER GODS.—

In the *Padma Purāṇam* again it is said: Thou shalt worship for ever Lord Hari Who is the Over-Lord of all other gods; but thou shalt not show any contempt for Brahmā, Rudra and such other gods. — 116 —

Sanskṛta Text :

(१८) भूतानुद्वेगदायिता, यथा महाभारते—
पितेव पुत्रं करणो नोद्वेजयति यो जनम् ।
विशुद्धस्य हृषीकेशस्तूर्णं तस्य प्रसीदति ॥११७॥

TRANSLITERATION :

(18) *Bhūtānudvegadāyitā, Yathā Mahābhārate—*
Piteva Putram Karaṇo Nodvejayati Yo Janam
Viśuddhasya Hṛṣīkeśastūrṇam Tasya Prasīdati. — 117 —

TRANSLATION: (18) MUST NOT CAUSE HARASSMENT TO OTHER CREATURES:

In the *Mahābhārata* it is stated just as the affectionate father never gives any cause for fear and pain in his dealings with his children, so also Lord Hṛṣīkeśa (Lord of all the senses) is very quickly pleased with those pure-minded people who are compassionate to all creatures and avoids

being a source of any pain and harassment, fear and anxieties to them.
— 117 —

Sanskṛta Text :

(१६) सेवा-नामापराधानां वर्जनं, यथा वाराहे—
ममार्चनापराधा ये कीर्त्यन्ते वसुधे ! मया ।
वैष्णवेन सदा ते तु वर्जनीयाः प्रयत्नतः ॥११८॥

TRANSLITERATION :

(19) *Sevā-Nāmāparādhānām Varjanam, Yathā Vārāhe—
Mamārcanāparādhā Ye Kīrtiyante Vasudhe! Mayā
Vaiṣṇavena Sadā Te Tu Varjanīyāḥ Prayatnataḥ.* — 118 —

TRANSLATION: (19) AVOIDANCE OF ALL OFFENCES IN REGARD TO SEVĀ OR SERVICE AND NĀMA OR CHANTING OF THE NAME OF THE LORD:

In *Varāha Purāṇam* Śrī Varāhadeva (Lord Viṣṇu's Manifestation as Boar) addressing goddess Earth says: "Oh Earth! all those offences about My service (in *Arcana* or worship in a Temple of Lord Viṣṇu) that have been described by Me must always be eschewed by all true Vaiṣṇavas with particular care. — 118 —

COMMENTARY: Commenting on the above slokā Śrī Jīva Gosvāmī cites various offences of service or *arcana* in accordance with the teachings of the *Āgamas*. They are as follows:—

(1) visiting the Lord's temple either in a carriage or with sandals on; (2) not observing the great festivals of Lord Viṣṇu; (3) not prostrating oneself before the Deity of Viṣṇu in a temple; (4) worshipping the Lord and praying before the Deity without washing hands and feet, eating or with an unclean body; (5) doing obeisances to the Lord with one's single hand only; (6) loitering about before the Figure of the Lord; (7) sitting before the Deity of Viṣṇu in the temple with stretched legs; (8) sitting with one's hands binding one's raised knees in front of the Deity in the temple; (9) lying down before the Lord's Figure; (10) taking one's meal before the Deity of Viṣṇu; (11) mendacity or telling lies before the Lord; (12) speaking aloud before the Lord's Figure; (13) gossiping or talking to one another before the Lord; (14) shedding tears on account of earthly matters before the Lord; (15) quarrelling with others in the presence of the Lord's Figure; (16) showing favour, or (17) disfavour, or (18) using harsh words before the Deity of Lord Viṣṇu; (19) appearing before the

temple covering one's body with a coarse rug; (20) praising, or (21) blaming other people before the Lord; (22) using obscene language before the Lord; (23) passing wind before the Lord; (24) even when capable, not to worship the Lord according to one's capacity; (25) eating without offering one's food to the Lord; (26) not offering the season-fruits to the Lord before using them oneself; (27) to make offerings to the Deities of the Lord out of the remainder after one's consumption; (28) to sit with one's back to the Figure of the Lord; (29) showing respects to or saluting anybody in the presence of the Lord's Figure in the temple; (30) keeping mum before one's Spiritual Preceptor; (31) self-glorification, and (32) disparagement of other deities. These thirty-two offences have been stated in the *Āgamas*.

The various offences in the worship of the Deity that have been mentioned in the *Varāha Purāṇam* may be briefly stated here: (33) to live on King's (Government's) support; (34) to touch the Body of the Deity in a dark temple; (35) to approach the Deity and temple in violation of scriptural directions; (36) to open the door of the temple of the Lord without music or making any sound; (37) offering of food to the Lord which has been seen by a dog; (38) to break one's silence during the time of worship in the temple; (39) to go out for easing one's self while engaged in the worship of the Lord in the temple; (40) offering of incense before one has offered scented flower-garlands to the Lord; (41) to worship with forbidden flowers; (42) to worship the Lord without cleansing the teeth; (43) worshipping of the Deity after sexual intercourse; (44) to worship the Deity in the temple after touching a woman in menses or a dead body; (45) worshipping of the Lord with blue or red or unwashed or other's dirty clothes on; (46) worshipping of Lord Hari after seeing a dead body or passing wind, or in anger or after visiting a cremation ground; (48) to worship the Lord in a state of indigestion; (49) to worship the Deity of Lord Viṣṇu in the temple after smoking hemp or hashish (*caras*); (50) to touch the Figure of the Lord after smearing oil over the body; committing such offences in the worship or *arcana* in *Vaidhi Sādhana-Bhakti* becomes a source of sins; (51) to attempt practices of worship in *Vaidhi Bhakti* ignoring the prescriptions of the Scriptures is an offence; (52) introducing Śāstra other than authentic sacred Scriptures for worship of Lord Viṣṇu; (53) to chew betel-leaves in front of the Figure of the Lord; (54) to worship the Figure of the Lord with flowers of castor-oil plants; (55) to worship at forbidden times; (56) to sit on a wooden seat or in bare floor at the time of worship; (57) to touch the Figure of the Lord with the left-hand at the time of bathing Him; (58) to worship with stale flowers or flowers which have already been asked for by other; (59) to spit at the time of worship;

(60) to gloat over one's act of worship of the Lord; (61) to put on upward Vaiṣṇava-mark curved on the forehead; (62) to enter into the temple without washing one's feet; (63) offering of food cooked by a non-Vaiṣṇava; (64) to worship the Figure of the Lord in the presence of non-Vaiṣṇavas; (65) to worship Lord Viṣṇu without worshipping Śrī Gaṇeśa first; (66) to bathe the Figure of the Lord with water which has been touched by figure-nails; (67) to worship when the body is suffused with perspiration; (68) to cross the offerings to the Lord; (69) to vow in the Name of the Lord. Similar and so many other forms of offences in *arcana* have been mentioned in the Scriptures. — 118 —

Sanskṛta Text :

पादौ च—

सर्वापराधकृदपि मुच्यते हरिसंश्रयः ।

हरेरप्यपराधान् यः कुर्याद् द्विपदपांशुलः ॥११६॥

नामाश्रयः कदाचित् स्थात्तरत्येव स नामतः ।

नाम्नो हि सर्वसुहृदो ह्यपराधात् पतत्यधः ॥१२०॥

TRANSLITERATION :

Pādme ca—

Sarvāparādhakṛdapi Mucyate Harisanśrayah

Harerapyaparādhān Yah Kuryād Dvīpadapāṇśulah. — 119 —

Nāmāśrayah Kadācit Syāttaratyeva Sa Nāmatah

Nāmno Hi Sarvasuhṛdo Hyaparādhāt Patatyadhah. — 120 —

TRANSLATION : It is said in the *Padma Purāṇam* that even if one has committed all these offences in the worship of the *Arcā-vigraha* (Lord's Deity or Figure) in the temple, one is freed from all effects of such offences if one should take absolute refuge in Lord Hari. But should a two-legged animal commit offences at the Feet of Lord Hari, he can certainly save himself even from such a serious default by taking to the chanting of the Name of the Lord. But one must definitely fall from one's spiritual life should one commit offences to Lord Hari's Name, Who is the best friend of all. — 119, 120 —

COMMENTARY : All the three commentators, viz. Śrī Jīva Gosvāmī, Śrī Mukundadāsa Gosvāmī and Śrī Viśvanātha Cakravartī have cited from *Padma Purāṇam* the ten offences to the Name of the Lord Hari (Kṛṣṇa) as follows:

- (1) To speak ill of *sādhus* or to calumniate them.

NOTE: One should differentiate between a genuine *sādhū* (See *Introduction* under heading *Sādhū-saṅga*) and a pseudo-*sādhū*. To show respect to a false person in the grab of a *Sādhū* as equal to a genuine *Sādhū* or saint, and to disrespect a genuine saint mistaking him to be a sham one will be equally an offence to the Name of the Supreme Lord; because a *Sādhū* or devotee is dear to the Lord, and the Lord is displeased with one who calumniates His true devotee while honouring one who brings disgrace to himself and the Lord by pretending to be a *sādhū*.

- (2) To meditate in the presence of the Supreme Lord Viṣṇu on the name, form, qualities, etc. of Śrī Śiva as the independent Lord is an offence to the Name of Lord Hari.

NOTE: In the *Brahma-samhitā* it has been said that Lord Rudra (Śiva) is neither different from nor independent of Lord Viṣṇu. As milk is turned into curd when it contacts sour, so also Lord Viṣṇu becomes Rudra (Śiva) when He contacts His Own External Potency 'Mahā-Māyā' (*Vahiraṅgā Śakti*). Lord Viṣṇu remains as such when He associates Himself with His Internal Potency (*svarūpa Śakti*) as 'Yoga-Māyā,' but He is Rudra or Śiva when He is inclined to embrace His External Potency 'Mahā-Māyā.' So Lord Viṣṇu and Lord Śiva are One, though Śiva is not independent of Viṣṇu. From milk one can have curd, but curd cannot be re-changed into milk! So also Śiva (Rudra) is the changed Aspect of Lord Viṣṇu. Hence to meditate on Śrī Śiva as the independent Lord in the presence of Lord Viṣṇu is an offence to the Name of the Lord.

- (3) Disregard to the Spiritual Preceptor is an offence to the Name of the Godhead.

NOTE: One can receive the transcendental Name, as distinct from a mundane word, from the Spiritual Master only. Hence to be disrespectful to one's *Guru* is naturally an offence to the Name of the Lord. Here again, one has to be very cautious about who is a genuine and qualified *Guru* in one's spiritual life and who is not. In the Seventh Canto of the *Bhāgavatam*, Prince Prahlāda has differentiated between a preceptor of the mundane values of life and a Spiritual Preceptor (*Guru*) who helps one out of the dirt and filth of this phenomenal world and its blandishments and raises the disciple to a higher level of a spiritual awakening for the attainment of the absolute Value of human birth in self-realisation and God-realisation. Ṣaṇḍa and Amarka were the family-teachers of Prince Prahlāda; he was placed under them by his mighty father King Hiranyakaśipu (one given to wealth and lust) to be taught in the science

and philosophy of Politics. Prince Prahāda learnt them as a Crown-prince, because desired by his father; but he did not admire such learning because it led one only to transitory objects. Such preceptors did not know, says Prahāda, that Lord Viṣṇu is the only and highest Object of one's supreme self-ishness, and not earthly values. So one who fails to lead his disciple out of earthly desires to spiritual aspirations and true realisation cannot be accepted as a *Guru* or Spiritual Master. Such worldly-wise and clever but otherwise spiritually ignorant preceptor has been described by Prahāda as a *Guru-vruva* or a fake-guru. If one, knowingly or unknowingly, accepts such a person as his Spiritual Preceptor, such a person will certainly be hurled in the ditch of earthliness just as the blind led by the blind, will fall in the pit along with his blind guide! So, not only to be disrespectful to a genuine Spiritual Master is an offence to the Lord's Name, but to show respect to a false and pretending so-called *guru* is equally an offence.

(4) To condemn the Scriptures is an offence to the Name of the Supreme Lord (because the Scriptures have established that the Name of the Lord and the Lord Himself are one and identical. Hence to disbelieve the Scriptures is to disbelieve the Lord Himself).

(5) To think that all the glories of the Name of God that have been mentioned in the Scriptures are merely exaggerated eulogies only is an offence to the Lord's Name (because no praise can be sufficient to glorify the supreme efficacy of the Name of God, as no praise can be sufficient enough to express the glories of the Godhead, Both being One and identical).

(6) To give any indirect and forced meaning to the Name of the Lord is an offence (for example, when the Scriptures use the Lord's Name as 'Hari', to explain it away in that context that the word 'Hari' means 'lion' or 'lotus', is an offence).

(7) To commit sins on the strength of the Name of the Lord.

NOTE: It is true that all sins are washed away if one should take to the chanting of the Name of God. But because of this power of the chanting of the Name of God, if one purposely commits sins or continues to commit sins in the belief that after one had committed sins if one should chant the Name of the Lord, all his sins would be washed away, one is guilty of offence to the Name. In fact, this is a sheer misuse of the chanting of the Name of God. One should chant the Name of God for self-realisation and God-realisation with the sole object of serving the Lord for His delight. One who is thus engaged in the chanting of Lord's

Name has one's sins no doubt pardoned. But to misuse the Lord's Name for committing sins is an offence. Cf. "Don't take Lord's Name in vain."

(8) To consider chanting of Lord's Name as an equivalent or an alternative to so many other kinds of good deeds is an offence. (No work, however noble, can equal the supreme efficacy of the chanting of the Name of God).

(9) To advise a disbeliever on the Name of Lord Hari or to initiate a disbeliever in the Name of Lord Hari is an offence.

(10) To have no taste for the chanting of the Name of the Lord even after listening to all the super-excellence of the Name is an offence.
— 119, 120 —

Sanskṛta Text :

(२०) तन्निन्दाद्यसहिष्णुता, यथा श्रीदशमे—
निन्दां भगवतः शृन्वंस्तत्परस्य जनस्य वा ।
ततो नापैति यः सोऽपि यात्यधः सुकृताच्च्युतः ॥२२१॥

TRANSLITERATION :

(20) *Tannindādyasahiṣṇutā, Yathā Śrī-Daśame*⁵²—
Nindām Bhagavataḥ Śṛṇvaṁstatparasya Janasya Vā
Tato Nāpaiti Yah So'pi Yātyadhah Sukṛtāccyutah. — 121 —

TRANSLATION : UNBEARABILITY OF ILL TALKS ABOUT THE GODHEAD:

In the *Bhāgavatam* Śrī Śukadeva Gosvāmī addressing King Parīkṣita says: "One who does not immediately leave the place where one has to hear ill talks against the Lord and His devotees, must fall from spiritual life, losing all the fruits of his previous good deeds in his spiritual practices. — 121 —

Sanskṛta Text :

(२१) अथ वैष्णवचिह्नधृतिः, यथा पाद्मे —
ये कण्ठलग्न-तुलसी-नलिनाक्ष-माला, ये बाहुमूल-परिचिह्नित-शंख-चक्रः ।
ये वा ललाटफलके लसद्दूर्ध्वपुण्ड्रा-स्ते वैष्णवा भुवनमाशु पवित्रयन्ति
॥१२२॥

⁵² *Bhāgavatam*, Canto X, Chap. 74, Śloka 40,

TRANSLITERATION :

(21) *Alha Vaiṣṇavacihṇadhṛtiḥ, Yathā Pādme—*
Ye Kaṇṭhalagna-Tulasī-Nalinākṣā-Mālā,
Ye Vāhūmūla-Paricihṇita-Śaṅkha Cakraḥ
Ye Vā Lalāṭaphalake Lasadūrdhapuṇḍrā,—
Ste Vaiṣṇavā Bhuvanamāśu Pavitrayanti. — 122 —

TRANSLATION : TO PUT ON ALL THE OUTWARD SIGNS OF
 A VAIṢṆAVĀ :

It is said in the *Padma Purāṇam* that those who have the *Tulasī* garland or the garland of the seeds of lotuses tightly round their neck, those who put on the signs of the wheel-conch-mace-lotus of Lord Viṣṇu on their both arms, and those whose foreheads are adorned with the upward *tilaka* painted with sandal-paste, such Vaiṣṇavas soon sanctify the whole universe. — 122 —

Sanskṛta Text :

नामाक्षर-धृतिः, यथा स्कान्दे—
 हरिनामाक्षरयुतं भाले गोपीमृदङ्कितम् ।
 तुलसीमालिकोरस्कं स्पृशेयुर्न यमोद्भटाः ॥१२३॥

TRANSLITERATION :

(22) *Nāmākṣara-Dhṛtiḥ, Yathā Skānde—*
Harināmākṣarayutaṁ Bhāle Gopīmṛdaṅkitam
Tulasīmālikoraskaṁ Spr̥śeyurna Yamodbhataḥ. — 123 —

TRANSLATION : (22) TO STAMP THE BODY WITH THE
 LETTERS OF THE NAME OF THE LORD :

It is said in the *Skanda Purāṇam* that one who stamps his body and forehead with the letters of the Name of Lord Hari and puts on *Tilaka* with *Gopī-candana* (Vaiṣṇava marks on the forehead and 12 upper limbs of the body painted with a yellowish-white earth taken from the *Gopī-tank* at *Dvārakā*, where, the rumour goes, the Gopīs or the Damsels of Braja drowned themselves after Lord Kṛṣṇa left this world) and one who has put on *Tulasī*-garland on one's breast—such a one the terrible servants of Yama (the God of Death) can never even touch (i.e. they become immortal). — 123 —

COMMENTARY : Śrī Mukundadāsa Gosvāmī says that like the *Tulasī*-garlands, the Scriptures have also prescribed the garlands of emblic

myrobalan. It is stated in the *Skanda Purāṇam* that one who does not hold Tulasī-garland or garland made of *Dhātri-fruit-seeds* cannot be called a Vaiṣṇava even if he be engaged in the worship of Lord Viṣṇu. A Vaiṣṇava should never give up a Tulasī-garland, specially Dhātri-garland, which is the destroyer of sins even of the most heinous kind and giver of the earthly values of *dharma-artha-kāma*. — 123 —

TRANSLATOR'S NOTE: Śrī Jīva Gosvāmī has mentioned that he saw the author of *Bhakti-rasāmṛta-sindhuh* Śrī Rūpa Gosvāmī himself always had the Dhātri-garland round his neck. But the use of the Dhātri-garland is no more in use amongst the followers of the Gauḍīya School of Śrī Caitanya. But it is used by some only at the time of *arcana* or worship together with four other garlands. So it is very difficult to agree with Śrī Mukundadāsa that one who does not constantly wear the Dhātri-garland cannot be called a Vaiṣṇava. The followers of the Rāmānujīst Vaiṣṇavism even do not wear the Tulasī-garland constantly—they wear it only at the time of worship. But the followers of Śrī Caitanya, Vallabha, Rāmānanda and Madhva as well as Nimbārka, particularly those who are sādhus amongst them, wear the Tulasī-garland constantly. The Caitanyites and the Rāmānandīs put the Tulasī-garland tightly round their neck, while the Vallabhites and the Madhvaites wear the Tulasī-garland down to the breast. — 123 —

Sanskṛta Text :

पाद्मे च—

कृष्णानामाक्षरैर्गात्रमंकयेच्चन्दनादिना ।

स लोकपावनो भूत्वा तस्य लोकमवाप्नुयात् ॥ १२४ ॥

TRANSLITERATION :

Pādme ca—

Kṛṣṇa-Nāmākṣaraīrgātramāṅkayecchandanaḍinā

Sa Lokapāvano Bhutvā Tasya Lokamavāpnuyāt. — 124 —

TRANSLATION: It is mentioned in the *Padma Purāṇam* that one who decorates his body with the letters of the Name of Lord Kṛṣṇa with sandal-paste etc. soon becomes sanctifier of the universe and enters into the Realm of the Supreme Lord Śrī Kṛṣṇa. — 124 —

Sanskṛta Text :

(२३) निर्माल्यधृतिः, यथा एकादशे—

त्वयोपभुक्त-स्रग्-गन्धवासोऽलंकार-चर्चिताः ।

उच्छिष्टभोजिनो दासास्तव मायां जयेम हि ॥ १२५ ॥

TRANSLITERATION :

(23) *Nirmālya-Dhṛtiḥ, Yathā Ekādaśe*⁵³—
Tvayopabhukta-Srag-Gandhavasolaṅkāracarcitāḥ
Ucchiṣṭa-Bhojino Dāsāstava Māyām Jayema hi. — 125 —

TRANSLATION : (23) ACCEPTANCE OF NIRMĀLYA (flower-garlands, Tulasī with sandal-paste, etc. offered to the *Śrī-Vigraha* (Deity or Figure) of Lord Viṣṇu or Lord Kṛṣṇa—

Śrī Uddhava addressing Lord Śrī Kṛṣṇa says: “Oh Lord! we are Thy eternal servants, living on the remains of Thy Food; we shall certainly be able to conquer Thy Māyā by anointing ourselves with the scent, sandal, garlands, clothes and ornaments that have already been enjoyed by Thee! — 125 —

COMMENTARY: In support of the above śloka of the *Bhāgavatam*, Śrī Jīva Gosvāmī quotes two other verses from the *Bhāgavatam* (Canto XI, Chapter 6, Slokas 47 and 48) where Śrī Uddhava says: “Lord! it is true that the self-controlled, meditative, naked, penance-enduring, continent and pure-minded monks attain *Brahma-dhāma*; but we who are engaged in Karma and wander in the various worlds shall be able to surmount Thy impassable Māyā by singing Thy glories in the company of Thy devotees!” — 125 —

Sanskṛta Text :

स्कान्दे च—

कृष्णोत्तीर्णन्तु निर्माल्यं यस्याङ्गं स्पृशते मुने !

सर्वरोगैस्तथा पापैर्मुक्तो भवति नारद !

TRANSLITERATION :

Skānde ca—

Kṛṣṇottīrṇantu Nirmālyaṁ Yasyāṅgaṁ Spṛśate Mune!

Sarvarogaistathā Pāpāirmukto Bhavati Nārada! — 126 —

TRANSLATION : It is stated in the *Skanda Purāṇam*: “Oh Sage Nārada! one whose body is touched by the offered flowers, flower-garlands, Tulasī and Sandal from the Body of the *Vigraha* (the Deity as Symbol of the Eternal Form of the Lord, worshipped in the temple) of Lord Kṛṣṇa is freed from all diseases and all his sins.” — 126 —

⁵³ *Bhāgavatam*, Canto XI, Chap. 6, Śloka 46.

Sanskṛta Text :

(२४) अग्रे ताण्डवं, यथा द्वारकामाहात्म्ये—

यो नृत्यति प्रहृष्टात्मा भावैर्बहुसुभक्तिः ।

स निर्दहति पापानि मन्वन्तर-शतेष्वपि ॥ १२७ ॥

TRANSLITERATION :

(24) *Agre Tāṇḍavam, Yathā Dvārakā-māhātmye—
Yo Nṛtyati Pharṣṭātmā Bhāvairvahu-Subhaktiḥ
Sa Nirdhati Pāpāni Manvantara-Śateṣvapi. — 127 —*

TRANSLATION: (24) FRANTIC DANCE IN FRONT OF THE ŚRĪ VIGRAHA: It is stated in the *Dvārakā-māhātmya* that he who cheerfully and with overwhelming emotions of Bhakti frantically dances in front of the Lord, has his sins of many many *Manvantaras* completely burnt into ashes. — 127 —

TRANSLATION'S NOTE: One *Manvantara* equals 71 series of Four Ages, i.e. in each *Manvantara* the Four Ages revolve 71 times. The Four Ages are *Satya*, *Tretā*, *Dvāpara* and *Kali*. The Four Ages are equivalent to 43,20,000 years. — 127 —

Sanskṛta Text :

तथा श्रीनारदोक्तौ च—

नृत्यतां श्रीपतेरग्रे तालिका-वादनैर्भृशम् ।

उड्डीयन्ते शरीरस्थाः सर्वे पातक-पक्षिणः ॥ १२८ ॥

TRANSLITERATION :

*Tathā Śrī-Nāradoktau ca—
Nṛtyatām Śrīpateragre Tālikā-Vādanairbhṛśam
Uḍḍiyante Śarīrasthāḥ Sarve Pātaka-Pakṣiṇaḥ. — 128 —*

TRANSLATION: So also said by Śrī Nārada: All sins, like so many birds, fly away from the bodies of those who repeatedly dance in front of Śrīpati, the Lord of Lakṣmī (Supreme Lord Nārāyaṇa) to the accompaniment of clapping of hands. — 128 —

Sanskṛta Text :

(२५) दण्डवन्नतिः, यथा नारदीये—

एकोऽपि कृष्णाय कृतः प्रणामो, दशाश्वमेधावभूथैर्न तुल्यः ।

दशाश्वमेधी पुनरेति जन्म, कृष्ण-प्रणामी न पुनर्भवाय ॥ १२९ ॥

TRANSLITERATION :

(25) *Daṇḍavannatih, Yathā Nārādīye—
Eko'pi Kṛṣṇāya Kṛtaḥ Praṇāmo,
Daśāśvamedhāvabhṛthairna Tulyah
Daśāśvamedhī Punareti Janma,
Kṛṣṇa-Praṇāmī na Punnrbhavāya. — 129 —*

TRANSLATION: (25) PROSTRATED OBEISANCES: It is mentioned in the *Nārada-Pañcarātra* that performances of ten *Āśvamedha-Yajñas* (a vedic sacrificial rite by which a Kṣatriya King sends out a Horse, challenging all rulers in order to be the Emperor over them all) cannot be compared with a single prostrated obeisance to the Feet of the Supreme Lord Śrī Kṛṣṇa, because one who performs even ten *Āśvamedha-Yajñas* has to be reborn whereas one who has once prostrated before the Feet of the Lord is not born again. — 129 —

Sanskṛta Text :

(२६) अभ्युत्थानं, यथा ब्रह्माण्डे—
यानारुद्धं पुरः प्रेक्ष्य समायान्तं जनार्दनम् ।
अभ्युत्थानं नरः कुर्वन् पातयेत् सर्वकिल्बिषम् ॥ १३० ॥

TRANSLITERATION :

(26) *ABHYUTTHĀNAM, Yathā Brahmāṇḍe—
Yānārudhaṁ Purah Prekṣya Samāyāntaṁ Janārdanam
Abhyutthānaṁ Narah Kurvan Pātayet Sarvakilviṣam. — 130 —*

TRANSLATION: (26) RISING FROM ONE'S SEAT IN HONOUR OF THE LORD:

It is said in the *Brahmāṇḍa Purāṇam* that he who rises from his seat observing the Śrī Vighraha (Deity) of Lord Janārdana coming in front riding a chariot has all his sins destroyed. — 130 —

Sanskṛta Text :

(२७) अथ अनुव्रज्या, यथा भविष्योत्तरे—
रथेन सह गच्छन्ति पार्श्वतः पृष्ठतोऽग्रतः ।
विष्णुनैव समाः सर्वे भवन्ति श्वपदाचयः ॥ १३१ ॥

TRANSLITERATION :

(27) *Atha ANUVRAJYĀ, Yathā Bhaviṣyottare—
Rathena Saha Gacchanti Pārśvatah Prṣṭhato'gratah
Viṣṇunaiva Samāh Sarve Bhavanti Svapadācayah.* — 131 —

TRANSLATION: (27) FOLLOWING THE LORD'S VIGRAHA TO SOME DISTANCE:

It is mentioned in the *Bhaviṣya Purāṇam* that even a Caṇḍāla who eats dog's flesh becomes raised to the venerable status of Lord Viṣṇu Himself if he follows the Lord in a chariot or any other carriage by its side, from behind or in front. — 131 —

Sanskṛta Text :

(२८) स्थाने गतिः—

स्थानं तीर्थं गृहं चास्य तत्र तीर्थे गतिर्यथा ॥ १३२ ॥

TRANSLITERATION :

(28) *STHĀNE GATIḤ—*

Sthānam Tīrtham Gṛhañcāsya Tatra Tīrthe Gatiriyathā.
— 132 —

TRANSLATION: (28) VISIT TO THE LORD'S PLACE:
By 'Place' here should be understood a place of pilgrimage (associated with the Lord) and His temple, which are to be visited. — 132 —

Sanskṛta Text :

पुराणान्तरे—

संसारमरुकान्तार-निस्तारकराजमौ ।

श्लाघ्यौ तावेव चरणौ यौ हरेस्तीर्थगामिनौ ॥ १३३ ॥

TRANSLITERATION :

Purāṇāntare—

*Samasāra-Marukāntāra-Nistāra-Karaṇa-Kṣamau
Slāghyau Tāveva Cāraṇau Yau Harestīrthagāminau.* — 133 —

TRANSLATION: It is mentioned in another *Purāṇam* —

The two legs that walk to the places of pilgrimage associated with Lord Hari become means of crossing the desert of this world and are praiseworthy. — 133 —

Sanskṛta Text :

आलये च, यथा हरिभक्तिसुधोदये—
प्रविशन्नालयं विष्णोर्दर्शनायं सुभक्तिमान् ।
न भूयः प्रविशेन्मातुः कुक्षिकारागृहं सुधीः ॥ १३४ ॥

TRANSLITERATION :

*Pravīśannālayaṁ Viṣṇordarśanārthaṁ Subhaktimān
Na Bhūyah Praviśenmātuḥ Kuṣṭhikārāgrhaṁ Sudhīḥ. — 134 —*

TRANSLATION : Also TO THE TEMPLE :

As is mentioned in the *Haribhaktisudhodaya*, if persons of pure Bhakti and true wisdom enter into the temple for a sight of the Lord Viṣṇu, they do not ever again enter into the prison of the mother's womb. — 134 —

Sanskṛta Text :

(२९) परिक्रमो, यथा तत्रैव—
विष्णुं प्रदक्षिणीकुर्वन् यस्तत्रावर्तते पुनः ।
तदेवावर्तनं तस्य पुनर्नावर्तते भवे ॥ १३५ ॥

TRANSLITERATION :

(29) *PARIKRAMO, Yathā Tatraiva —
Viṣṇuṁ Pradakṣiṇī-Kurvan Yastatrāvartate Punah
Tadevāvatanaṁ Tasya Punarnāvartate Bhavē. — 135 —*

TRANSLATION : (29) CIRCUMAMBULATION :

It is said in the *Haribhaktisudhodaya* that one who circumambulates Lord Viṣṇu repeatedly, has not to pass through the cycles of births and deaths any more, for, that is his last cycle in this world. — 135 —

Sanskṛta Text :

स्कान्दे च चातुर्मास्यमाहात्म्ये—
चतुर्वारं भ्रमीभिस्तु जगत् सर्वं चराचरम् ।
क्रान्तं भवति विप्राग्य ! तत्तीर्थगमनाधिकम् ॥ इति ॥ १३६ ॥

TRANSLITERATION :

Skānde ca caturmāsyā-mahātmye—

Caturvāraṁ Bhramābhistu Jagat Sarvaṁ Carācaram

Krāntaṁ Bhavati Viprāgrya! Tattīrtha-Gamanādhikam Iti.

— 136 —

TRANSLATION: It is further stated in the *Cāturmāsyā-māhātmya* of the *Skanda Purāṇam* that those who have circumambulated Lord Viṣṇu four times have gone round the entire universe of all animate and inanimate objects, and such circumambulation of Lord Viṣṇu (His *Vigraha* in a temple) is, Oh great among Brāhmaṇas! of greater importance than going on pilgrimage. — 136 —

Sanskṛta Text :

(३०) अथ अर्चनम्—

शुद्धिन्यासादि-पूर्वाङ्ग-कर्मनिर्वाहपूर्वकम् ।

अर्चनन्तूपचाराणां स्थान्मन्त्रेणोपपादनम् ॥ १३७ ॥

TRANSLITERATION :

(30) *Atha Arcanam—*

Śuddhi-Nyāsādi-pūrvāṅga-Karma-Nirvāha-Pūrvakam

Arcanantūpacārāṇāṁ Syān-Mantreṇopapādanam. — 137 —

TRANSLATION: (30) Next, WORSHIP:

Offering of the materials or ingredients along with *mantram* (revealed syllables with transcendental potency) to Lord Viṣṇu after one has first finished purification of the elements and *Mātrikā-nyāsa*, is called *Arcana*, i.e. 'worship'. — 137 —

Sanskṛta Text :

तद् यथा दशमे—

स्वर्गापवर्गायोः पुंसां रसायां भुवि सम्पदाम् ।

सर्वासामपि सिद्धीनां मूलं तच्चरणार्चनम् ॥ १३८ ॥

TRANSLITERATION :

Tad yathā Daśame⁵⁴—

Svargāpavargayoh Punsām Rasāyām Bhuvi Sampadām

Sarvāsāmapī Siddhinām Mūlaṁ Tāccaranārcanam. — 138 —

⁵⁴ *Bhāgavatam*, Canto X, Chap. 81, Śloka 19,

TRANSLATION: For example, in the Tenth Canto of the *Bhāgavatam*—

After meeting Lord Śrī Kṛṣṇa at Dvārakā while returning home, Śrī Sudāmā Brāhmaṇa mused in his mind that worship of the Feet of Lord Śrī Kṛṣṇa is the source of all kinds of Mukti for all, including all the wealth of heaven, earth and the subterranean regions. — 138 —

Sanskṛta Text :

विष्णुरहस्ये च—

श्रीविष्णोरर्चनं ये तु प्रकुर्वन्ति नरा भुवि ।

ते यान्ति शाश्वतं विष्णोरानन्दं परमं पदम् ॥ १३६ ॥

TRANSLITERATION :

Viṣṇurahasye ca —

Śrī-Viṣṇorarcanaṁ Ye Tu Prakurvanti Narā Bhuvī

Te Yānti Sāsvataṁ Viṣṇorānandaṁ Paramaṁ Padam Iti.

— 139 —

TRANSLATION: Also in *Viṣṇurahasya* —

It is stated in the *Viṣṇurahasya* that those who worship Lord Viṣṇu on this earth attain to the supreme spiritual Realm of Lord Viṣṇu which abounds in eternal delight. — 139 —

COMMENTARY: Here according to Śrī Jīva Gosvāmī in the above text, the *Arcana* or worship has been regarded as the principal element, and by eulogising *Arcana* or worship, the spiritual efficacy of the other elements has been softly emphasised. According to one interpretation of this text, what is emphasised is that in the absence of worship the other elements of Bhakti, i.e. *Vaidhī Sādhana-Bhakti*, may be usefully resorted to. According to a second interpretation, in the case of persons confused about the true character of the different elements of Bhakti, resort to other elements in the absence of *Arcana* or worship is useless. The first interpretation is supported by various statements in the *Bhāgavatam* prescribing the other elements where *Arcana* is lacking. Thus, in the Eleventh Canto, Chapter 14, Śloka 3, Lord Śrī Kṛṣṇa addressing Śrī Uddhava says: In the Vedas has been described the innate and eternal religion arising out of My Intrinsic Potency, which is *Bhakti*. When through the effect of Time it became hidden from view in the state of Final Dissolution, I Myself

instructed Brahmā about this *Dharma* (before another Creation is started).

In the Second Canto, Chapter 2, Śloka 10 of the *Bhāgavatam* Sage Śukadeva addressing King Parīkṣita says: "Whether one be *Niṣkāma*, i.e. free from all desires, or be a prey to all sorts of desires, or a seeker of liberation, or a man of the right sort of intelligence, one should practise *Bhakti* unmixed with the ways of Karma and Jñāna and thereby serve the Supreme Person, viz. God."

In the above two Ślokas, the Principal elements of *Sādhana-Bhakti* have been stated.

In the Eighth Canto, Chapter 23, Śloka 16, Śrī Śukrācārya addressing Lord Vāmanadeva says: Even if one loses one's voice and thereby is unable to utter correctly the *mantram* (revealed spiritual syllables) of *Arcana* or worship, or if one fails to observe the order of worship laid down in the *Tantras*, or one becomes otherwise deficient in respect of all the paraphernalia of worship arising out of a particular local situation or a particular time or the particular nature of the individual concerned, all such deficiencies and errors are made good, Oh Lord! by utterance of Thy Name." In this statement "Chanting of the Name" as an essential element in worship is described.

In the Eleventh Canto, Chapter 5, Ślokas 2-3 of the *Bhāgavatam*, Sage Camasa Yogīndra addressing King Nimi says: Out of the Lord's Mouth, His Arms, His Thighs, and His Feet have arisen the Four *Varṇas* (Classes) and the Four *Āśramas* (Disciplines) of spiritual culture with the respective qualities, and therefore those who do not worship the Lord Who is the Source and Cause of their origin, out of ignorance, or who show contemptuous indifference to such worship even knowing that they owe their existence to the Lord, lose their status in respect of the Class (*Varṇa*) to which they belong and the Discipline (*Āśrama*) which is appropriate for them and fall to lower depths." Śrī Jīva Gosvāmī points out that this text refers to the *Varṇa-āśrama-dharma*, which is *Miśrā-Bhakti*, i.e. *Karma-miśrā Bhakti*.

In the Second Canto, Chapter 4., Śloka 17 of the *Bhāgavatam*, Śrī Śukadeva Gosvāmī addressing King Parīkṣita says: "I bow again and again to the Lord Who is the very Embodiment of holiness and is reputed throughout the universe as the Source of all spiritual Values, to Whom must be rendered all the austerities etc. by aspirants in the way of Knowledge and Austerities, or believers in the way of Karma who specialise by generosity and gifts, or believers in sacrificial cult who perform *Āsvamedha* and other Vedic sacrifices, and believers in repeated muttering of the Name of their chosen Deities, and also individuals known for the purity of all their behaviour or dealings, if the activities are to bear

their beneficial fruits." Here is stated Bhakti which is attained by imputation (*Āropa-siddhā Bhakti*). — 139 —

TRANSLATOR'S NOTE: The *Arcana*-system in Hindu Religion in general and in Vaiṣṇavism in particular is most elaborate, which is not found in any other religion of the world. This is one of the most fundamental and vital aspects of Hindu spiritual Culture. Be it in Vedic ritualism, or Tāntrik practices, or Pañcaratna System, *Arcana* finds a very important place. The ingredients of *Arcana* can be sixteen, viz. (1) Seat, (2) Invocation, (3) Water for washing the Feet of the Deity, (4) Sacred offering of garlands etc., (5) Water for washing the Mouth, (6) Oblation of five substances—curds, ghee of cow's milk, sugar, milk and honey, (7) Again water for washing the Mouth, (8) Bathing of the Deity, (9) Clothes, (10) Ornaments, (11) Sweet Scents, (12) Flowers, (13) Incense, (14) Lamp (of Ghee or Oil), (15) Food or offering of eatables presented to the Deity, and (16) Prayer—*Āsana*, *Svāgata*, *Pādyā*, *Arghya*, *Ācamanīya*, *Madhuparka*, *Punarācamanīya*, *Snāna*, *Vasana*, *Ābharana*, *Sugandha*, *Puṣpa*, *Dhūpa*, *Dīpa*, *Naivedya*, and *Vandanā* respectively are the sixteen ingredients of *Arcana*.

Ten ingredients in *Arcana* are also used, viz. (1) *Pādyā* or Water for washing the Feet of the Deity, (2) *Arghya* or Sacred Garlands for offering to the Deity, (3) *Ācamanīya* or Water for washing the Mouth, (4) *Madhuparka*, i.e. honey, curds, ghee, sugar, and milk for the purpose of oblation, (5) *Punarācamanīya* or Water again for washing the Mouth, (6) *Sugandha* or sweet scents, (7) *Puṣpa* or Flowers, (8) *Dhūpa* or Incense, (9) *Dīpa* or Lamp, and (10) *Naivedya* or offering of Eatables presented to the Deity.

In the shortest form of Worship or *Arcana*, five such materials are used, viz. (1) Sweet Scents, (2) Flowers, (3) Incense, (4) Lamp, and (5) Offering of Eatables presented to the Deity.

In the *Arcana*-system, there are elaborate methods of *Anga-nyāsa*, i.e., touching the different parts of the body in conformity with the instructions of the Scriptures; there is *Kara-nyāsa* i.e. different movements of the hands and fingers in specific *Mudrās*, i.e. modes of intertwining the fingers during worship, at the time of invoking the Lord, at the time of bathing or at the time of offering *Naivedya*, etc. — 139 —

Sanskṛta Text :

(३१) परिचर्या—

परिचर्या तु सेवोपकरणादिपरिष्किया ।

तथा प्रकीर्णकच्छत्रवादित्राद्यैरुपासना ॥ १४० ॥

TRANSLITERATION :

(31) PARICARYĀ —

*Paricaryā Tu Sevopakarṇādipariṣkriyā**Tathā Prakīrṇakacchtravāditrādyairupāsana.* — 140 —

TRANSLATION : SERVICE —

Cleansing and purifying (by *Mantram* and sacred water) the various objects used in worship, and waving the *Cāmara* (a fan made of white tail-hairs of a Yak and used in temples) at the time of the Lord's worship, holding the Umbrella over the Lord's Deity during the worship, and striking the bell and blowing conch-shell when worship is going on—the above are the TWO kinds of SERVICE through accessories. — 140 —

COMMENTARY: Śrī Jīva Gosvāmī observes that *Paricaryā* means using such accessories as one uses in serving a King. — 140 —

Sanskṛta Text :

यथा नारदीये—

मुहूर्तं वा मुहूर्तार्द्धं यस्तिष्ठेद्वरिमन्दिरे ।

स याति परमं स्थानं किमु शुश्रूषणे रताः ? ॥ १४१ ॥

TRANSLITERATION :

*Yathā Nārādīye—**Muhūrtam Vā Muhūrtārdham Yastiṣṭheddharimandire**Sa Yāti Paramam Sthānam Kimu Susruṣaṇe Ratāḥ?* — 141 —TRANSLATION : As in the *Nārādīya Purāṇam* —

In the *Nārādīya Purāṇam* it has been stated that he who stays for one moment or even half-a-moment in the temple of Lord Hari goes to the Highest Spiritual Realm of the Lord. Therefore, about them who are engaged in the service of the Lord (through the various accessories), one need not say much, or what more to speak of them? — 141 —

Sanskṛta Text :

चतुर्थे च—

यत्पादसेवाभिरुचिस्तपस्विना-मशेषजन्मोपचितं मलं धियः ।

सद्यः क्षिणोत्यन्वहमेधती सती, यथा पदाङ्गुष्ठविनिःसृता सरित् ॥ इति ॥

॥ १४२ ॥

TRANSLITERATION :

Yathā Caturthe⁵⁵—

*Yatpādasevābhirucistapasvinā, Maśeśajanmopacitaṁ Malaṁ
Dhiyah*

*Sadyah Kṣiṇotyānvahamedhatī Satī, Yathā Padāṅguṣṭhavinīhrtā
Sarit. — 142 —*

TRANSLATION : In the Fourth Canto of the *Bhāgavatam* King Pṛthu addressing his own subjects says: The desire for the worship of the Feet of the Lord growing day by day in intensity washes away all accumulated stain of the mind through innumerable births and rebirths in sages like the sacred Gaṅgā that issues from the Feet of the Lord. — 142 —

Sanskṛta Text :

अंगानि विविधान्येव स्युः पूजापरिचर्ययोः ।

न तानि लिखितान्यत्र ग्रन्थबाहुल्य-भीतितः ॥ १४३ ॥

TRANSLITERATION :

Angāni Vividhānyeva Syuh Pūjāparicaryayoh

Na Tāni Likhitānyatra Granthavāhulya-Bhītitah. — 143 —

TRANSLATION : Though in respect of Worship and Service through various ingredients there are many other elements that could be mentioned here, but they are not here specifically stated for fear of swelling the bulk of the Work (to unmanageable volume). — 143 —

Sanskṛta Text :

(३२) अथ गीतं, यथा लैंगे—

ब्राह्मणो वासुदेवाख्यं गायमानोऽनिशं परम् ।

हरेः सालोक्यमाप्नोति रुद्रगानाधिकं भवेत् ॥ इति ॥ १४४ ॥

TRANSLITERATION :

Atha Gītaṁ (32), Yathā Laiṅge—

Brāhmaṇo Vāsudevākhyam Gāyamāno'niśam Param

Hareh Sālokyamāpnoti Rudragānādhikam Bhavet Iti. — 144 —

TRANSLATION : (32) Next, SONGS, as in the *Līṅga Purāṇam*—

It has been sung in the *Līṅga Purāṇam* that a Brāhmaṇa who sings

⁵⁵ *Bhāgavatam*, Canto IV, Chap. 21, Śloka 31.

without break the praise of the Supreme Being Vāsudeva attains *Sālokya* or residence in the Realm of Lord Vāsudeva (*Vaikuṇṭha*). A Brāhmaṇa's song in praise of Lord Vāsudeva is more fruitful than even the songs of Rudra. — 144 —

COMMENTARY: Śrī Mukundadāsa Gosvāmī observes that it is forbidden for a Brāhmaṇa to sing any songs other than songs in praise of the Lord. — 144 —

Sanskṛta Text :

(३३) अथ संकीर्तनम्—

नाम-लीला-गुणादीनामुच्चैर्भाषा तु कीर्तनम् ॥ १४५ ॥

TRANSLITERATION :

(33) *Atha Saṅkīrtanam—*

Nāmā-Līlā-Guṇādīnāmuccairbhāṣā Tu Kīrtanam. — 145 —

TRANSLATION: (33) Then, SINGING ALOUD—

Kīrtanam or singing aloud is defined as singing the Name, Qualities and Events or Pastimes of the Lord's Divine Life in a loud voice. — 145 —

TRANSLATOR'S NOTE: The usual meaning of *Saṅkīrtanam* as well as its derivative meaning is singing together or singing in congregation. Śrī Rūpa Gosvāmī, however, defines *Saṅkīrtanam* as singing in a loud voice. — 145 —

Sanskṛta Text :

तत्र नामकीर्तनं, यथा विष्णुधर्मे—

कृष्णोति मंगलं नाम यस्य वाचि प्रवर्तते ।

भष्मीभवन्ति राजेन्द्र ! महापातककोटयः ॥ १४६ ॥

TRANSLITERATION :

Tatra Nāmakīrtanam, Yatha Viṣṇudharme—

Kṛṣṇeti Maṅgalam Nāma Yasya Vāci Pravartate

Bhaṣmībhavanti Rājendra! Mahāpātakakotayah. — 146 —

TRANSLATION: SINGING THE NAME OF THE LORD: NĀMA-KĪRTANAM—

In *Viṣṇudharma Purāṇam* we have the following addressed to a king: Oh King! the utterance of the holy Name “Kṛṣṇa” has the effect of reducing to ashes millions and millions of sins of the gravest kind.” — 146 —

COMMENTARY: Śrī Jīva Gosvāmī observes that as in the previous text ‘*Arcana*’ or ‘worship’ is considered as the principal spiritual efficacy of other subsidiary elements in *Vaidhī Sādhana-Bhakti*, so also here the super-excellence of the chanting of the Name being described the excellence for spiritual values of other subsidiary elements has been emphasised. Here by mention of the Name of Kṛṣṇa, the other Names of Lord Viṣṇu have also been referred to by implication. — 146 —

Sanskṛta Text :

लीला-कीर्तनं, यथा सप्तमे—

सोऽहं प्रियस्य सुहृदः परदेवताया, लीलाकथास्तव नृसिंह ! विरिचगीताः ।

अञ्जस्तितर्भ्यनुगुणान् गुणविप्रमुक्तो, दुर्गाणि ते पदयुगालयहंससंगः ॥

॥ १४७ ॥

TRANSLITERATION :

*Līlā-Kīrtanam, Yathā Saptame*⁵⁶—

So’ham Priyasya Suhṛdah Paradevatāyā Līlākathāstava Nṛsinha!
Viriñcagītāh

Añjastitarmyanugraṇan Guṇavipramukto,

Durgāṇi Te Padayugālaya Haṁsasaṅgah. — 147 —

TRANSLATION: SINGING THE PASTIMES OF THE LORD:
LĪLĀ-KĪRTANAM—

In the seventh Canto of the *Bhāgavatam*, Prince Prahlāda addressing Lord Nṛsinhadeva (Lord in the Form of the Lion-Man) says: “Oh Lord! I have taken shelter at Thy Feet, I am Thine favoured servitor; I shall easily scale the insurmountable barriers of all the afflictions of life by virtue of association with the saintly devotees of Thyself, who having taken shelter at Thy Feet are free from the trials of *Samsāra* or empirical life. Such association will make me conquer the attractions and aversions that lie at the root of *Samsāra*. My freedom from the ills of life will enable me to the conquest of the bondage of the flesh. I shall chant the glory of Thy Divine Pastimes that have been sung by Brahmā (The

⁵⁶ *Bhāgavatam*, Canto VII, Chap. 9, Śloka 18.

Creator of the Universe), and shall easily overcome the bondage of *Samsāra* continuing to sing Thy glories Who is my Supreme Deity and my Friend of the heart and my dearest Object of love." — 147 —

Sanskṛta Text :

गुणकीर्तनं, यथा प्रथमे—

इदं हि पुंसस्तपसः श्रुतस्य वा, स्विष्टस्य सूक्तस्य च बुद्धदत्तयो :

अविच्युतोऽर्थः कविभिर्निरूपितो, यदुत्तमः श्लोकगुणानुवर्णनम् ॥ १४८ ॥

TRANSLITERATION :

*Guṇakīrtanam, Yathā Prathamē*⁵⁷—

Idam Hi Punsastapasah Śrutasya Vā,

Sviṣṭasya Suktasya Ca Buddhadattayoh

Avicyuto'rthah Kavibhirnirūpito,

Yaduttamahśloka-Guṇānuvarṇanam. — 148 —

TRANSLATION: SINGING THE PRAISE OF THE LORD'S TRANSCENDENTAL QUALITIES:

In the First Canto of the *Bhāgavatam* Śrī Nārada addressing Vyāsadeva says: Wise men have declared that all the fruits that come from the practice of austerities, reading of the Vedas, carefully performed vedic sacrifices, properly pronounced revealed (mystic?) syllables of the Vedas, realisation of the Knowledge of Brahman, and charities are an invariable consequence of singing the holy QUALITIES of Lord Hari of sacred fame. — 148 —

COMMENTARY: Śrī Mukundadāsa Gosvāmī observes that in the text 'Avicyutah arthah' means 'akhaṇḍa Puruṣārtha'. *Dharma* or moral, *artha* or economy, and *kāma* or sensuous values as well as *mokṣa* or liberation are partial Ends, i.e. 'khaṇḍa puruṣārtha'! But *Bhakti* is 'akhaṇḍa puruṣārtha', i.e. *puruṣārtha* or the Supreme End in its completeness and fullness without any segmentation or division. Though austerities (*tapasyā*) etc. have no immediate consequence of *Bhakti* as their fruit, yet they conduce mediately to *Bhakti* as their fruit because of their association with offering to the Lord and other similar acts. In this way *Bhakti* has to be regarded as a fruit of austerities through intermediary associated processes. In the Seventh Canto of the *Bhāgavatam* Prahlāda addressing the *Asura-boys*, i.e. the children of the atheists, says: Charities, austerities, sacrifices, ablutions, and the performance of vows, etc. cannot please the

⁵⁷ *Bhāgavatam*, Canto I, Chap. 5, Śloka 22.

Lord. It is only pure Bhakti that is capable of causing delight to the Lord. For the Lord all practices, other than the practice of unalloyed Bhakti, are superfluous and useless.

Śrī Viśvanātha Cakravartī observes that previously it has been said in Śloka 66 that even by renouncing the code of duties appropriate for oneself, one may attain fruition or fulfilment by Bhakti alone. Here it is added if a devotee has some liking for any particular cult, then his object will be attained in respect of the cult or cults he believes in by means of Bhakti. Wise men have said that dwelling on the transcendental Qualities of the Lord and emphasising their great spiritual significance constitute the real essence of austerities and other practices. In the dictionary 'Medinī-Kosa', 'artha' has been stated also as equivalent of 'hetu' or cause. Hence 'avichyutah arthah' in the text means "that which is 'hetu' of 'avichuti' or separation from one's intrinsic end. In the Eleventh Canto of the *Bhāgavatam* Lord Śrī Kṛṣṇa addressing Śrī Uddhava says: Whatever is attainable by Karma or vedic ritualism, austerities or *tapasyā*, *Jñāna* or knowledge, renunciation or *tyāga* and *vairāgya*, practice of *Yoga* or meditation, charities or *Dāna*, the duties of life in *Varṇa-Āśrama-dharma* and other means of attaining *śreyah* or good, My devotees by practising Bhakti or Service unto Me alone easily attain all that. As the fruits of austerities etc. are realised by means of Bhakti, it goes without saying that the austerities etc. themselves must have succeeded in achieving their end. 'Lord Viṣṇu has always to be meditated upon and never to be allowed to go out of mind—these two prescriptions, one injunctive and the other prohibitive, are the foundation of all the injunctions and prohibitions laid down in the sacred books'. In fact, this statement establishes recollecting, i.e. meditating on the Lord as basis, and therefore constituting the governing principle of all the codes of the different religious Sects. Therefore it is superfluous to speak of the austerities, etc. as coming under the same principle. All scriptural injunctions about austerities reading the Vedas, etc. have all their meaning or significance in Bhakti or Service to the Lord for His delight. This is why chanting the EULOGY of the Lord is the inseparable import or means of austerities and other similar practices. In fact, their *dharma* or codes of religious duties are only forms of various Services (Bhakti) to the Lord. In the Eleventh Canto of the *Bhāgavatam* Lord Kṛṣṇa addressing Uddhava says: "In the Vedas Bhakti as worship of My Self has been taught, and when through the effect of time it disappeared from earth at the final thorough dissolution of Cosmos I initiated Brahmā, the Creator of a New World, into this lesson of Bhakti as the religion that appertains to or arises out of My Intrinsic Nature or *Svarupa Śakti*". From these words of the Lord it is

quite obvious that the Vedas have the purport of teaching Bhakti as the true religion.

Śrī Madhusūdana Sarasvatī has also said that all scriptural declarations have for their purport and meaning the Lord Himself. Therefore, there being no dependence of Bhakti in Karma or the way of vedic ritualism, the definition of *śuddhā Bhakti* or pure services and devotion as *Guṇa-Kīrtanam* or singing the EULOGY of the Lord's transcendental Qualities (without reference to Karma) cannot be regarded as being a definition vitiated by the fallacy of *avyāpti* or being too narrow. If Karma be declared to be a condition of Bhakti, then as being depended on Karma, Śuddhā-Bhakti regarded as consisting in *Guṇa-kīrtanam* or singing of the Eulogy of the transcendental Qualities of the Lord will be vitiated by the fallacy of being a too narrow definition. — 148 —

Sanskṛta Text :

(३४) अथ जपः

मन्त्रस्य सुलघूच्चारो जप इत्यभिधीयते ॥ १४६ ॥

TRANSLITERATION :

(34) *Atha Japah—*

Mantrasya Sulaghūccāro Japa Ityabhidhīyate. — 149 —

TRANSLATION: (34) Next, JAPA: .

Very very silent utterance of the *Mantra* or the revealed syllabless of transcendental potency is called *Japa* or silent muttering. — 149 —

Sanskṛta Text :

यथा पाद्मे—

कृष्णाय नम इत्येष मन्त्रः सर्वार्थसाधकः ।

भक्तानां जपतां भूप ! स्वर्गमोक्षफलप्रदः ॥ १५० ॥

TRANSLITERATION :

Yatha Pādme—

Kṛṣṇāya Nama Ityeṣa Mantrah Sarvāratha-Sādhakah

Bhaktānām Japatām Bhūpa!

Svarga-Mokṣa-Phalapradah. — 150 —

TRANSLATION: It is said in the *Padma Purāṇam* that the mystic 'Kṛṣṇāya namaḥ' (Obeisance to Kṛṣṇa) offers men all the values of life. It gives heaven and liberation to those devotees who are engaged in muttering this *mantram* silently. — 150 —

Sanskṛta Text :

(३५) अथ विज्ञप्तिः, यथा स्कान्दे—
हरिमुद्दिश्य यत् किञ्चित् कृतं विज्ञापनं गिरा ।
मोक्षद्वारार्गलान्मोक्षस्तेनैव विहितस्तव ॥ इति ॥ ॥१५१॥

TRANSLITERATION :

(35) *Atha Vijñaptih, Yathā Skānde—
Harimuddiśya Yat Kiñcit Kṛtaṁ Vijñāpanaṁ Girā
Mokṣadvārārgalānmokṣastenaiva Vihitastava Iti. — 151 —*

TRANSLATION: Next VIJNAPTI or Forms of submissive Prayers:

It is said in the *Skanda Purāṇam*: "Whatsoever you have placed by words before Lord Hari to make known to Him, such *Vijñapti* alone opens to you the gates of final liberation." — 151 —

Sanskṛta Text :

संप्रार्थनात्मिका दैन्यवोधिका लालसामयी ।
इत्यादिर्विविधा धीरैः कृष्णे विज्ञप्तिरीरिता ॥ १५२ ॥

TRANSLITERATION :

*Samprārthanātmikā Dainyavodhikā Lālasāmayī
Ityādirvividhā Dhīraiḥ Kṛṣṇe Vijñaptirīritā. — 152 —*

TRANSLATION: The wise have described *Vijñapti* or submission of prayers to Śrī Kṛṣṇa of manifold forms, such as, *Samprārthanātmikā*, i.e. prayer with whole-hearted submission of mind, body and everything to the Lord, or *Dainyavodhikā*, i.e. making known to Lord Kṛṣṇa one's insignificance and worthlessness, or *Lālasāmayī*, i.e. making known one's yearning for the personal service of the Lord. — 152 —

COMMENTARY: Śrī Mukundadāsa Gosvāmī observes that the term "*Samprārthanā*" here means 'prayer to the Lord that one's mind and other organs of experience may always be engaged in the worship of the

Lord." And "*Lālasāmayī Prārthanā*" means prayers for the service of the Lord in the way one desires to serve the Lord. The 'way one desires to serve the Lord' is, however, determined by the *nitya-siddha-bhaktas*, i.e. eternally freed souls who are Associated Parts of the Supreme Lord, and their ways, which a mortal must follow in the wake of.

Śrī Viśvanātha Cakravartī points out, however, that '*Samprārthanā*' here means prayer for the awakening of *Rati*, i.e. *Bhāva* (See *Introduction* under heading VIII) in one in whom it is yet not aroused, while "*Lālasāmayī Prārthanā*" means prayer for service of the Person of Lord Kṛṣṇa as relished by the *Rāgātmikas* or Those Eternal Associates of the Lord, for which a taste has already been generated in him. — 152 —

Sanskṛta Text :

तत्र संप्रार्थनात्मिका, यथा पाद्मे—
युवतीनां यथा यूनि यूनांच युवतौ यथा ।
मनोऽभिरमते तद्वन्मनोऽभिरमतां त्वयि ॥ १५३ ॥

TRANSLITERATION :

Tatra Saṁprārthanātmikā, Yathā Pādme—
Yuvatīnāṁ Yathā Yūni Yūnāṅca Yuvalau Yathā
Mano'bhiramate Tadvanmano'bhiramatāṁ Tvayi. — 153 —

TRANSLATION: An example of *Samprārthanātmikā Vijñapti*:

In the *Padma Purāṇam* it is stated as follows: "Let my mind be occupied with Thee, Oh Lord! even as minds of young men and women remain occupied with thoughts of their young lovers!" — 153 —

Sanskṛta Text :

दन्यवोधिका, यथा तत्रैव—
मत्तुल्यो नास्ति पापात्मा नापराधी च कश्चन ।
परिहरेऽपि लज्जा मे किं ब्रुवे पुरुषोत्तम ? ॥ १५४ ॥

TRANSLITERATION :

DAINYAVODHIKĀ, Yathā Tatraiva—
Mattulyo Nāsti Pāpātmā Nāparādhī Ca Kaścana
Parihāre'pi Lajjā Me Kiṁ Vruve Puruṣottama? — 154 —

TRANSLATION: An example of *Dainyavodhikā Vijñapti*, i.e. submission of prayer which is the essence of self-abasement: In the *Padma Purāṇam* we have—There is none who is more sunk in sin than myself nor is there any one who is more guilty of offences than myself. Oh Thou Supreme Lord (Puruṣottama)! I am ashamed even to say 'Forgive me, my Lord! my sins and misdemeanour! What more can I say, Lord?' — 154 —

Sanskṛta Text :

लालसामयी, यथा श्रीनारदपंचरात्रे—

कदा गम्भीरया वाचा श्रिया युक्तो जगत्पते !

चामरव्यग्रहस्तं मामेवं कुर्विति वक्ष्यसि ? ॥ इति ॥ १५५ ॥

TRANSLITERATION :

Lālasāmayī, Yathā Śrī-Nārada-Pañcarātre—

Kadā Gambhīrayā Vācā Śriyā Yukto Jagatpate!

Cāmaravyagrahastam Māmevaṁ Kurviti Vakṣyasi? Iti. — 155 —

TRANSLATION: An example of *Lālasāmayī Vijñapti*, i.e. submission of prayer which is of the nature of yearning:

In the *Nārada-Pañcarātra* Śrī Nārada addressing the Lord says: "Oh Lord of the Universe! when wilt Thou, resting with Lakṣmī by Thy side, tell me with a grave voice, who am eagerly waiting ready with the fan of *Cāmara* in hand 'Oh Nārada! wave your fan in this manner?'" — 155 —

Sanskṛta Text :

यथा वा—

कदाहं यमुना-तीरे नामानि तव कीर्तयन् ।

उद्वाष्पः पुण्डरीकाक्ष ! रचयिष्यामि ताण्डवम् ? ॥ १५६ ॥

TRANSLITERATION :

Yathā vā—

Kadāhaṁ Yamunā-Tīre Nāmāni Tava Kīrtayan

Udbāṣṭhaḥ Puṇḍarīkākṣa! Racayiṣyāmi Tāṇḍavam? — 156 —

TRANSLATION: Or, there again—Also in *Nārada-Pañcarātra* we have Nārada addressing the Lord as follows: "Oh Thou of lotus-like eyes! when shall I in tearful eyes start dancing wildly on the bank of the Yamunā singing Thy Holy Name?" — 156 —

COMMENTARY: Śrī Jīva Gosvāmī points out that *Lālasāmayī Prārthanā* does not apply to one in whom *rati* or *Bhāva-Bhakti* or longing for serving Lord Kṛṣṇa in the way His Eternal Associates serve Him has not yet arisen. As a matter of fact, *Lālasāmayī Prārthanā* has been distinguished previously from *Samprārthanāmayī Vijñapti* in which *Lālasā* or real yearning is not in evidence yet. The example, therefore, illustrates *Lālasāmayī Vijñapti* and ought to have come under the category of *Rāgānugā Bhakti*, though Śrī Rūpa Gosvāmī makes a passing reference to it. — 156 —

Sanskṛta Text :

(३६) अथ स्तवपाठः—

प्रोक्ता मनीषिभिर्गीता-स्तवराजादयः स्तवाः ॥ १५७ ॥

TRANSLITERATION :

(36) *Atha Stavapāṭhah—*

Proktā Manīṣibhirgītā-Stavarājādayah Stavāh. — 157 —

TRANSLATION: (36) Next, Reading of Hymns in praise of the Lord: Wise men mean by “*Stava*” the *Gītā* and “*Stavarāja*.” — 157 —

COMMENTARY: Śrī Jīva Gosvāmī observes that the *Gītā* is called ‘*Stāva*’ because it describes the glory and the transcendental greatness of the Supreme Lord Śrī Kṛṣṇa; and ‘*Stavarāja*’ refers to the Hymn in praise of the Lord, called ‘*Stavarāja*’ in the *Gautamīya Tantra*. — 157 —

Sanskṛta Text :

यथा स्कान्दे—

श्रीकृष्णस्तव-रत्नौघैर्येषां जिह्वा त्वलंकृता ।

नमस्या मुनिसिद्धानां वन्दनीया दिवौकसाम् ॥ १५८ ॥

TRANSLITERATION :

Yathā Skānde—

Śrī-Kṛṣṇa-Stavaratnaughairyeṣāṁ Jihvā Tvalaṅkṛtā

Namasyā Muni-Siddhānāṁ Vandanīyā Divaukasām. — 158 —

TRANSLATION: It is said in *Skanda Purāṇam* that those whose tongue has been adorned with the gems of Hymns of Śrī Kṛṣṇa become adorable and praiseworthy by Munis (saints), Siddhas (those who have attained supernatural powers) and even by the gods. — 158 —

Sanskṛta Text :

नारसिंहे च—

स्तोत्रैः स्तवैश्च देवाग्रे यः स्तोति मधुसूदनम् ।

सर्वपाप-विनिर्मुक्तो विष्णुलोकमवाप्नुयात् ॥ १५६ ॥

TRANSLITERATION :

Nārasinhe ca—

Strothaiḥ Stavaśca Devāgre Yah Stauti Madhusūdanam

Sarvāpāpa-Vinirmukto Viṣṇulokamavāpnuyāt. — 159 —

TRANSLATION : In the *Nṛsinha Purāṇam* it is said that whosoever sings prayers in praise of Lord Madhusūdana (The Destroyer of demon Madhu) with *Stotras* and *Stavas* in front of the *Arcā-Vigraha* of Viṣṇu in a temple becomes free from all sins and attains to the Realm of Viṣṇu. — 159 —

COMMENTARY : Śrī Jīva Gosvāmī observes that even though there is no essential difference between 'Stotra' and 'Stava', yet a difference must be acknowledged in so far as 'Stotra' means Hymns composed by some predecessor in praise of the Lord, while a 'Stava' is one that is a spontaneous outpouring of the worshipper himself. 'Stotra' in other words, is a Hymn that is another's composition that one reads for the pleasure of the Lord, whole 'Stava' is one's outpouring of the feelings of the heart. Despite this, however, in the text both 'Gītā' and 'Stavarāja' have been described as "Stava" because no other suitable means of evoking one's spontaneous feelings is available.

Śrī Mukundadāsa Gosvāmī, however, distinguishes 'Stotra', and 'Stava' in a diametrically opposite way. According to Śrī Mukundadāsa, 'Stava' is another's composition which one repeats, while 'Stotra' is one's own creation of Hymns in praise of the Lord. Śrī Mukundadāsa supports his interpretation by quoting from the Eleventh Canto of the *Bhāgavatam* Lord Śrī Kṛṣṇa addressing Śrī Uddhava says: A *bhakta* (devotee) shall seek My delight and pleasure through reading good, bad and indifferent 'Stavas' mentioned in the *Purāṇas* and also offering prayers by 'Stotras' of his own heart's composition, and should prostrate himself at the innermost door of My temple with the prayer 'Lord! mayest Thou be pleased.'" — 159 —

Sanskṛta Text :

(३७) अथ नैवेद्यास्वादो, यथा पादौ —

नैवेद्यमन्नं तुलसीविमिश्रं विशेषतः पादजलेन सिक्तम् ।

योऽभ्राति नित्यं पुरतो मुरारेः, प्राप्नोति यज्ञायुतकोटिपुण्यम् ॥ १६० ॥

TRANSLITERATION :

(37) *Atha Naivedyāsvādo, Yathā Pādme—
Naivedyamannaṁ Tulasīvimīśraṁ Viśeṣataḥ Pādajalena Siktam
Yo'snāti Nityaṁ Purato Murareḥ,
Prāṇoti Yajñāyutakotipunyaṁ. — 160 —*

TRANSLATION: (37) Naivedyāsvāda or tasting the EATABLES offered to the Deity of Viṣṇu in a temple:

It is stated in the *Padma Purāṇam* that one who daily eats the offered *Naivedya* (rice, fruits, etc. eatables offered to the Lord) along with *Tulasī*, specially consecrated with water after washing the Feet of the Lord, in front of Lord Murāri, outside the *sanctum sanctorum*, attains the merit of performing thousands of vedic sacrifices and rituals. — 160 —

COMMENTARY: Śrī Jīva Gosvāmī points out that 'purataḥ' here means 'not in front of the Lord inside the temple itself but outside the *sanctum sanctorum*', because it has previously been stated in connection with offences in respect of *sevā* or services at the time of worship that it is forbidden to eat in front of the Deity. Śrī Viśvanātha Cakravartī points out, however, that chewing of betel-leaves has previously been forbidden as an offence, but not every form of feasting. Hence it is no offence to honour *Naivedya* (offered food) before the Deity in a temple. — 160 —

Sanskṛta Text :

(३८) अथ पाद्यास्वादो, यथा तत्रैव—
न दानं न हविर्येषां स्वाध्यायो न सुरार्चनम् ।
तेऽपि पादोदकं पीत्वा प्रयान्ति परमां गतिम् ॥ १६१ ॥

TRANSLITERATION :

(38) *Atha Pādyāsvādo, Yathā Tatraiva—
Na Dānaṁ Na Habiryeṣāṁ Svādhyāyo Na Surārcaṇam
Tepi Pādodakam Pītvā Prayānti Paramāṁ Gatim. — 161 —*

TRANSLATION: (38) Pādyāsvāda or drinking the water used for bathing the Deity and washing the Feet of the Deity:

It is mentioned in the *Padma Purāṇam* that even those who do not give charities, perform oblations, read the Vedas or worship the gods, can attain the highest End only by drinking the water with which the Feet of the Lord has been washed in a temple. — 161 —

Sanskṛta Text :

(३६) अथ धूपसौरभ्यं, यथा हरिभक्तिसुधोदये—
 आघ्राणं यद्वरेर्दत्त-धूपोच्छिष्टस्य सर्वतः ।
 तद्भवव्यालदष्टानां नस्यं कर्म विपापदम् ॥ १६६ ॥

TRANSLITERATION :

(39) *Atha Dhūpa-Saurabhyam, Yathā Haribhakti-sudhodaye—
 Āghrāṇaṁ Yaddharerdatta-Dhūpocchiṣṭasya Sarvataḥ
 Tadbhavavyāladaṣṭānāṁ Nasyaṁ Nasyaṁ Karma Viṣāpaham.*
 — 162 —

TRANSLATION : (39) Dhūpa-Saurabhyam or smelling the scent of the incense which has been offered to the Deity of Viṣṇu: *Hari-bhakti-vilāsa* declares that smelling of the scent of incense that has been offered to the Lord and enjoyed by Him is the surest antidote to the earthliness of this world with which people are smitten, as though smitten by a serpent! and such smelling is the true functioning of the olfactory sense. — 162 —

Sanskṛta Text :

अथ माल्यसौरभ्यं, यथा तन्त्रे—
 प्रविष्टे नासिकारन्ध्रे हरेर्निमाल्य-सौरभे ।
 सद्यो विलयमायाति पाप-पंजर-बन्धनम् ॥ १६३ ॥

TRANSLITERATION :

*Atha Mālya-Saurabhyam, Yathā Tantrē—
 Praviṣṭe Nāsikā-Randhre Harernirmālya-Saurabhe
 Sadyo Vilāyamāyāti Pāpa-Pañjara-Vandhanam.* — 163 —

TRANSLATION : Mālya-Saurabham or Scent of garlands offered to the Lord: It is stated in the *Tantra* that if the sweet scent of the flower-garlands that have been offered to the *Vigraha* of Viṣṇu enters the nostril, all sins like encaged birds in an aviary are immediately destroyed. — 163 —

Sanskṛta Text :

अगस्त्य-संहितायांच—
 आघ्राणं गन्धपुष्पादेरर्चितस्य तपोधन ।
 विशुद्धिः स्यादनन्तस्य घ्राणस्ये हाभिधीयते ॥ १६४ ॥

TRANSLITERATION :

Agastya-Samhitāyāñca—

Āghrāṇaṁ Gandha-Puṣpāderarcitasya Tapodhana!

Viśuddhiḥ Syādanantasya Ghrāṇasye Hābhidhīyate. — 164 —

TRANSLATION : Again in the *Agastya-samhitā* we have : Oh blessed Sage! it is well known in the world that smelling the sweet scent of the flowers, flower-garlands, incense, etc. offered at the time of worship of Lord Anantadeva by entering into the nostrils purifies the olfactory organ of the individual. — 164 —

Sanskṛta Text :

(४०) अथ श्रीमूर्तेः स्पर्शनं, यथा विष्णुधर्मोत्तरे—

सृष्ट्वा बिष्णोरधिष्ठानं पवित्रः श्रद्धयान्वितः ।

पापवन्धैर्विनिर्मुक्तः सर्वान् कामानवाप्नुयात् ॥ १६५ ॥

TRANSLITERATION :

(40) *Atha Śrīmūrteḥ Sparśanam, Yathā Viṣṇudharmottare—*

Spṛṣṭvā Viṣṇoradhiṣṭhānaṁ Pavitraḥ Sraddhyānvitah

Pāpavandhairvinirmuktah Sarvān Kāmānavāpnuyāt. — 165 —

TRANSLATION : (40) Touching the Śrīmūrti (Deity of Viṣṇu) : It is stated in the *Viṣṇudharmottara* that a person who is pure and has a firm faith in Śrī-Mūrti, is freed from all sins and attains every desired end by touching the Śrīmūrti or Vighraha of Lord Viṣṇu. — 165 —

COMMENTARY : Śrī Jīva Gosvāmī observes that here the efficacy of touching the Śrīmūrti (Deity in the temple) of Lord Viṣṇu is applicable to those who possess the eligibility of so touching any Śrīmūrti. — 165 —

Sanskṛta Text :

(४१) अथ श्रीमूर्तेर्दर्शनं, यथा बाराहे—

वृन्दावने तु गोविन्दं ये पश्यन्ति वसुन्धरे !

न ते यमपुरं यान्ति यान्ति पुण्यकृतां गतिम् ॥ १६६ ॥

TRANSLITERATION :

(41) *Atha Śrīmūrterdarśanam, Yathā Vārāhe—*

Vṛndāvane Tu Govindaṁ Ye Paśyanti Vasundhare!

Na Te Yamapuram Yānti Yānti Puṇyakṛtaṁ Gatim. — 166 —

TRANSLATION: (41) LOOKING AT THE SRĪMŪRTI: In the *Varāha Purāṇam* Lord Varāhadeva addressing Mother Earth says: "Oh Mother Earth! those who see Śrī Govinda at Vṛndāvana do not go to the gate of Yama, i.e. Death's door or Hell, but attain the fruition of pious people. — 166 —

COMMENTARY: Śrī Jīva Gosvāmī commenting on the above verse observes that Śrī Rūpa Gosvāmī, the author, having described the excellence and efficacies of seeing all the various Forms of the Deity or *Vigraha* of Lord Viṣṇu, here specifically mentions, being overwhelmed by feelings of devotion to the Lord of his own choice, the special significance of the Supreme Lord Himself in person manifest in the *Arcā-Vigraha* of Śrī Govindadeva. Here 'attain the end of pious people' refers to the supreme end of all pious activities which is nothing else but pure Bhakti only. In the First Canto of the *Bhāgavatam* Śrī Sūta Gosvāmī addressing Śrī Saunaka and other Munis says: "The highest religion of all people is Bhakti or loving services to the Transcendent Godhead—Bhakti which is causeless and unrestricted by Māyā and which unfolds the innate functioning of the sleeping soul." Therefore Bhakti is the real end of all pious acts, and hence by seeing the *Vigraha* of Śrī Govindadeva in Vṛndāvana one attains Bhakti as its fruit.

Śrī Viśvanātha Cakravartī points out that in order to make the earthly-minded people inclined to the way of Bhakti, Śrī Rūpa Gosvāmī has mildly said that one shall attain the ends of pious persons by looking at the *Vigraha* of Śrī Govindadeva in Vṛndāvana; but in fact Bhāva-Bhakti or *Rati* in Lord Govinda is the foremost End for the desireless devotees, and this, Śrī Cakravartī observes, has been subsequently explained by the author Śrī Rūpa Gosvāmī himself.

TRANSLATOR'S NOTE: There are Three Presiding Deities, viz. Śrī Madanamohana, Śrī Govinda and Śrī Gopīnātha, in Gauḍīya Vaiṣṇavism, Who have won the hearts of followers of Śrī Caitanya. These Three Deities are also the Presiding Lords of (1) *Sambandha-Jñāna*, i.e. Knowledge of the eternal relation between the Supreme Lord Śrī Kṛṣṇa and the individual finite self, (2) of *Abhidheya* or Means to the End, and (3) *Prayojana* or Final End which is *Prema*, respectively. Śrī Caitanya entrusted Śrī Sanātana Gosvāmī to write authoritatively on the Concepts of God or *Īśvara*, the individual soul or *Jīva*, the *Jagat* or the manifested phenomenal world, and Māyā or the External Potency of Lord Śrī Kṛṣṇa, and their inter-relationships, i.e. (i) relation between God and the finite self, (ii) relation between two finite selves, (iii) relation between God and the phenomenal

World, (iv) relation between two phenomenal objects, and (v) relation between the *cit Jiva-ātmā* and an *acit* or inanimate phenomenal object. Śrī Sanātana by his writing showed that Śrī Madanamohana was the Presiding Lord of these five-fold inter-relationships or *Sambandha*. Similarly, initiated by Śrī Caitanya Śrī Rūpa Gosvāmī declared that in the esoteric conception of *Abhidheya* unalloyed or pure Bhakti is the Means to the realisation of the eternal relationship that exists between the Supreme Lord Kṛṣṇa and the finite self or Jīva and that Lord Govinda is the Presiding Lord of *Abhidheya*. Śrī Sanātana Gosvāmī installed the *Vigraha* or *Arcā* of Śrī Madanamohana in Vṛndāvana, who was the eternal Lord of his heart's choice, while Śrī Rūpa Gosvāmī made the Supreme Lord Śrī Kṛṣṇa manifest in His *Arcā*-Form as Śrī Govinda in Vṛndāvana. Both the Gosvāmīs had some rich devotees to erect two magnificent Temples in Vṛndāvana, dedicated to Lord Madanamohana and Lord Govinda respectively. Of all the temples of present Vṛndāvana, the temple of Śrī Madanamohana is the oldest, followed by the temple Śrī Govinda, which is the finest temple in the whole of Northern India. It was a massive temple of seven-storied height; the topmost four stories were demolished by Aurangzeb in the sixteenth century.

It is necessary to mention here that the conception of the *Arcā-Vigraha* of Viṣṇu (or Śrī Kṛṣṇa or all the *Avatāras* or Divine Descents of Lord Viṣṇu) is not correctly understood by the ignorant people, and they very often confuse Them with idolatry or stone-worship. It is an utterly misconceived notion about the worship of the *Arcā-Vigraha* of Lord Viṣṇu by a Vaiṣṇava. According to the philosophy of Śrī Caitanya, the concept of the Absolute Godhead is conceived, on the basis of the authentic Scriptures, in *Five Different Forms*, simultaneously co-existing and identical, viz. (1) *Svayam-rūpa* Kṛṣṇa, the Supreme Divinity, Who has an eternal Spiritual Two-armed All-beauteous Form of *Sat-Cit-Ānanda* in *Braja*, Who is the Cause of all causes, and Who is the Lord of all lords, Who is the Origin and Beginning of every thing else, exists in *His Own Form as He is*; (2) secondly, the *Same Svayam-rūpa Kṛṣṇa* projects Himself, out of His Own Supreme Prerogative and inconceivable Potency, into *Manifold Bodies*, called *Tadekātmā-rūpa Kṛṣṇa* or *Svayam-Prakāśa* or *Self-Manifest*, i.e. Many Bodies simultaneously manifest, each Form identical with the Original Form of *Svayam-rūpa Kṛṣṇa*, as was done at the time of the *Rāsa-dance* (One Body in-between each two Gopīs of a congregation of hundreds of Gopīs) or at the time of Marriage of Sixteen-thousand one-hundred and eight Queens of Dvārakā; (3) thirdly, *Vaibhava* or the Many *Avatāras* or Divine Descents of the *Svayam-rūpa Kṛṣṇa*, such as, the Three Puruṣa-Avatāras, Three Guṇa-Avatāras, Four Yuga-Avatāras, Twenty-five Līlā-Avatāras, Fourteen Manvantara-Avatāras,

innumerable Śaktyāveśa-Avatāras and Bhāvāveśa-Avatāras, etc.; (4) fourthly, the same *Svayam-rūpa Kṛṣṇa* as *Antaryāmī* or the Indwelling Lord of every individual soul; and (5) fifthly, *Arcā* or the *Vigraha* or Figure of the Lord taking His Own initiative to be manifest before the fallen and self-forgetful souls through the medium of the *Ācārya* or Spiritual Master or a freed great saint. The *Arcā-Vigraha* apparently looks like an idol, but is essentially the *Fifth Form* of the Supreme Divinity, graciously manifest in this world out of His infinite mercy and inconceivable Power for the fallen people who are too much given to gross earthly phenomena. The categorical difference between the worship of the *Arcā-Vigraha* of Viṣṇu and idol-worship must be clearly understood by one who takes to the way of preliminary practices of pure Bhakti. Apparently two similar looking objects need not be identical—a glow-worm and a spark are not same though they appear to be so to an ignorant child. In the same manner the *Arcā-Vigraha* of Lord Viṣṇu worshipped in a temple is absolutely different from idolatry. — 166 —

Sanskṛta Text :

(४२) आरात्रिकदर्शनं, यथा स्कान्दे—

कोटयो ब्रह्महत्यानामगम्यागमकोटयः

दहत्यालोकमात्रेण विष्णोः सारात्रिकं मुखम् ॥ १६७ ॥

TRANSLITERATION :

(42) *Ārātrika-Darśanam, Yathā Skānde—*

Koṭayo Brahma-Hatyānām-Agamyāgamakoṭayah

Dahatyāloka-mātreṇa Viṣṇoḥ Sārātrikaṁ Mukham. — 167 —

TRANSLATION: (42) WITNESSING OFFERINGS IN THE FORM OF WAVING OF LIGHTED LAMPS BEFORE THE VIṢṆU-VIGRAHA:

It is mentioned in the *Skanda Pwāṇam* that the very fact of seeing the Face of the *Vigraha* of Lord Viṣṇu glowing with the light of the lamp which is waved before the Lord at the time of Wave-offering of lights, etc. reduces to ashes all sins committed, sins so heinous as taking the lives of millions of Brāhmaṇas and millions of inextuous acts. — 167 —

COMMENTARY: Śrī Jīva Gosvāmī comments that here “Wave-offering” refers to all the various *Arcā-Vigrahas* of the Godhead. — 167 —

Sanskṛta Text :

उत्सव-दर्शनं, यथा भविष्योत्तरे—
 रथस्थं ये निरोक्षन्ते कौतुकेनापि केशवम् ।
 देवतानां गणाः सर्वे भवन्ति श्रपचादयः ॥ १६८ ॥

TRANSLITERATION :

*Utsava-Darśanam, Yathā Bhaviṣyottare—
 Rathastham Ye Nirīkṣante Kautukenāpi Keśavam
 Devatānām Gaṇāḥ Sarve Bhavanti Śvapacādayah. — 168 —*

TRANSLATION: Witnessing CELEBRATIONS of the Events of the Life of the Lord: It is said in the *Bhaviṣya Purāṇam* that not to speak of others, even if a Caṇḍāla, who lives on dog's flesh, sees Lord Keśava on the chariot on the occasion of His Celebrations out of simple curiosity, he attains the status of the associate companion of the gods. — 168 —

COMMENTARY: Śrī Jīva Gosvāmī and Śrī Cakravartī hold that here 'of the gods' means 'of the *Pārṣadas*' of Lord Viṣṇu'. — 168 —

Sanskṛta Text :

आदि-शब्देन पूजा-दर्शनं, यथा आग्नेये—
 पूजितं पूज्यमानं वा यः पश्येद्भक्तितो हरिम्
 श्रद्धया मोदमानस्तु सोऽपि योगफलं लभेत् ॥ १६९ ॥

TRANSLITERATION :

*Ādi-Śabdena Pūjā-Darśanam, Yathā Āgneye—
 Pūjitam Pūjyamānam Vā Yah Paśyed-Bhaktito Harim
 Śraddhayā Modamānastu So'pi Yogaphalam Labhet. — 169 —*

TRANSLATION: The word 'Ādi' in the text also includes witnessing WORSHIP: We have it in the *Agni Purāṇam*—One also who sees cheerfully and with a firm faith and devotion the ceremony of the worship of Lord Hari or the Lord being worshipped attains all the fruits of the act of worship as according to the declarations of the Pañcarātra. — 169 —

Sanskṛta Text :

(४३) अथ श्रवणम्—
 श्रवणं नाम-चरित-गुणादिर्ना श्रुतिर्भवेत् ॥ १७० ॥

TRANSLITERATION :

(43) *Atha Śravaṇam—**Śravaṇam Nāma-Carita-Guṇādinām Śrutirbhavet. — 170 —*

TRANSLATION : (43) Śrāvāṇa or LISTENING or AURAL RECEIVING: 'Śravaṇa' or LISTENING is defined as touch of the ears by the Lord's NAME, or by the EVENTS OF HIS LIFE, HIS QUALITIES, etc. — 170 —

Sanskṛta Text :

तत्र नाम-श्रवणं, यथा गारुडे—

संसार-सर्प-दष्ट-नष्टचेष्टैक-भेषजम् ।

कृणोति वैष्णवं मन्त्रं श्रुत्वा मुक्तो भवेन्नरः ॥ १७१ ॥

TRANSLITERATION :

*Tatra Nāma-Śravaṇam, Yathā Gāruḍe—**Samśāra-Sarpa-Daṣṭa-Nāṣṭa-Ceṣṭaika-Bheṣajam**Kṛṣṇeti Vaiṣṇavam Mantram Śrutvā Mukto Bhavennarah.*

— 171 —

TRANSLATION : AURAL RECEPTION OF THE LORD'S NAME: It is mentioned in the *Garuḍa Purāṇam* that a person who is fatally smitten by the serpent-like worldly concerns and is beyond any hope of survival has the only sure life-giving infallible remedy, viz. listening to the Vaiṣṇava mystic syllables 'Kṛṣṇa'. — 171 —

Sanskṛta Text :

चरित्रश्रवणं, यथा चतुर्थे—

तस्मिन्महन्मुखरिता मधुभिश्चरित्र-पीयूषशेषसरितः परितः स्रवन्ति ।

ता ये पिवन्त्यवितृषो नृप ! गाढकर्णैः, स्तान्न स्पृशन्त्यशनं वृद्धं भयं शोक-

मोहाः ॥ १७२ ॥

TRANSLITERATION :

*Caritra-Śravaṇam, Yathā Caturthe⁵⁸—**Tasmin-Mahan-Mukharitā Madhubhiccaritra—,**Piyūṣa-Śeṣa-Saritaḥ Paritah Sravanti*⁵⁸ *Bhāgavatam*, Canto IV, Chapter 29, Śloka 41.

*Tā Ye Pivantya-Vitṛṣo Nṛpa! Gāḍha-Karṇāi,
Stānna Sprāntyaśana-Trīḍ-Bhaya-Śoka-Mohāh. — 172 —*

TRANSLATION: LISTENING TO THE EVENTS OF THE LIFE OF THE LORD: In the Fourth Canto of the *Bhāgavatam* the great sage Nārada tells King Prācīnavarhi: "Oh King! in the assembly of the *Bhāgavatas* or holy saints who have realised themselves and attained freedom, the richest nectar which is the very essence of Lord Kṛṣṇa flows from the mouths of such saints like streams in all directions; those who are thirsty for such nectar and drink it in ardently with the goblet of open ears, are never touched by hunger, thirst, fear, miseries or infatuation." — 172 —

COMMENTARY: Śrī Jīva Gosvāmī observes that 'nectar of discourse on Lord Hari from the mouths of great saints' means that the nectar of the Character of the Lord apparently sounds like 'words' in the mouth of saints, but the fact is that such nectar is expressive of itself accepting the mouth of saints as a medium, i.e. it is itself self-luminous.

Śrī Viśvanātha Cakravartī however explains it in the sense that 'discourse on Lord Hari' manifests itself by making the saints themselves garrulous. Such is the nature of *Hari-Kathā!* — 172 —

Sanskṛta Text :

गुणश्रवणं, यथा द्वादशे—

यस्तूत्तमःश्लोक-गुणानुवादः, संगीयतेऽभीक्ष्णममंगलघ्नः ।

तमेव नित्यं शृणुयादभीक्ष्णं, कृष्णेऽमलं भक्तिमभीप्समानः ॥ १७३ ॥

TRANSLITERATION :

Guṇa-Śravaṇam, Yathā Dvādaśe⁵⁹—

Yastūttamaśloka-Guṇānuvādaḥ Saṅgīyate' Bhikṣṇa-

Mamaṅgalaghnaḥ

Tameva Nityam Śṛṇuyādabhikṣṇam,

Kṛṣṇe'malām Bhaktimabhīpsamānah. — 173 —

TRANSLATION: LISTENING TO THE LORD'S QUALITIES:

In the Twelfth Canto of the *Bhāgavatam* Śrīmat Śukadeva Gosvāmī addressing King Parīkṣita says: "King! the fortunate person who desires

unalloyed Bhakti to the Feet of the Supreme Lord Śrī Kṛṣṇa should constantly and daily listen to the singing of the eulogies of the Lord of highest fame, which destroys all calamities.” — 173 —

COMMENTARY: Śrī Jīva Gosvāmī commenting on the above verse, says: Here ‘singing in praise of *Uttama-śloka* (Kṛṣṇa)’ includes all *Avatāras* and *Bhāgavatas*, i.e. Eternal Associates of the Lord or God-realised saints. A devotee should daily and constantly cherish an eager interest in listening to the discourses on the Supreme Lord, and the supreme effect of such listening is highest or *Uttamā Bhakti* in Śrī Kṛṣṇa, Son of Nanda. — 173 —

Sanskṛta Text :

(४४) अथ तत्कृपेक्षणं, यथा दशमे—
तत्तेऽनुकम्पां सुसमीक्षमाणो, भुञ्जान एवात्मकृतं विपाकम् ।
हृद्वाग्वपुर्भिर्विदधन्नमस्ते, जीवेत यो मुक्तिपदे स दायभाक् ॥ १७४ ॥

TRANSLITERATION :

(44) *Atha Tatkrpekṣaṇam, Yathā Daśame*⁶⁰—
Tatte'nukampāṁ Susamīkṣamāṇo,
Bhuñjāna Evātmakṛtaṁ Vipākam
Hṛdvāgvapubhirvidadhannamaste,
Jiveta Yo Muktipade Sa Dāyabhāk. — 174 —

TRANSLATION : (44) OBSERVING THE GRACE OF THE LORD :

In the Tenth Canto of the *Bhāgavatam*, Brahmā while engaged in the praise of Lord Śrī Kṛṣṇa addresses Him as follows—“Whosoever while going through with detachment his self-earned happiness and the suffering of life contemplates all his joys and sufferings as a gift of Thy infinite mercy or compassion to creatures, and so contemplating does obeisances to Thee in mind, body and speech, qualifies for association with Thee, Who art the Bestower of Mukti or liberation. — 174 —

COMMENTARY: Here Śrī Jīva Gosvāmī observes that in the text two different acts of devotion have been stated, viz. gazing at or looking upon one's joys and sorrows as the Grace of the merciful Lord, and at the same time doing obeisances in mind, body and speech. Though they are different acts, the meaning is that they bear the same fruit, i.e. Bhakti.

⁶⁰ *Bhāgavatam*, Canto X, Chapter 14, śloka 8.

In the text '*Muktipada*', '*Mukti*' means the *ninth object*, and '*pada*' means '*Āśraya*' or the Source and Support of this *ninth Padārtha*, Who is Lord Śrī Kṛṣṇa the *Tenth Object*.

TRANSLATOR'S NOTE: The term '*padārtha*' in its ordinary meaning signifies 'what a *pada* or name refers to or means'. In other words, *Padārtha* means nameable, and therefore the *Padārthas* in the plural will mean 'ultimate nameables'. Nameables are regarded in Indian Philosophy as equivalent of 'Knowables'. For example, *Padārtha* is defined as *padārthāḥ pramiti viśayāḥ (Sapta-padārthi)*. Therefore the ultimate nameables are the same as the ultimate knowables or the ultimate objects of knowables. There are various classifications of the *Padārthas* in the different Schools of Indian Philosophy. The Vaiśeṣikas, for example, are *sapta-padārtha-vādins*, recognising as they do only seven kinds of ultimate objects. The Naiyāyikas are *ṣoḍaśa-padārtha-vādins*, recognising sixteen different kinds of knowables. The Cārbāka-Mīmāṃsakas (the *Prabhākaras*) recognise eight different kinds of objects, while in Sāṃkhya the different kinds of objects, are as many as twenty-five *padārthas*. Here the *Padārthas* are in reference to the *Tatva-Jñāna* or Knowledge of the Truth that is involved in the realisation of *Mukti* or liberation. The text refers here to *Bhāgavatam* Canto II, Chapter 10, and Ślokas 1 and 2, where the attainment of *Mukti* or liberation, the *ninth object*, is regarded as presupposing the knowledge of eight other objects as preparatory thereto, viz. (1) *Sarga* or Creation, (2) *Visarga* or Dissolution, (3) *Sthāna* or the place of each Creation in the system of the created objects, (4) *Poṣaṇa* or nourishment or spiritual food, which is the Lord's kindness and mercy to the creatures, (5) *Manvantara* or the different forms of spiritual practices followed by the great sages like Manu in the different Cycles in accordance with the Lord's Wishes, (6) *Ūti*, which means the urges or drives that characterise the creatures that God creates, (7) *Īśānukathā* or delineation of the character and deeds of the various *Avatāras* of Lord Viṣṇu, i.e. His Manifestations, and of the devotees known for their devotion to the Lord, (8) *Nirodha* is restriction of Creation when the Lord withdraws His Eyes from the created world and closing Them remains absorbed in the mystical sleep of Yoga; at that time the creatures with their sense-organs completely inactivated go to sleep, merged in the Person of the Lord. (9) *Mukti* is liberation of the Jīva or the finite self by destruction of the nescience which makes him turn away from the Lord and thus become entangled in the toils of earthly life and bringing him back to the Realm of the Lord by making him turn Godwards. The *Āśraya* or Source and

Support of this *ninth padārtha Mukti* is the TENTH PADĀRTHA, which is the LORD HIMSELF.

Commenting on the above verse Śrī Viśvanātha Cakravartī observes that one attains the Lord only by means of Bhakti, discarding all other methods of religious practices. And in answer to the question: 'What form of Bhakti and its practice can make one eligible for the attainment of the Lord?' the reply is given in the particular śloka of the *Bhāgavatam*. Further in reply, Brahmā said that economic and other earthly values are *not the real purpose of religion*. In the words of Śrī Sūta Gosvāmī in Canto I, Chapter 2, Śloka 9, it is stated that heavenly pleasures are only automatic secondary ends of Bhakti, and sufferings are inevitable results of not following the path of true religion. A beginner of the practices of Bhakti should remain content with the thoughts that his enjoyments and sufferings are the fruits of his own actions and should be endured with submission and patience as blessings of the Lord Himself. A devotee thinks that as the father's endearment or chastisements are all for the benefit of the child, so also the Lord alone knows best which is good and which is harmful for His devotees. "My Lord knows what is good for me, and I do not know what is truly good for me", so thinks a genuine devotee. In the Fourth Canto, Chapter 20, Śloka 31, King Pṛthu addressing Lord Śrī Kṛṣṇa says: "Lord! as a father looks after the good of his children, so mayest Thou look after me for my real good!" Thus thinking, he who smilingly endures all the pleasures and pains of life equally as the Lord's blessings and surrenders to Him with all his mind, body and speech, becomes eligible for serving the Lord, which is the supreme purpose of life, and concurrently also attains the secondary result of liberation or Mukti. As the right of a son to the properties of his father is derived from the very fact of his being his father's son, so also Bhakti is the natural cause of one's being blessed by the Lord by offering him His Services. In the Tenth Canto, Chapter 87, Śloka 17 of the *Bhāgavatam* in their prayers to the Lord the *Śrutis* said: "Lord! a life becomes worth while if it be devoted to Thy services, or else what good is there in inhaling and exhaling like a bellows (blowing machine) of a blacksmith?" — 174 —

Sanskṛta Text :

(४५) अथ स्मृतिः—

यथा कथंचिन्मनसा सम्बन्धः स्मृतिरुच्यते ॥ १७५ ॥

TRANSLITERATION :

(45) *Atha Smṛtiḥ—*

Yathā Kathañcinmanasā Sambandhaḥ Smṛtirucyate. — 175 —

TRANSLATION: (45) *REMEMBRANCE*: Association of the mind with the Lord by whatsoever way is called 'Remembrance'. — 175 —

Sanskṛta Text :

यथा विष्णुपुराणे—

स्मृते सकल-कल्याणभाजनं यत्र जायते ।

पुरुषन्तमजं नित्यं ब्रजामि शरणं हरिम् ॥ १७६ ॥

TRANSLITERATION :

Yathā Viṣṇu-Purāṇe—

Smṛte Sakala-Kalyāṇa-Bhājanam Yatra Jāyate

Puruṣantamajam Nityam Brajāmi Śaraṇam Harim. — 176 —

TRANSLATION: It is said in the *Viṣṇu Purāṇam*—May I take refuge in that Unborn, Ever-existent and Eternal Lord Hari, Whose remembrance makes man entitled to all kinds of bliss? — 176 —

Sanskṛta Text :

यथा च पाद्मे—

प्रयाणे चाप्रयाणे च यन्नाम स्मरतां नृणाम् ।

सद्यो नश्यति पापौघो नमस्तस्मै चिदात्मने ॥ १७७ ॥

TRANSLITERATION :

Yathā ca Pādme—

Prayāṇe Cāprayāṇe Ca Yannāma Smaratām Nṛṇām

Sadyo Naśyati Pāpaugho Namastasmai Cidātmane. — 177 —

TRANSLATION: We have it again in the *Padma Purāṇam*—I make my obeisances to That All-conscious Supreme Person, Whose remembrance in life and in death immediately destroys all sins of men. — 177 —

COMMENTARY: Commenting on the above verse Śrī Jīva Gosvāmī points out that the excellence of the remembrance of the Lord at the last moment of death has been described in Śloka 10 of the Eighth Chapter of the *Gītā*. Addressing Śrī Arjuna, Lord Śrī Kṛṣṇa says: "One who at the time of death unperturbed fixes his '*Prāṇa*' (life-breath) in between the eye-brows and recalls My Memory, Who am the Supreme Person, is blessed with devotion to Me in the next world." — 177 —

Sanskṛta Text :

(४६) अथ ध्यानम्—

ध्यानम् रूप-गुण-क्रीडा-सेवादेः सुष्ठु चिन्तनम् ॥ १७८ ॥

TRANSLITERATION :

(46) *Atha Dhyānam—*

Dhyānam Rupa-Guṇa-Kṛīḍā-Sevādeḥ Suṣṭhu Cintanam.

— 178 —

TRANSLATION : MEDITATION : Proper and intense contemplation of the Beauty, Form, Qualities, Sports, Pastimes, and Services of the Supreme Godhead is called *Dhyānam* or Meditation or Communion with the Lord. — 178 —

Sanskṛta Text :

तत्र रूपध्यानं, यथा नारसिंहे—

भगवच्चरणद्वन्द्वध्यानं निर्वन्द्वमीरितम् ।

पापिनोऽपि प्रसंगेन विहितं सुहितं परम् ॥ १७९ ॥

TRANSLITERATION :

Tatra Rupa-Dhyānam, Yathā Nārasīṅhe—

Bhagavaccaraṇadvandva-Dhyānam Nirdvandvamīritam

Pāpino'pi Prasāṅgena Vihitam Suhitam Param. — 179 —

TRANSLATION : MEDITATION ON THE LORD'S BEAUTIES :

It is mentioned in the *Nṛsiṅha Purāṇam* that meditation of the Two Feet of the Supreme Person of the Godhead normalises all opposites, such as heat and cold, enjoyments and sufferings, etc. If a sinner even casually meditates on the Lord, the Scriptures assert such contemplation to be the source of the highest bliss. — 179 —

COMMENTARY : Śrī Mukundadāsa observes that if a sinful person, i.e. one who cherishes evil thoughts, perchance gains any little favourable association with the meditation of the Lord, that itself becomes a source of his attaining Bhakti which is the only way to God-realisation. — 179 —

Sanskṛta Text :

गुणध्यानं, यथा विष्णुधर्मे—

ये कुर्वन्ति सदा भक्त्या गुणानुस्मरणं हरेः ।

• प्रक्षीण-कलुषौघास्ते प्रविशन्ति हरेः पदम् ॥ १८० ॥

TRANSLITERATION :

*GUNA-DHYĀNAM, Yathā Viṣṇudharme—
Ye Kurvanti Sadā Bhaktyā Guṇanusmaraṇaṁ Hareh
Prakṣiṇa-Kaluṣaughāste Praviśanti Hareh Padam. — 180 —*

TRANSLATION : MEDITATION ON THE LORD'S QUALITIES :

It is said in the *Viṣṇudharma* that those who always meditate on the Qualities of Lord Hari with a devotional heart are freed from the bondage of all sins, and enter into the Realm of Hari. — 180 —

Sanskṛta Text :

क्रीडाध्यानं, यथा पाद्मे—
सर्वमाधुर्यसाराणि सर्वद्भुतमयानि च ।
ध्यानं हरेश्चरित्राणि ललितानि विमुच्यते ॥ १८१ ॥

TRANSLITERATION :

*KRĪDĀ-DHYĀNAM, Yathā Pādme—
Sarva-Mādhurya-Sārāṇi Sarvādbhutamayāni Ca
Dhyāyan Hareścāritrāṇi Lalitāni Vimucyate. — 181 —*

TRANSLATION : MEDITATION ON THE LORD'S SPORTS AND PASTIMES :

It is said in the *Padma Purāṇam* that man can easily swim across the ocean of the world should he meditate on the inordinately sweet, preternaturally wonderful and supremely mind-fascinating Pastimes of the Supreme Lord Śrī Kṛṣṇa. — 181 —

Sanskṛta Text :

सेवा-ध्यानं, यथा पुराणान्तरे—
मानसेनोपचारेण परिचर्य्य हरिं सदा ।
परे वाङ्मनसाऽगम्यं तं साक्षात् प्रतिपेदिरे ॥ १८२ ॥

TRANSLITERATION :

*SEVĀ-DHYĀNAM, Yathā Purāṇāntare—
Mānasenopacārena Paricarya Hariṁ Sadā
Pare Vāṁmanasā'gamyam Tam Sākṣāt Pratipedire. — 182 —*

TRANSLATION: MEDITATION ON SERVICES TO THE LORD:

Elsewhere in the *Purāṇam* it has been stated that some devotees have attained Lord Hari in Person, Who is beyond all mundane expressions and mental grasp in imagination, by constantly serving the Lord with mind-created ingredients of service. — 182 —

COMMENTARY: Śrī Jīva Gosvāmī observes that there is an anecdote in the *Brahmavaivarta Purāṇam* about the glories and importance of 'mental service'. A Brāhmaṇa once lived in Pratiṣṭhānapura. Though very poor, he had composure of his mind even in adverse circumstances, believing that man must suffer or enjoy the consequences of his own Karma. This simple-minded Brāhmaṇa once heard in an assemblage of superior Brāhmaṇas that one can follow Vaiṣṇava religion even with one's inner thinking. Thereafter he started practising this method. The poor Brāhmaṇa started taking bath daily in the Godāvary river, and after finishing his daily ablutions as are prescribed for a Brāhmaṇa used to take his seat in a lonely place, and composing his mind by controlling his breath mentally used to instal the *Śrīmūrti* of Lord Hari (Nārāyaṇa) in his heart, and mentally thinking himself as wearing sacred clothes and in mind tightly fastening his skirt used to prostrate himself before the Deity; and after mentally fetching water of the Gaṅgā and the Yamunā in golden and silver pitchers, mentally thought of bathing the Lord and would mentally offer Him most delicious food and other ingredients of worship, offer garlands etc. and complete waving of lamps, incense, water in conch-shell, fan, etc. and finish such daily mental worship by blowing the conch (all mentally of course). All this he would do as would be done by a great and opulent king, and was very happy. After a long span of time of such mental worship of the Lord, the poor Brāhmaṇa one day prepared *Pāyasa* with fine rice cow's milk and sugarcandy (in his mind) and poured it in a golden plate, and before he would offer same to the Lord he wanted to examine how hot it was, and thus thinking he dipped his finger into the hot *Pāyasa* and he felt his finger burnt and the consequent burning pain. He thought the *Pāyasa* had become unholy and that it could not any more be offered to the Lord! With this painful thought, his meditation was broken, and the Brāhmaṇa saw that his physical finger was actually swollen and he felt pain. At this Lord Nārāyaṇa in Vaikuṇṭha smiled! Śrī Lakṣmī was surprised as to why the Lord smiled! And when asked, Lord Nārāyaṇa sent His celestial car and brought the devoted Brāhmaṇa to Vaikuṇṭha and told Śrī Lakṣmī all about him, and blessed him with an eternal seat by the side of the Lord Himself. — 182 —

Sanskṛta Text :

(४७) अथ दास्यम्—

दास्यं कर्मपणं तस्य कैक्यमपि सर्वथा ॥ १८३ ॥

TRANSLITERATION :

(47) *Atha DĀSYAM—**Dāsyam Karmārpaṇam Tasya Kainkaryamapi Sarvathā.*

— 183 —

TRANSLATION : (47) Next, SERVANTHOOD—

Offering of all activities or Karma to the Lord, and serving the Lord in all possible ways (as a servant does) is called *Dāsyā* or Servanthood.
— 183 —

COMMENTARY: Śrī Jīva Gosvāmī observes that mentioning here of offering one's activities or Karma (*Karm-arpaṇa*) means servanthship alone. Dedication of Karma may also refer to actions which are same as are also offered by others, while *Kainkarya* means one's personal services rendered to the Lord. The feeling of considering oneself as a personal attendant on the Lord is *Kainkarya* or servanthood. It has been stated in the *Itihāsa-samuccaya*: "One who has the feeling 'I am an attendant of Lord Vāsudeva' as a result of one's spiritual practices for thousands of births, becomes competent to save mankind." In the *Bhāgavatam* (Canto X, Chapter 81, Śloka 36) Śrī Śrīdhāma Vipra says: "May I cherish for ever and at every birth feelings of intimate friendship (*Sauhārda*), companionship (*Sakhya*), friendly attitude (*Maitrī*) and servanthship (*Dasya*) for Śrī Kṛṣṇa, the Lord of Dvārakā!" Here *dāsyā* refers, says Śrīdhara Svāmī, to 'servanthood'. Servanthood consists in rendering services to the Lord—it is waiting upon or attendance on the Lord and worshipping Him. Therefore there is hardly any difference between offering of activities or Karma (*Karma-arpaṇa*) and attendance on the Lord (*Kainkarya*) and rendering services to Him.

Śrī Mukundadāsa Gosvāmī explains 'offering of all actions or Karma' as dedication of one's normal and natural activities, such as, eating, etc. and also offering of the various features and ingredients of worship, and '*Kainkarya*' as one's being engaged in the service of the Lord with the inner feeling of considering oneself as an attendant of the Lord.

TRANSLATOR'S NOTE: The Ślokas that follow require some preliminary explanation without which the meaning may not be clear to the

reader. Just as the *Pāribhāṣika* word “Bhāva” has been used by the Gauḍīyas in two aspects, i.e. first as the beginning of Prema-Bhakti (Bhāva-Bhakti) and again as the culmination of Prema through the states of *Sneha*, *Māna*, *Pranaya*, *Rāga*, *Anurāga*, to *Bhāva* and *Mahā-bhāva* (See Introduction), so also the *Pāribhāṣika* word “Dāśya” both in the sense of a form of Sādhana-Bhakti and also as a form of the Primary *Sthāyi-bhāva* or permanent attitude as *Dāśya-Rati*. The word “Dāśya” as it appears in the succeeding Ślokas is used in the sense of Sādhana-Bhakti, i.e. as preparatory practice which is matured into Bhāva-Bhakti. Thus *Dāśya* as Sādhana-Bhakti means some deeds of service to the Lord as becomes a servant devoted to the Master. Śrī Rūpa Gosvāmī however mentions here Śrīdhara Svāmī’s use of *Dāśya-sāadhanā-bhakti* as being of two varieties though Śrī Rūpa Gosvāmī himself does not agree with Śrīdhara Svāmī in this respect. According to Śrīdhara Svāmī *Dāśya Sādhana-Bhakti* may be either in the form of offering one’s activities of every day life (barring, of course, those that are considered as unclean) to the Lord or as reciting the Name of the Lord, repeating the *Mantrams* or revealed syllables or meditating on the Qualities of the Lord or the Life’s Events of the Lord. Śrī Rūpa Gosvāmī holds, however, that *Dāśya Sādhana-Bhakti* does not consist in offering the daily activities or even the duties one has to perform because of one’s station in life to the Lord. *Dāśya Sādhana-Bhakti* would not be Bhakti, pure and unadulterated, if it were mixed up with Karma. Therefore *Dāśya Sādhana-Bhakti* means those special acts of Vaiṣṇavas, such as, repeating the *Mantras*, chanting the Name of the Lord, meditating on the Events of the Life of the Lord, which constitute Sādhana-Bhakti as *Dāśya*. *Dāśya* as Service means serving the Lord in these specific forms. — 183 —

Sanskṛta Text :

तत्र आद्यं, यथा स्कान्दे—

तस्मिन् समर्पितं कर्म स्वाभाविकमपिश्वरे ।

भवेद्भागवतो धर्मस्तत्कर्म किमुत्तर्पितम् ॥ इति ॥ १८४ ॥

TRANSLITERATION :

Tatra Ādyam, Yathā Skānde—

Tasmin Samarpitam Karma Svābhāvikamaśīsvare

Bhavedbhāgavato Dharmastatkarma Kimutārpitam Iti. — 184 —

TRANSLATION : So the ĀDYA, i.e. the first of the two forms of *Dāśya*, viz. dedication or offering of one’s actions:—

It is said in the *Skanda Purāṇam* that when offering of man's daily normal activities, such as eating etc. to the Lord is reckoned as *Bhāgavata-dharma*, there is hardly any need to add that services to the Lord at the time of worship must be *Bhāgavata-dharma*, i.e. religion in relation to the Lord. — 184 —

COMMENTARY: Śrī Mukundadāsa Gosvāmī says that 'Bhāgavata-dharma' in the text here means that 'service' as a way to the attainment of the Lord is 'dharma', and 'Tat Karma' means 'telling beads', meditation, etc. Śrī Viśvanātha Cakravartī says that if dedication of man's daily normal activities to the Lord be *Bhāgavata-dharma*, what wonder is there that singing and listening to the praise and glories of the Lord for His delight should be called *Bhāgavata-dharma*? — 184 —

Sanskṛta Text :

कर्म स्वाभाविकं भद्रं जपध्यानार्चनादि च ।
इतीदं द्विविधं कृष्णे वैष्णवेर्दास्यमर्पितम् ॥ १८५ ॥

TRANSLITERATION :

*Karma Svābhāvikaṁ Bhadraṁ Japa-Dhyānārcanādi Ca
Itīdaṁ Dvividhaṁ Kṛṣṇe Vaiṣṇavairdāsyamarpitam. — 185 —*

TRANSLATION: If both normal good activities or Karma and also telling of beads, meditation, worship, etc. (at the time of worship of the Deity in the temple) be offered to Śrī Kṛṣṇa by Vaiṣṇavas, then it is called *Dāśya*. — 185 —

COMMENTARY: Śrī Jīva Gosvāmī comments that here in the text the desired *Dāśya* is of two kinds, viz. first, the desirable actions as prescribed for the four classes of *Varṇa* (one born with the qualities and activities as according to one's actions in previous life as Brāhmaṇa, Kṣatriya, Vaiśya and Śūdra) and the four stations of life or *Āśrama* (according to one's temperament, natural inclinations and fitness or competency relative to one's stage of life as Brāhmacārī, Gṛhastha, Vānaprastha and Sannyāsī or Yati); but such Karma of the Four *Varṇas* and Four *Āśramas* must be excluded which are unacceptable according to the prohibitions of the Scriptures, for offering to the Lord; and secondly, Karma here includes telling of beads, inaudible muttering of the revealed syllables and the Name of the Lord, meditation, *arcana* or worship in the temple, etc. If these two forms of normal Karma and

telling beads, meditation etc. be offered to Śrī Kṛṣṇa by a Vaiṣṇava, then it is called *Dāśya*.

Śrī Mukundadāsa Gosvāmī points out, however, that here 'normal actions' mean eating, sleeping, etc. which are natural and good actions of individual Vaiṣṇava; but normal actions which are unwholesome, such as cleansing of teeth or washing one's feet or going to the privy, etc. must be excluded from desirable daily natural actions of an individual Vaiṣṇava to be offered to the Lord and must not be called *Dāśya*. But the daily prescribed and prohibited Karmas are indeed not wholesome, because in First Canto of the *Bhāgavatam*, in Chapter 5, Śloka 12, Sage Nārada addressing Śrī Vyāsadeva says: "When restraining one's senses, practices that bear liberation or Mokṣa as fruit, or even unqualified Knowledge do not appear in all their beauties if they be devoid of devotion to Lord Viṣṇu and if they be not offered to Him, how can Karmas or actions done with the object of reaping fruits therefrom, followed by enjoyments or sufferings, or Karmas which are prohibited be wholesome if they be not dedicated to the Lord for His acceptance? How can such Karma of a worldly-minded and Godless person purify the dirt of his heart?" Again in the Eleventh Canto of the *Bhāgavatam* in Chapter 20, Śloka 26, Lord Śrī Kṛṣṇa tells Uddhava: "The Scriptures have laid down the injunctions and prohibitions for enjoyments and sufferings of the people of the *Four Varṇas* and *Four Āśramas* in order gradually to turn them away from their natural attachment for earthly values of life", that is to say, the very tendency towards an attachment to worldliness and pleasures is the impurity of the heart. But such normal inclination of an individual cannot suddenly be stopped. Hence 'this one should do' and 'this one should not do'—such prescriptions and prohibitions of the Scriptures are meant slowly to curb the tendency for worldliness and gradually to bring one round the path of detachment and make one turn to God. Therefore, if the daily duties of life be offered to God, then such Karma can be said to be *sātvika Karma*, but not *Dāśya Sādhana-Bhakti*. In the *Bhāgavatam* (Canto XI, Chapter 25, Śloka 23) Lord Kṛṣṇa tells Uddhava: "Oh Uddhava! if one in one's station of life offers one's daily obligatory and optional Karmas to Me without hankering after any fruit therefrom, then such Karma is *Sātvika Karma*; it is *Rājas Karma* if it be offered to Me with the object of attaining fruits, while it is *Tāmasa Karma* which is performed with malicious motives and not offered to Me." Śrī Mukundadāsa Gosvāmī further points out that by honest, and rigid performance of one's daily Karma as prescribed in accordance with one's *Varṇa* and *Āśrama* and offering them to the Lord one can attain only Knowledge about the Lord, but not Bhakti. In support of this statement Śrī Mukundadāsa further quotes from the *Bhāgavatam*, Canto XI,

Chapter 20, Śloka 21, where Lord Kṛṣṇa addressing Uddhava says: "In this world one who follows the duties of *Varṇa* and *Āśrama* according to the prescriptions of the Scriptures and who is sinless and pure-hearted attains unmixed Knowledge, and it is only by an inexplicable fortune that one can gain Bhakti in Me." Offering of inaudible muttering of the *Mantras* or revealed syllables and chanting the Name of the Lord and of meditation or worship is *Dāśya*. In the Seventh Canto of the *Bhāgavatam* in Chapter 5 and Śloka 23, in reply to the question of King Hiraṇyakaśipu 'What is highest education?', Prince Prahlāda said: "Father! I consider it to be the highest form of education to surrender oneself completely with body and mind to Lord Viṣṇu for following one or all the *Nine Forms of Bhakti*, viz. (1) listening to, (2) singing, (3) meditating upon the Name-Form-Beauty-Qualities-Pastimes of Lord Viṣṇu (Kṛṣṇa), (4) service of His Feet, (5) His worship, (6) praying Hymns, (7) attendance on Him or *Dāśya*, (8) establishing friendly feeling for Him, and (9) self-dedication."

Śrī Viśvanātha Cakravartī observes that here 'normal Karma' should be understood as 'Karmas in relation to the *Varṇas* and *Āśramas*, and that such Karmas should be wholesome and not undesirable such as washing of hands after going to the privy, etc. And, meditation, worship, inaudible chanting of the revealed syllables, etc, is also Karma. When both these forms of Karma are offered by a Vaiṣṇava to Lord Viṣṇu, then only they are termed *Dāśya*. — 185 —

Sanskṛta Text :

मृदुश्रद्धस्य कथिता खल्पा कर्माधिकारिता ।
तदर्पितं हरौ दास्यमिति कैश्चिदुदीर्यते ॥ १८६ ॥

TRANSLITERATION :

*Mṛdu-Śraddhasya Kathitā Svalpā Karmādhikāritā
Tadarpitam Harau Dāśyamiti Kaiścitudīryate. — 186 —*

TRANSLATION: One whose faith in the Lord is rather mild is also partially eligible for such Karma, and if such a one offers his Karma to Lord Hari, it is also called *Dāśya* by some. — 186 —

COMMENTARY: Śrī Jīva Gosvāmī points out that the author Śrī Rūpa Gosvāmī has subsequently shown that though inaudible chanting, meditation, worship, etc, cannot be said to be *Dāśya* if they are not offered to the Lord, yet they are accepted as elements or *Angas* of Vaidhī Sādhana-

Bhakti. But the fore-fold natural Karmas cannot be said to be *Āngas* of unalloyed Bhakti. Therefore it is not the author's own view. But some people hold the view that offering of Karmas of those who cherish mild faith in the Lord is also called *Dāsya*. In the same manner, '*arpitam*' in the text of Śloka 186 means offering itself. But in the *Bhāgavatam* in the words of Prince Prahlāda, as stated above, according to Śrīdhara Svāmī's comment, the Nine Forms of Bhakti if offered to Lord Viṣṇu are to be accepted as the highest form of education. Therefore, he makes a difference between '*offering*' (of Karma—*Karma-arpaṇam*) and '*dāsya*' or service rendered to the Lord.

Śrī Mukundadāsa comments that the expression 'by some' in the text refers to Śrīdhara Svāmī and others, who call offering of Karma to the Lord by those who have mild faith in the Lord as *Dāsya*.

Śrī Viśvanātha points out that, Śrī Rūpa Gosvāmī hereafter has established meditation on the Lord, telling beads and chanting of the Lord's Name, worship, etc. as pure Bhakti even if they be not offered to the Lord. But the afore-said Karma of *Varṇa* and *Āśrama* cannot be pure Bhakti even if they be offered to God. So, to call such offering of Karma of *Varṇa* and *Āśrama* as Bhakti is not the view of the author Śrī Rūpa Gosvāmī, for he has already defined pure Bhakti as untouched by Karma, Jñāna, Yoga, etc. In the text, 'mild faith' means 'not having firm faith in the belief that it is only by following the way of pure Bhakti every thing else is fully attained.' — 186 —

Sanskṛta Text :

द्वितीयं, यथा नारदीये -
 ईहा यस्य हरेर्दास्ये कर्मणा मनसा गिरा ।
 निखिलास्वप्यवस्थासु जीवन्मुक्तः स उच्यते ॥ १८७ ॥

TRANSLITERATION :

Dvitiyaṁ, Yathā Nārādīye—
Īhā Yasya Harer-dāsye Karmaṇā Manasā Girā
Nikhilāsvapyavasthāsu Jīvanmuktah Sa Ucyate. — 187 —

TRANSLATION : THE SECOND of the two forms of *Dāsya*—

It is said in the *Nārādīya Purāṇam* that one who cherishes the desire to serve and whose efforts are all engaged in the service of Lord Hari with body, mind and speech, is a liberated person under all

circumstances even while living in this world and such a one escapes future births. — 187 —

COMMENTARY: Śrī Jīva Gosvāmī comments that 'one's attempts for the service of Lord Hari' means 'one's desire to serve the Lord with the idea 'I am my Lord's servant'. The author Śrī Rūpa Gosvāmī here asserts his own view on the subject.

Śrī Mukundadāsa however explains 'efforts for the service of Lord Hari' as serving Lord Hari with body, mind and speech with the feeling 'I belong to my Lord'. For example, in the Ninth Canto of the *Bhāgavatam*, Chapter 4, Śloka 18 to 20, Śrī Śukadeva Gosvāmī addressing King Parikṣita says: "King Ambarīṣa engaged his mind in the mediation of the Lotus-like beautiful Feet of Lord Śrī Kṛṣṇa, his words in singing the Glories of the Lord, his ears in listening to the Events of the Divine Life of the Lord, his pair of eyes in seeing the temple of Lord Mukunda, his skin in touching the sacred body of pure devotees of the Lord, his nose in smelling the sacred and sweet scent of the Tulasī-and-sandal offered at the Feet of the Lord, his tongue in tasting the food offered to the Lord, his pair of foot in travelling on pilgrimage to the places associated with the Lord, his head in bowing before the Lord's Feet, and all his desires in the service of the Supreme Lord Śrī Kṛṣṇa. King Ambarīṣa did not employ his senses for sense-pleasures." — 187 —

Sanskṛta Text :

(४८) अथ सख्यम्—

विश्वासो मित्रवृत्तिश्च सख्यं द्विविधमीरितम् ॥ १८८ ॥

TRANSLITERATION :

(48) *Atha Sakhyam—*

Viśvāso Mitra-Vṛttiśca Sakhyam Dvividhamūritam. — 188 —

TRANSLATION : (48) Next is SAKHYAM or FRIENDSHIP—

The wise have called *Sakhyam* (Companionship or Friendship) of two kinds, — based on *faith* and temperament of friendly feelings. — 188 —

COMMENTARY: Śrī Jīva Gosvāmī here points out that of the two kinds of *Sakhyam* or friendliness i.e., one based on faith and the other based on one's normal and innate disposition for the Lord as a Friend, the first view belongs to others and the second is the author's own view. The word '*Mitra*' means 'friend' in all its bearings. For example, in the Tenth

Canto of the *Bhāgavatam*, Chapter 14, Śloka 32, Brahmā while offering his hymns in praise of Lord Śrī Kṛṣṇa says: "Ah! how fortunate is Nanda and other Brajavāsīs! What a fortune! the All-blissful, Eternal and the absolute Brahman is their Friend!" In the text the friendly affection by temperament means the natural feeling for the Lord as when one says 'I am Thy friend.' — 188 —

Sanskṛta Text :

तत्र आद्यं, यथा महाभारते—

प्रतिज्ञा तव गोविन्द ! न मे भक्तः प्रणश्यति ।

इति संस्मृत्य संस्मृत्य प्राणान् संधारयाम्यहम् ॥ १८६ ॥

TRANSLITERATION :

Tatra Ādyam, Yathā Mahābhārata—

Pratiññā Tava Govinda! Na Me Bhaktah Praṇśyati

Iti Saṁsmṛtya Saṁsmṛtya Prāṇān Saṁdhārayāmyaham. — 189 —

TRANSLATION: FIRST, i.e. *Sakhyam* by faith—In the *Mahābhārata*, Śrī Draupadī addressing Lord Śrī Kṛṣṇa says: "Oh Lord Govinda! it is Thy promise that Thy devotees shalt not completely be ruined, and this remembering again and again I hold my life." — 189 —

COMMENTARY: Śrī Jīva Gosvāmī points out that the faith of Śrī Draupadī expressed in the words 'Thy promise, Oh Govinda!' has been cited here as an example of *Sakhyam* based on faith in Vaidhī Sādhana-Bhakti. But later on it will be shown that Śrī Draupadī is one amongst the Eternal Associates of the Lord in Prema-Bhakti, i.e. this feeling of Śrī Draupadī is an *Anu-Bhāva* (one that follows in the wake of *Vibhāva*) of Prema-Bhakti, and does not belong to Sādhana-Bhakti. But it is not wholly impossible that on rare occasions even Prema-bhaktas act like Sādhana-bhaktas. It is for this reason that Śrī Draupadī's words have been cited here as an example of Sādhana-Bhakti's particular *Aṅga* or element, *Sakhya*. Such examples can be found in the *Bhāgavatam* also (e.g. Canto XI, Chapter 2, Śloka 55). While describing the signs of a superior devotee, Sage Śrī Havi addressing King Nimi says: "He is a superior devotee whose heart the Supreme Lord Hari with His Feet bound by the silken tie of *Praṇaya* (see *Introduction*, Section XII) cannot leave—the Lord, the very utterance of Whose Name even inadvertently, destroys all sins." Here the action of binding the Feet of the Lord within the heart with the tie of *Praṇaya* is a special aspect of *Prema*, as an *Anu-bhāva* of

the Lord's Associates. Even this action of the highest Prema-bhakta has been cited by sage Havi as an example of a spiritual act in the state of *Sādhana* i.e. in the preliminary stage of spiritual practices.

Śrī Mukundadāsa Gosvāmī observes that in the above quotation of the words of Śrī Draupadī as an example of Vaidhī Sādhana-Bhakti, it is understood that in such citations only the relevant applicable portions should be accepted as an example, and not necessarily the whole of the verse quoted. In this way, quotations have been cited in this Book in some places. For example, while explaining the signs of the sprouting of Bhāva-Bhakti, the words of the *siddha-bhakta* King Parīkṣita have been cited. In the First Canto, Chapter 19, Śloka 15 of the *Bhāgavatam*, the dying King Parīkṣita, addressing the assembled Munis and Ṛṣis said: "Oh Brāhmaṇas! may you all and Devi Gaṅgā know this cursed self, whose mind is now fixed in the Supreme Lord Kṛṣṇa, as one who has taken shelter in you! Let the witchcraft or Māyā sent by the Brāhmaṇa-boy or the serpent bite me with ease and without fear—I do not desire to oppose it in any way whatsoever. May you only sing uninterruptedly the Glories of Lord Viṣṇu so that I may hear them!" Here the *siddha-bhakta* (one who has already attained the highest stage of Bhakti) King Parīkṣita is cited as an example of a devotee in whom only Bhāva-Bhakti is sprouting. — 189 —

Sanskṛta Text :

तथा एकादशे—

त्रिभुवनविभवहेतवेऽप्यकुण्ठ, स्मृतिरजितात्मसुरादिभिर्विमृग्यात् ।

न चलति भगवत्पदारविन्दा लवनिमेषार्द्धमपि स वैष्णवाग्र्यः ॥ इति ॥ १६० ॥

TRANSLITERATION :

*Tathā Ekādaśe ca*⁰¹—

Tribhuvana-Vibhava-Hetave' Pyakuṇṭha,—

Smṛti-Rajitātma-Surādibhirvimṛgyāt

Na Calati Bhagavat-Padāravindā—

Llava-Nimeṣārdhamapi Sa Vaiṣṇavāgryah. — 190 —

TRANSLATION: Further example of *Sakhya* based on faith as an *Anga* or element of Vaidhī Sādhana-Bhakti is quoted from the *Bhāgavatam* where addressing King Nimi, the sage Śrī Havi says: "One who does not deviate even for the twinkling of an eye from the constant remembrance of the Divine Feet of the Supreme Lord Śrī Hari, who is unattainable by the uncontrolled gods of heaven who aspire after attainment of the kingdom of heaven, is a great Vaiṣṇava. — 190 —

⁰¹ *Bhāgavatam*, Canto XI, Chap. 2, Śloka 53.

TRANSLATOR'S NOTE: It is stated that friendly affection (*Sakhya*) and complete self-surrender (*ātma-nivēdana*), the two forms of *Āngas* or features of Bhakti, are extremely rare. Only in some devotees of exceptional merit they are sometimes observed. They, in fact, are the characteristics of the accomplished devotees of the Eternal Order, i.e. Associates and Attendants of the Lord in the Divine Realm. Therefore their mention as *Āngas* of Sādhana-Bhakti, that is, Bhakti to be realised or accomplished by practice, will appear to be not quite appropriate in the present context. If they are mentioned however here, it is because in very rare cases the belief that matures into friendly affection (*Sakhya*) and complete self-surrender (*ātma-nivēdana*) may also be observed in advanced devotees in this earth. — 190 —

Sanskṛta Text :

श्रद्धा-मात्रस्य तद्भक्तावधिकारित्व-हेतुता ।
अंगत्वमस्य-विश्वासविशेषस्य तु केशवे ॥ १६१ ॥

TRANSLITERATION :

Śraddhā-Mātrasya Tadbhaktāvadhikāritva-Hetutā
Āngatvamasya-Viśvāsa-viśeṣasya Tu Keśave. — 191 —

TRANSLATION: ŚRADDHĀ or FAITH is a necessary condition of eligibility for the worship of the Lord, and this *faith* is an aspect (*Āṅga*) of the belief in the Supreme and Absolute Reality of Lord Keśava (Kṛṣṇa). — 191 —

COMMENTARY: Śrī Jīva observes: though the two terms '*śraddhā*' and '*viśvāsa*' are ordinarily regarded as synonym, yet one may describe the primary stage as one of '*śraddhā*' or faith, and the subsequent stage as one of '*viśvāsa*' or belief (in the Reality of the Object of faith). And thus a distinction may be drawn between the two, though usually they are treated as synonyms.

TRANSLATOR'S NOTE: The difference between '*śraddhā*' and '*viśvāsa*' is the same as the difference between a determinable and a determinate. This may be explained by an illustration. Colour is a determinable, and its determinates are red, blue, black, white, green, etc. Thus the determinable colour becomes determinate as red or blue colour. In the same way, '*śraddhā*' is the primary stage—a stage of faith in general; it becomes specific as '*viśvāsa*' or 'belief' in Keśava as the Lord and the Supreme Reality. — 191 —

Sanskṛta Text :

द्वितीयं, यथा अगस्त्यसंहितायाम्—
 परिचर्यापराः केचित् प्रासादेषु च शेरते ।
 मनुष्यमिव तं द्रष्टुं व्यवहृतुं च बन्धुवत् ॥ इति ॥ १६२ ॥

TRANSLITERATION :

*Dvītiyam, Yathā Agastya-saṁhitāyām—
 Paricaryāparāḥ Keciṭ Prāsādeṣu Ca Śerate
 Manuṣyamiva Taṁ Draṣṭuṁ Vyāvahartuṅca
 Bandhuvat—Iti. — 192 —*

TRANSLATION : SECONDLY, Friendly feelings—

It is said in the *Agastya-saṁhitā* that there are certain devotees who look upon the Deity with an intense attachment as of a friend such as one feels towards a man in this world, and this with the object of rendering personal services; and behaving with the Deity like a friend (as an attendant friend does), sleep inside the temple. — 192 —

Sanskṛta Text :

रागानुगांगतास्य स्वाद्विधिमार्गनपेक्षणात् ।
 मार्गद्वयेन चैतेन साध्या सख्यरतिर्मता ॥ १६३ ॥

TRANSLITERATION :

*Rāgānugāṅgatāsyā Syādvīdhimārganapekṣaṇāt
 Mārga-Dvayena Caitena Sādhyā Sakhyaratirmatā. — 193 —*

TRANSLATION : As *Sakhya* (as an *Aṅga* of *Vaidhī Sādhana-Bhakti*, such as is described in the previous verse) is not bound by the rules and regulations of *Vaidhī Bhakti*, the friendly feelings for the Deity even in the temple truly becomes an *Aṅga* of *Rāgānugā Bhakti*. Therefore *Sakhya-Bhakti* in both the paths of *Vaidhī* and *Rāgānugā Bhakti* is *Sakhya-bhakti* as a process of *sādhanā* or spiritual practice and has *Sakhya-rati* as its fruit, i.e. *Sakhya-Bhakti* in the stage of *sādhanā* ripens into *Sakhya-rati* as the fruit of *sādhanā*. — 193 —

COMMENTRY : Śrī Jīva Gosvāmī points out that though the quotation here should have come under the heading of *Rāgānugā-Bhakti*, yet

it should also be accepted as a part of Vaidhī Bhakti as well—that is the contention of the author. — 193 —

TRANSLATOR'S NOTE: In the text 'Sakhya-rati' in both the two paths of "Vaidhī" and "Rāgānugā" refers to the fact that though 'Sakhya' or intimate friendly feelings for the Lord is independent of the regulations of the Scriptures and is in most cases aroused out of intense longing for serving the Lord in the way the Eternal Associates of the Lord, such as His Friends. His Parents or the Gopīs in Braja serve Him, is essentially an Aṅga of Rāgānugā Bhakti, yet it is not absolutely uncommon that at times some devotees in the stage of their spiritual practices, while still in bondage, develop this intimate friendly feeling for the Deity in the temple (which is the essential aspect of Vaidhī Bhakti),—and Sakhya-rati, which is the fruit of Sakhya-Bhakti, grows out of it. For, it has been described by Śrī Rūpa Gosvāmī that Rāgānugā Bhakti is possible for an individual being when an intense longing is aroused in the heart of a *sādhaka* by his or her listening to the rapturous ways in which the *Rāgātmikās*, i.e. the Co-manifestations of the Supreme Lord out of His inconceivable prerogative as Śrī Rādhā and Gopīs in *Madhura-rati*, as Nanda-Yaśodā in *Vātsalya-rati*, Śrīdāma-Sudāma-Suvala-Madhumāṅgala in *Sakhya-rati*, and Citraka-Patraka in *Dāsyā-rati*, serve the Lord. *Rāgātmikās* must not be confounded with the *Rāgānugās*. No individual finite soul or Jīva even at the highest stage of its spiritual attainment can become a *Rāgātmika*, nor can such an individual *ātmā* attain *Rāgātmikā* Bhakti. It is only in subordination to the *Rāgātmikās* who are the Lord's Eternal Associates, such as is mentioned before, and with an intense longing for following in the wake of the ways and feelings of the *Rāgātmikās* that an individual Jīva in bondage can attain Sakhya-Bhakti which finally develops into Sakhya-rati as *Rāgānugā-Bhakti*. Sādhana-Bhakti is both Vaidhī and Rāgānugā. In Vaidhī-Bhakti, every thing is dictated by the injunctions and prohibitions of the Scriptures, whereas in Rāgānugā-Bhakti the dominant factor is not directions of the Scriptures but an intense longing and taste for serving the Lord in the way the Co-eternal Associates of the Lord, Who are called *Rāgātmikās*, serve the Lord lovingly. The essential characteristic of Rāgānugā-Bhakti is, therefore, not to be guided by the Scriptures. But because at times it has been found that some *sādhakas* in their preliminary stages of spiritual practices gradually develop a longing for serving the Lord (even in the stage of bondage, as in the stage of worshipping the Deity in the temple) in the wake of the ways and feelings of the Eternal Associates in the Eternal Order, Śrī Rūpa Gosvāmī has mentioned *Sakhya* as an Aṅga of Vaidhī Sādhana-Bhakti, though truly it is an Aṅga of Rāgānugā Sādhana-Bhakti. — 193 —

Sanskṛta Text:

(४९) अथ आत्मनिवेदनं, यथा एकादशे—

मर्त्यो यदा त्यक्तसमस्तकर्मा, निवेदितात्मा विचिकीर्षितो मे ।

तदामृतत्वं प्रतिपद्यमानो, मयात्मभूयाय च कल्पते वै ॥ इति ॥ १९४ ॥

TRANSLITERATION :

*Atha ĀTMA-NIVEDANAM, Yathā Ekādaśe —**Martyo Yadā Tyakta-Samasta-Karmā,**Niveditātmā Vicikīrṣito me**Tadāmṛtatvaṁ Pratipadyamāno,**Mayātamabhūyāya Ca Kalpate Vai—Iti.⁶² — 194 —*

TRANSLATION: (49) Next, Self-dedication—

In the Eleventh Canto of the *Bhāgavatam* Lord Śrī Kṛṣṇa tells Śrī Uddhava: “When man dissociates himself from all Karma or gives up all Karma and completely dedicates his self to Me, then I desire to give him the highest good and eternal life and he crosses the door of Death and attains a Body similar to Mine.” — 194 —

COMMENTARY: Śrī Jīva Gosvāmī observes that when an individual dedicates one's *ātmā* or self to the Lord, naturally the Parama-Ātmā, i.e. Lord, takes control of him as a kinsman does for one's own kin. In such a stage of self-dedication to the Lord, one gives up all forms of daily earthly duties, i.e. duties that are incumbent on one as arising out of one's station in life. In such a stage the Lord Himself desires to give him the highest good, i.e. Bhakti, and he conquers Death, i.e. becomes immortal, and attains *Sārṣṭi-Mukti*, i.e. majesties equal to the Lord.

Śrī Mukundadāsa Gosvāmī says that one who has attained to the stage of complete self-dedication (*ātmā-nivedana*) has simultaneously also abstained from all wrong-doing, i.e. actions or Karmas contrary to or showing neglect of the vedic prescriptions and also must have given up all earthly responsibilities to one's wife and children, etc. He has thereby conquered Death and attained all the divine qualities of a pure devotee. — 194 —

Sanskṛta Text:

अर्थो द्विधात्मशब्दस्य पण्डितैरुपपाद्यते ।

देहहन्तास्पदं कैश्चिद्देहः कैश्चिन्ममत्वमाक ॥ १९५ ॥

⁶² *Bhāgavatam*, Canto XI, Chap. 29, Śloka 34.

TRANSLITERATION :

*Artho Dvidhātma-Śabdasya Paṇḍitairupapādyate
Dehyahantāspadam Kaiściddehah Kaiścinmamatvabhāk.*

— 195 —

TRANSLATION : The wise have said that the self (in self-dedication) is of two kinds. Some say that dedication of one's 'egoism' is *ātma-nivedana*, and others say that dedication of one's bodily attachments and of such that is related to the body is self-dedication. — 195 —

Sanskṛta Text :

तत्र देही, यथा यामुनाचार्यस्तोत्रे—

वपुरादिषु योऽपि कोऽपि वा गुणतोऽसानि यथातथाविधः ।

तदयं तव पादपद्मयो-रहमद्यैव मया समर्पितः ॥ १६६ ॥

TRANSLITERATION :

*Tatra Dehi, Yathā Yāmunācārya-stotre—
Bapurādiṣu Yo'pi Ko'pi Va Guṇato'sāni Yathā-Tathā-Vidhuh
Tadayam Tava Pādapadmaya Rahamadyava Māyā Samarpitah.*

— 196 —

TRANSLATION : Of these two, Dedication of one's Egoism or mis-identification of the pure self with the physical body—

It has been said in the Hymns of Śrī Yāmunācārya: "Oh Lord: I dedicate my self completely to Thee even though this self may be now engaged either in the physical body as a human being or be in heaven in the form of a god owing to some good actions, or in whatever condition it may now be—such an 'I', I offer this very day at Thy Lotus Feet." — 196 —

COMMENTARY: Śrī Jīva Gosvāmī says that according to the various theories whatever may be this 'I' in its essential nature, to dedicate one's self, whether misconceiving oneself either as a man or as a god or anything else,—one's egoism, this very day to the Feet of the Lord is 'self-dedication.'

Śrī Viśvanātha Cakravartī observes: "Oh Lord! because of my past actions and qualities, if I am born as a bird or beast or man or god in heaven, in such births in whatever conditions I be, whether in sound health or as physically mutilated, this my perverted 'I' I offer to Thee this very day!"

TRANSLATOR'S NOTE: The different theories about this 'self' vary. Some hold the physical body as the 'self', others call the 'senses' as the self, or the 'mind' the self, or 'intelligence' the self, or 'the reflected Brahman as intelligence' the self. Some hold it to be a separated part of Brahman, and others call this 'self' an intelligent ātmā. All these different conceptions about the 'self' shall come under 'ātma-nivedana' or dedication of one's 'I' or egoism. — 196 —

Sanskṛta Text :

देहो, यथा भक्तिविवेके—

चिन्तां कुर्यान्न रक्षायै विक्रीतस्य यथा पशोः ।

तथार्पयन् हरौ देहं विरमेदस्य रक्षणात् ॥ १६७ ॥

TRANSLITERATION :

Deho, Yathā Bhaktiviveke—

Cintāṁ kuryānna Rakṣāyairvikrītasya yathāpaśoh

Tathārpayan Harau dehaṁ viramedasya Rakṣanāt. — 197 —

TRANSLATION: Secondly, Dedication of Body—

It has been said in the *Bhaktiviveka* that just as one has not to worry about the protection and watching of an animal which has been disposed of, so also one ceases to think about how one would be looked after,—once an individual has dedicated his body and soul to the Feet of Lord Hari. — 197 —

Sanskṛta Text :

दुष्करत्वेन विरले द्वे सख्यात्मनिवेदने ।

केषांचिदेव धीराणां लभेते साधनार्हताम् ॥ १६८ ॥

TRANSLITERATION :

Duṣkaratvena virale dve sakhyatma-nivedane

Keṣāñcideva dhīrāṇāṁ labhete sādhanārhatām. — 198 —

TRANSLATION: As both *Sakhya* (intimate friendly feelings for the Lord aroused of spontaneous and intense longing for such feelings) and *ātma-nivedana* (complete dedication of one's ego and body and soul to the Feet of the Lord) are very very rare and difficult, it is only a very few deserving and qualified persons with ever deepening faith that are found to possess them as results of their spiritual practices. — 198 —

COMMENTARY: Śrī Jīva Gosvāmī observes that self-dedication (*ātma-nivedana*) is rare only because it is very difficult to dedicate oneself completely to the Lord, but not because it is not rare in its glories as there is want of intense, personal feelings for the Lord, whereas *Sakhya* is rare both because it is very very difficult to attain and also because of its superb feelings for the Lord irrespective of any scriptural guidance. But if *ātma-nivedana* or self-dedication also be enriched by association of intense feelings for the Lord, then it also becomes rare in both ways. Of these two forms of *ātma-nivedana* or self-dedication, i.e. dedication of one's 'I', and dedication of one's attachment for the body and all that is associated with the body (and such dedication with intense feeling of affection for the Lord), King Vali's *ātma-nivedana* or dedication illustrates the former, i.e. complete self-dedication without however a feeling of intense attachment for the Lord. Śrī Jīva further points out the difference between *ātma-nivedana* (self-dedication) and '*śaranāgati*' or self-surrender. In self-surrender (*śaranāgati*), one considers oneself being under the protection of the Lord, i.e. considers oneself to be completely subservient to the Lord and to be under His protection, while in self-dedication (*ātma-nivedana*) one offers one's 'I', body and all attachments related to the body, with or without an intense feeling of intimacy for the Lord. As regards *ātma-nivedana* enriched by intimate feelings for the Lord, one may take the example of King Ambariṣa. It is said in the Ninth Canto, Chapter 4, Śloka 18-20 of the *Bhāgavatam*: "King Ambariṣa engaged his mind in the meditation of the Lotus-like beautiful Feet of Lord Śrī Kṛṣṇa, his faculty of speech in singing the glories of the Lord, his two hands in cleansing the temple of the Lord, his ears in listening to the discourses on the Divine Events of the Life of Lord Śrī Kṛṣṇa, his eyes in seeing the temple of Lord Mukunda, his tactile sense in touching the sacred body of the pure devotees of the Lord, his olfactory sense in smelling the sweet odour of the offered Tulasi-leaves, his tongue in tasting the food etc. offered to the Lord through the process of the revealed syllables, his feet in travelling on foot to the sacred places of pilgrimage associated with the Lord, his head bowed at the Feet of Lord Hari, and all his desires employed for being blessed with the *dāśya* or service of the Supreme Lord. The King did not engage his senses for any earthly pleasures." In the Eleventh Canto of the *Bhāgavatam*, the Lord has also described about self-dedication or *ātma-nivedana* to Him attended with the feelings of a personal servant. In like manner, in the Tenth Canto of the *Bhāgavatam*, Chapter 52, Śloka 39, it is stated how Queen Rukmiṇī in *Dvārakā* dedicated Herself to Lord Śrī Kṛṣṇa with the most intimate feelings for the Supreme Lord as Her Eternal and Divine Consort. She wrote a letter to the Lord thus: "Oh Beloved! Oh Great! I look upon Thee as my Divine

Husband and have therefore dedicated myself completely to Thee. Do please come to Dvārakā and graciously accept me as Thy Queen.” Similar examples can be multiplied of self-dedication with intimate friendly feelings and affection for the Lord.

Śrī Mukundadāsa Gosvāmī points out that *Sakhya* discounts all injunctions and prohibitions and shows itself in spontaneous, intense intimate feelings for the Lord, while extreme endurance of hunger and thirst is characteristic of self-dedication or *ātma-nivedana*. All this shows that both are extremely rare. The word ‘*dhīra*’ in the text means those devotees who are advanced and have deep-rooted faith. — 198 —

Sanskṛta Text :

(५०) अथ निजप्रियोपहरणं, यथा एकादशे—
यद्यदिष्टतमं लोके यच्चातिप्रियमात्मनः ।
तत्तन्निवेदयेन्मह्यं तदानन्त्याय कल्पते ॥ १९९ ॥

TRANSLITERATION :

(50) *Atha Nija-Priyopaharaṇam, Yathā Ekādaśe—⁶³*
Yad-Yadiṣṭatamaṁ Loke Yaccātipriyāmātmanah
Tattannivedayenmahyam Tadānantyāya Kalpate. — 199 —

TRANSLATION : (50) OFFERING OF ONE’S DEAR OBJECTS—

Lord Śrī Kṛṣṇa tells Śrī Uddhava in the Eleventh Canto of the *Bhāgavatam*: “If objects which are much desired and which are very dear to a person be offered to Me, then such gifts bear permanent fruits.” — 199 —

COMMENTARY: Śrī Mukundadāsa observes that not only one should offer objects of one’s own liking and which are dear to oneself, but one should also offer such things like *guñjā* (a small shrub bearing red and black-berry, and a garland made of the seeds of these red-black-berries is called *Guñjā-mālā*), peacock’s feathers, etc. which are dear to Lord Śrī Kṛṣṇa. — 199 —

Sanskṛta Text :

(५१) अथ तदर्थेऽखिलचेष्टितं, यथा पंचरात्रे—
लौकिकी बँदिकी वापि या क्रिया क्रियते मुने !
हरिसेवानुकूलैव सा कार्या भक्तिमिच्छता ॥ इति ॥ २०० ॥

⁶³ *Bhāgavatam*, Canto XI, Chap. 11, Śloka 41.

TRANSLITERATION :

(51) *Atha Tadarthe 'khila-Ceṣṭitam, Yathā Pañcarātre—
Laukikī Vaidikī Vāpi Yā Kriyā Kriyate Mune !
Hari-Sevānukūlaiva Sā Kāryā Bhaktimicchātā—Iti. — 200 —*

TRANSLATION: All Endeavours for the Sake of Lord Kṛṣṇa—

It is said in the *Nārada-Pañcarātras*: “Oh great sage! all forms of activities, conventional or vedic, that are prevalent in society, should be offered to Lord Hari and favourably employed for His service if one should aspire after pure Bhakti.” — 200 —

COMMENTARY: Śrī Mukundadāsa Gosvāmī observes that one should not offer those Karmas to the Lord which are not meant for His service or are not acceptable for the Lord's service. — 200 —

Sanskṛta Text :

(५२) अथ शरणापत्तिः यथा हरिभक्तिविलासे—
तवास्मीति वदन् वाचा तथैव मनसा विदन् ।
तत्स्थानमाश्रितस्तन्वा मोदते शरणागतः ॥ २०१ ॥

TRANSLITERATION :

(52) *Atha ŚARAṆĀPATTIḤ, Yathā Haribhaktivilāse—
Tavāsmīti Badan Vācā Tathaiva Manasā Vidan
Tatsthānamāśritastanvā modate Śaraṇāgataḥ. — 201 —*

TRANSLATION: (52) Next, SELF-SURRENDER—

It is stated in the *Haribhakti-vilāsa* that one who expresses oneself in the words—“Lord! I am Thine!”, and also mentally thinks so, and physically takes abode in the Lord's Realm, exemplifies true self-surrender in his being. — 201 —

Sanskṛta Text :

श्री नारसिंहे च—
त्वां प्रपन्नोऽस्मि शरणं देवदेव ! जनार्दन !
इति यः शरणं प्राप्तस्तं क्लेशादुद्धराम्यहम् ॥ २०२ ॥

TRANSLITERATION :

*Śrī-Nārasinhe ca—
Tvām Prapanno'smi Śaraṇam Devadeva! Janārdana!
Iti Yah Śaraṇam Prāptastam Kleśāduddharāmyaham. — 202 —*

TRANSLATION: It is said by the Lord in Nṛsinha Purāṇam: “I deliver him from all miseries who, saying ‘Oh Lord of lords! Oh Jañār-dana! I surrender myself unto Thee’ takes refuge in Me.” — 202 —

COMMENTARY: Śrī Jīva Gosvāmī says that the word ‘Śaraṇa’ has two meanings; firstly, it means dependence on the Lord as the *only* Protector, and secondly it means taking complete shelter at the Feet of the Lord. In the above text, ‘I surrender myself unto Thee’ means ‘Lord! I accept Thee as my Protector.’ The Lord delivers such a person from all his afflictions. — 202 —

Sanskṛta Text :

(५३) अथ तदीयानां सेवनम्, तुलस्याः, यथा स्कान्दे—
या दृष्टा निखिलाघसंघ शमनी स्पृष्टा वपुः पावनी ।
रोगानामभिवन्दिता निरसनी सिक्तान्तकत्रासिनी ॥
प्रत्यासत्तिविधायिनी भगवतः कृष्णस्य संरोपिता ।
न्यस्ता तच्चरणे विमुक्तिफलदा तस्यै तुलस्यै नमः ॥ २०३ ॥

TRANSLITERATION :

(53) *Atha TADIYĀNĀM SEVANAM, TULĀSYAH,*
Yatha Skānde —
Yā Dṛṣṭā Nikhilāgha-Saṅgha-Samanī Sprṣṭā Vapuh pāvanī,
Rogāṇāmabhivanditā Nirasanī Siktāntakatrāsini
Pratyāsatti-Vidhāyini Bhagavatah Kṛṣṇasya Sanropitā
Nyastā Taccaraṇe Vimukti-Phaladā Tasyai Tulasyai Namh.
— 203 —

TRANSLATION: (53) SERVING THOSE ASSOCIATED WITH THE LORD, such as TULASĪ—

It is mentioned in the *Skanda Purāṇam*: I bow down to the *Tulasī* —the very sight of which destroys all sins, the touch of which purifies lowly birth, making obeisances to which acts as an antidote to all diseases and sufferings, sprinkling water at whose root removes all fears of death, planting of which makes one devoted to the Feet of Śrī Kṛṣṇa, and offering of which at the Feet of Śrī Kṛṣṇa gives special Mukti, i.e. Prema-Bhakti. — 203 —

Sanskṛta Text :

तथा च तत्रैव—

दृष्टा स्पर्ष्टा तथा ध्याता कीर्तिता नमिता स्तुता ।

रोपिता सेविता नित्यं पूजिता तुलसी शुभा ॥ २०४ ॥

नवधा तुलसीं देवीं ये भजन्ति दिने दिने ।

युगकोटिसहस्राणि ते वसन्ति हरेर्गृहे ॥ २०५ ॥

TRANSLITERATION :

Tathā ca tatraiva—

Dṛṣṭā Sprṣṭā Tathā Dhyāta Kīrtitā Namitā Stutā

Ropitā Sevītā Nityam Pūjitā Tulasī Subhā

Navadhā Tulasīm Devīm Ye Bhajanti Dine Dine

Yuga-Koṭi-Sahasrāṇi Te Vasanti Harergṛhe. — 204-205 —

TRANSLATION : It is further stated in the *Skanda Purāṇam*—that he who serves Tulasī daily in the nine ways, viz. daily seeing, touching, meditating on, singing the glories of, making obeisances to, listening discourses about, planting and growing five leaves of it daily, and otherwise serving it, —makes Tulasī a bestower of benefits, whereby he attains the fruit of living in the House of Lord Hari for thousands of years. — 204-205 —

Sanskṛta Text :

(५४) अथ शास्त्रस्य—

शास्त्रमत्र समाख्यातं यद्भक्तिप्रतिपादकम् ॥ २०६ ॥

TRANSLITERATION :

(54) *Alha ŚĀSTRASYA—*

Sāstramatra Samākhyātam Yad-Bhakti-Pratipādakam. — 206 —

TRANSLATION : (54) SERVING SCRIPTURES—

Here “Scriptures” or “*Sāstras*” mean those books which establish Bhakti. — 206 —

Sanskṛta Text :

यथा स्कान्दे—

वैष्णवानि तु शास्त्राणि ये शृण्वन्ति पठन्ति च ।

धन्यास्ते मानवा लोके तेषां कृष्णः प्रसीदति ॥ २०७ ॥

TRANSLITERATION :

*Ythā Skānde—**Vaiṣṇavāni Tu Śāstrāṇi Ye Śṛṇvanti Paṭhanti Ca**Dhanyāste Mānavā Loke Tesāṁ Kṛṣṇah Prasīdati. — 207 —*

TRANSLATION: Blessed are they in this world who study and listen to Vaiṣṇava literature, and Lord Śrī Kṛṣṇa is pleased with them. — 207 —

Sanskṛta Text :

वैष्णवानि तु शास्त्राणि ये अर्चयन्ति गृहे नराः ।

सर्वपापविनिर्मुक्ता भवन्ति सुखन्दिताः ॥ २०८ ॥

TRANSLITERATION :

*Vaiṣṇavāni Tu Śāstrāṇi Ye Arcayanti Gṛhe Narāḥ**Sarva-Pāpa-Vinirmuktā Bhavanti Sura-Vanditāḥ. — 208 —*

TRANSLATION: Those who worship Vaiṣṇava Scriptures in their homes are freed from all sins and are adored by the gods. — 208 —

Sanskṛta Text :

तिष्ठते वैष्णवं शास्त्रं लिखितं यस्य मन्दिरे ।

तत्र नारायणो देवः स्वयं वसति नारद ॥ २०९ ॥

TRANSLITERATION :

*Tiṣṭhate Vaiṣṇavaṁ Śāstram Likhitaṁ Yasya Mandire**Tatra Nārāyaṇo Devah Svayaṁ Vasati Nārada! — 209 —*

TRANSLATION: "Oh Nārada! in the house in which Vaiṣṇava Scriptures are written and then preserved, Lord Nārāyaṇa Himself makes His Abode." — 209 —

Sanskṛta Text :

तथा श्रीभागवते द्वादशे च—

सर्ववेदान्तसारं हि श्रीभागवतमिष्यते ।

तद्रसामृतवृक्षस्य नान्यत्र स्याद्रतिः क्वचित् ॥ २१० ॥

TRANSLITERATION :

*Tathā Śrī-Bhāgavate Dvādaśe ca—⁶⁴**Sarva-Vedānta-Sāraṁ Hi Śrī-Bhāgavatamiṣyate**Tadrasāmṛta-Tṛptasya Nānyatra Syādratih Kvācit. — 210 —*

⁶⁴ Bhāgavatam, Canto XII, Chap. 13, Śloka 15.

TRANSLATION: In the Twelfth Canto of the *Bhāgavatam*, Śrī Sūta Gosvāmī told Śrī Saunaka and other saints that *Śrīmad Bhāgavatam* is the essence of the Vedānta, i.e. Upaniṣads. One who has been able to quench thirst by drinking its ambrosial nectar shall have no further taste for any other Scriptures. — 210 —

Sanskṛta Text :

(५५) अथ मथुरायाः, यथा आदिवाराहे—
मथुराञ्च परित्यज्य योऽन्यत्र कुरुते रतिम् ।
मूढो भ्रमति संसारे मोहिता मम मायया ॥ २११ ॥

TRANSLITERATION :

(55) *Atha MATHURĀYĀH, Yathā Ādi-Vārāhe—*
Mathurāñca Parityajya Yo'nyatra Kurute Ratim
Mūḍho Bhramati Saṁsāre Mohitā Mama Māyayā. — 211 —

TRANSLATION: (55) TAKING RESIDENCE IN MATHURĀ—

In the *Ādi-Varāha Purāṇam* the Lord Said: The unwise who desires to live in any other place of pilgrimage after leaving his residence in Mathurā, is led astray by My Māya, i.e. My Deluding Power, into the labyrinth of worldliness. — 211 —

Sanskṛta Text :

ब्रह्माण्डे च—
त्रैलोक्यवर्तितीर्थानां सेवनाद् दुर्लभा हि या ।
परानन्दमयी सिद्धिर्मथुरास्पर्शमात्रतः ॥ इति ॥ २१२ ॥

TRANSLITERATION :

Brahmāṇḍe ca—
Trailokyavartī-Tīrthānām Sevanād Durllabhā Hi Yā
Parānandamayī Siddhir-Mathurā-Sparśamātratah—Iti. — 212 —

TRANSLATION: It is stated in the *Brahmāṇḍa Purāṇam* that what is extremely difficult of attainment in all the places of pilgrimage in this wide world, is that supra-mundane bliss-giving fruit, i.e. Prema-Bhakti, which is attained by the very touch of Mathurā. — 212 —

Sanskṛta Text :

श्रुतास्मृता कीर्तिता च वाञ्छिता प्रेक्षिता गता ।
 स्पृष्टा श्रिता सेविता च मथुराभीष्टदा नृणाम् ।
 इति ख्यातं पुराणेषु न विस्तारभियोच्यते ॥ २१३ ॥

TRANSLITERATION :

*Śrutā Smṛtā Kīrtitā Ca Vāñchitā Prekṣitā Gatā
 Sprṣṭā Śritā Sevītā Ca Mathurābhīṣṭadā Nṛṇām
 Iti Khyātaṁ Purāṇeṣu Na Vistārabhiyocyate. — 213 —*

TRANSLATION: The *Purāṇas* have elaborately described how Mathurā offers all the desired ends (with their climax in Prema-Bhakti) if one should hear, remember, glorify, desire, see from distance, go near, touch (the dust thereof), accept as one's place of residence, and serve by cleansing the places of Mathurā. For fear of volume of the book, they are not mentioned here in detail. — 213 —

Sanskṛta Text :

(५६) अथ वैष्णवानां सेवनं, यथा पाद्म —
 आराधनानां सर्वेषां विष्णोराधनं परम् ।
 तस्मात् परतरं देवि ! तदीयानां समर्चनम् ॥ २१४ ॥

TRANSLITERATION :

*(56) Aṭha VAISNAVĀNĀM SEVANAM, Yathā Pādme—
 Ārāadhanānāṁ Sarveṣāṁ Viṣṇorārāadhanam Param
 Tasmāt Parataram Devī! Tādīyānāṁ Samarcanam. — 214 —*

TRANSLATION: (56) SERVICE OF VAISNAVAS—

In the *Padma Purāṇam* Śrī Siva addressing Śrī Pārvatī says: "Oh Devi! of the various worships of different gods and goddesses, the worship of Viṣṇu is superior; and even superior to it is the worship of the devotees of Lord Viṣṇu, i.e. Vaiṣnavas. — 214 —

Sanskṛta Text :

तृतीये च—
 यत्सेवया भगवतः कूटस्थस्य मधुद्विषः ।
 रतिरासो भवेत्तीव्रः पादयोर्व्यसनार्दनः ॥ २१५ ॥

TRANSLITERATION :

*Trtiye ca—⁶⁵**Yatsewayā Bhagavatah Kūṭasthasya Madhudviṣah**Ratirāso Bhavettibrah Pādayorvyasanārdanah. — 215 —*

TRANSLATION : In the *Bhāgavatam* Śrī Vidura told Maitreya Muni that in the service of the devotees, in whose hearts Lord Madhusūdana is ever present, lies the spring of all sin-dispelling profound Prema for the Feet of the Lord. — 215 —

Sanskṛta Text :

स्कान्दे च—

शङ्खचक्राङ्किततनुः शिरसा मञ्जरीधरः ।

गोपीचन्दनलिप्ताङ्गो दृष्टश्चेत्तदधं कुतः ? ॥ २१६ ॥

TRANSLITERATION :

*Skānde ca—**Śaṅkha-Cakrāṅkita-Tanuh Śirasā Mañjarīdharah**Gopīcandana-Liptāṅgo Dṛṣṭaścettadagham Kutah? — 216 —*

TRANSLATION : It is said in the *Skanda Purāṇam* : Is there any possibility of continuance of any sin if one sees a Vaiṣṇava whose body is marked with the signs of conch-wheel-mace-lotus of Lord Viṣṇu, on whose head there is Tulasī-mañjarī, and whose body is decorated with *Tilaka* (upward Vaiṣṇava marks) painted with *Gopī-candana*? — 216 —

Sanskṛta Text :

प्रथमे च—

येषां संस्मरणात् पुंसां सद्यः शुद्ध्यन्ति वै गृहाः ।

किं पुनर्दर्शनस्पर्श पादशौचासनादिभिः ? ॥ २१७ ॥

TRANSLITERATION :

*Prathame ca—⁶⁶**Yesāṁ Saṁsmaraṇāt Puṁsāṁ Sadyah Śuddhyanti Vai Gṛhāḥ**Kim Punardarśana-Sparśa-Pādaśaucāsanādibhiḥ? — 217 —*

TRANSLATION : In the First Canto of the *Bhāgavatam* King Parīkṣita, addressing Śrī Sūta Gosvāmī, says: What wonder that man will be

⁶⁵ *Bhāgavatam*, Canto III, Chap. 7, Śloka 19.⁶⁶ *Bhāgavatam*, Canto I, Chap. 19, Śloka 33.

sanctified by seeing, touching, washing the feet and offering seats to the Vaiṣṇavas, whose very remembrance instantly makes a man pure?
— 217 —

Sanskṛta Text :

आदि पुराणे—

ये मे भक्तजनाः पार्थ ! न मे भक्ताश्च ते जनाः ।

मद्भक्तानां च ये भक्ताः मम भक्तास्तु ते नराः ॥ २१८ ॥

TRANSLITERATION :

Ādi-Purāṇe—

*Ye Me Bhaktajanāḥ Pārtha! Na Me Bhaktāśca Te Janāḥ
Madbhaktānāṅca Ye Bhaktā Mama Bhaktāsu*

Te Narāḥ. — 218 —

TRANSLATION: In the *Ādi Purāṇam* Lord Śrī Kṛṣṇa, addressing Arjuna, says: “Oh Pārtha! Those who are devoted to Me are not My real devotees; but those who are devoted to My devotees are My true devotees.” — 218 —

Sanskṛta Text :

यावन्ति भगवद्भक्तेरङ्गानि कथितानीह ।

प्रायस्तावन्ति तद्भक्तभक्तेरपि बुधाः विदुः ॥ २१९ ॥

TRANSLITERATION :

Yāvanti Bhagavadbhakteraṅgāni Kathitāniha

Prāyastāvanti Tadbhaktabhakterapi Budhā Viduḥ. — 219 —

TRANSLATION: Of the different *Āṅgas* of Vaidhī Sādhana-Bhakti that have been described here, most are recognised by the wise as those related to pure devotees as aspects of pure Bhakti. — 219 —

Sanskṛta Text :

(५७) अथ यथावैभवमहोत्सवो, यथा पाद्मे—

यः करोति महीपाल ! हरेर्गेहे महोत्सवम् ।

तस्यापि भवति नित्यं हरिलोके महोत्सवः ॥ २२० ॥

TRANSLITERATION :

(57) *Atha YATHĀ-VAIBHAVĀ-MAHOTSAVO,*

Yathā Pādme—

Yah Karoti Mahīpāla! Harergehe Mahotsavam

Tasyāpi Bhavati Nityam Hariloke Mahotsavah. — 220 —

TRANSLATION: (57) Celebrations or Festivals about the Glories of the Lord—

It is mentioned in the *Padma Purāṇam*: “Oh King! if one celebrates festivals in the temple of Lord Hari, then such a person’s festivals are ever celebrated in the Realm of Lord Hari (as a result thereof). — 220 —

Sanskṛta Text :

(५८) अथोर्जादरो, यथा पाद्मे—

यथा दामोदरो भक्त वत्सलो विदितो जनैः ।

तस्यायं तादृशो मासः स्वल्पमप्युरुकारकः ॥ २२१ ॥

TRANSLITERATION:

(58) *Alha URJJĀDARO, Yathā Pādme—*

Yathā Dāmodaro Bhaktavatsalo Vidīto Janaiḥ

Tasyāyaṁ Tādṛśo Māsah Svalpamapyurukārah. — 221 —

TRANSLATION: (58) RESPECT FOR ŪRJA or KĀRTIKA-BRATA—

It is stated in the *Padma Purāṇam*: As Lord Dāmodara is well-known as ‘affectionate to His devotees’ (i.e. the Lord gives greater importance to small things about His Own devotees), so also the Month of *Kārtika*, which is dear to Him, gives one much even for little service and very little spiritual practices during this month. — 221 —

Sanskṛta Text :

तत्रापि मथुरायां विशेषो यथा तत्रव—

भुक्तिं मुक्तिं हरिर्दद्यादर्थितोऽन्यत्र सेविनाम् ।

भक्तिं तु न ददात्येव यतो वश्यकरी हरेः ॥ २२२ ॥

TRANSLITERATION:

Tatrāpi MATHURĀYĀM VIŚESO, Yathā Tatraiva—

Bhuktīm Muktiṁ Harirdadyādarśito’nyatra Sevinām

Bhaktintu na Dadātyeva Yato Vāśyakarī Hareḥ. — 222 —

TRANSLATION: SPECIAL EFFICACY OF KĀRTIKA-BRATA IN MATHURĀ—

It is said in the *Padma Purāṇam* that Lord Hari gives enjoyments and liberation (*Bhukti and Mukti*) to the devotees who observe

Kārtika-brata in worshipping the Lord during the month of *Kārtika* anywhere other than Mathurā; but does not bestow Bhakti, because Bhakti binds down the Lord to His devotees. — 222 —

COMMENTARY: Śrī Jivā Gosvāmī observes that the intention of the text here in saying that the Lord does not bestow Bhakti because it binds Him down to such a devotee, is that it does not really cause any unhappiness to the Lord being subordinated to His devotees by the superior power of Bhakti. This is intended to establish the excellence of Bhakti as distinct from *Bhukti* and *Mukti*, as the last two have no power to make the Lord bound down to those to whom He offers them. Bhakti which has the potency of subordinating even the Supreme Lord should not be offered by the Lord to the undeserving. So long as one is not eligible for it, the Lord does not give Bhakti. This eligibility lies in the independence of Bhakti of any other desire excepting desire for Bhakti itself. But even if one is not thus eligible for the blessings of Bhakti, such eligibility is easily and immediately attained if one observes *Kārtika-brata* in Mathurā, i.e. if Lord Dāmodara is worshipped in Mathurā in the month of Kārtika.

Śrī Mukundadāsa Gosvāmī points out that if one observes *Kārtika-brata* in any place other than Mathurā and without any attachment for the Lord, then such a person receives the boons of *Bhukti* and *Mukti* from the Lord, and not Bhakti. It is not proper that the Lord should make Himself subordinated to one by giving him Bhakti when such a person has no attachment for the Lord. It is thus that the Lord does not give them Bhakti. But the worship of Lord Dāmodara in Mathurā in the month of *Kārtika* has such spiritual force that one becomes eligible for the Lord's blessing of Bhakti. — 222 —

Sanskṛta Text :

सा त्वञ्जसा हरेर्भक्तिर्लभ्यते कार्तिके नरैः ।
मथुरायां सकृदपि श्रीदामोदरसेवनात् ॥ २२३ ॥

TRANSLITERATION :

Sā Tvañjasā Harerbhaktirlabhyate Kārtike Naraiḥ
Mathurāyāṁ Sakṛdapi Śrī Dāmodarasevanāt. — 223 —

TRANSLATION: It is said in the *Padma Purāṇam* that if one serves Lord Dāmodara in Mathurā in the month of *Kārtika* even once, one attains unattainable Bhakti with ease. — 223 —

Sanskṛta Text :

(५९) अथ श्रीजन्मदिनयात्रा, यथा भविष्योत्तरे—
यस्मिन् दिने प्रसूतेयं देवकी त्वां जनार्दन !
तद् दिनं ब्रूहि वैकुण्ठ ! कुर्मस्ते तत्र चोत्सवम् ।
तेन सम्यक् प्रपन्नानां प्रसादं कुरु केशव ! ॥ २२४ ॥

TRANSLITERATION :

(59) *Atha ŚRĪ JANMA-DINA-YĀTRĀ, Yathā Bhaviṣyottare—
Yasmin Dine Prasūteyaṁ Devakī Tvāṁ Janārdana!
Taddinaṁ Brūhi Vaikuṇṭha! Kurmaste Tatra Cotsavam
Tena Samyak Prapannānāṁ Prasādaṁ Kuru Keśava! — 224 —*

TRANSLATION : (50) CELEBRATIONS OF THE ADVENT DAY—

It is mentioned in the *Bhaviṣya Purāṇam*: “Oh Lord Janārdana! Oh Lord of Vaikuṇṭha! tell us about the Day when Thou hadst manifested Thyself in the house of Devī Devakī. We shall celebrate festivals on that Day, and thereby, Oh Keśava! mayest Thou be fully pleased with us!” — 224 —

Sanskṛta Text :

(६०) अथ श्रीमूर्तेरङ्घ्रिसेवने प्रीतिः, यथा आदिपुराणे—
मम नामसदाप्राही मम सेवाप्रियः सदा ।
भक्तिस्तस्मै प्रदातव्या न तु मुक्तिः कदाचन ॥ २२५ ॥

TRANSLITERATION :

(60) *Atha ŚRĪ-MŪRTERANGHRI-SEVANE PRĪTIH,
Yathā Ādipurāṇe—
Mama Nāma-Sadāgrāhī Mama Sevāpriyah Sadā
Bhaktistasmai Pradātavyā Na Tu Muktiḥ Kadācana. — 225 —*

TRANSLATION : (60) PLEASURE IN THE SERVICE OF THE FEET OF THE ŚRĪMŪRTI (Deity)—

In the *Ādi Purāṇam* the Lord says: A person who chants My Name and is devoted to My Service, should be given Bhakti, and it is never proper that I should give him Mukti. — 225 —

COMMENTARY: Śrī Jīva Gosvāmī points out that here ‘devoted to My service’ means where Lord’s service is considered to be the final end, i.e. where a devotee does not want anything else excepting service of the Lord alone. And ‘Mukti’ here means liberation without Bhakti. — 225 —

Sanskṛta Text :

(६१) अथ श्रीभगवतार्थास्वादो, यथा प्रथमे—

निगम कल्पतरोर्गलितं फलं शुक्मुखादमृतद्रव संयुतम् ।

पिवत भागवतं रसमालयं मुहुरहो रसिका भुवि भावुकाः ॥ २२६ ॥

TRANSLITERATION :

(61) *Alha ŚRĪ BHĀGAVATĀRTHĀSVĀDO,*

*Yathā Prathame*⁶⁷

Nigama-Kalpataror-Galitaṁ Phalaṁ,

Śukamukhādmṛtadrava-Saṁyutam

Pivata Bhāgavatam Rasamālayam Muhuraho Rasikā Bhuvi

Bhāvukāh! — 226 —

TRANSLATION: (61) Next, RELISHING ESOTERIC MEANING OF THE BHĀGAVATAM, as in the First Canto—

Śrī Vyāsa in his full-throated eulogy of the *Bhāgavatam* says: “Oh Ye Saints who are able to appreciate the super-excellence of the supra-mundane Amour of the Supreme Lord! Oh Ye Devotees who are experts in relishing the esoteric mellow-sweetness of the particular immaterial Love-sports of the Supreme Lord! may you all ever drink, even after salvation or Mokṣa, the nectar of the *Bhāgavatam*, which is like a fully ripe Fruit of the all-wish-yielding Tree, the Vedas,—a Fruit which is free from any rind or seed and any such unwholesomeness, and which has been doubly sweetened by being first sung by Śrī Śukadeva Gosvāmī, which is full of ambrosial supreme-bliss like a liquid drink, and which has come down to the world through the Preceptorial Order, from the Mouth of the Guru to the aural reception of the disciples in succession!” — 226 —

COMMENTRY: Commenting on the above śloka of the *Bhāgavatam* Śrī Jīva Gosvāmī observes: “Oh blessed souls who are clever in relishing the bliss-giving Bhakti-rasa! may you all have the opportunity of tasting the sweetness of the *Bhāgavatam* while in this world, even though this *Bhāgavatam* is the ripe fruit of the all-wish-yielding Veda-tree, which has its roots in the Transcendental Realm of Vaikuntha and its twigs and branches have come down to this world with its sweet Fruit, *Bhāgavatam*, ripe at its topmost branch! Oh! how blessed are you all! highly fortunate are you all, because you have tasted a thing which is otherwise absolutely unattainable by men of worldly thinking.” Śrī Jīva then points out that the *Bhāgavatam* is full of transcendental sentiments to the extent that

⁶⁷ *Bhāgavatam*, Canto I, Chap. 1, Śloka 3.

there is nothing else in it—it is like a juicy sweet and ripe fruit which has neither any seed nor any rind, that is to say, the *Bhāgavatam* deals with the *Bhakti-rasa* of the Supreme Lord, *Bhagavān* alone and nothing else. It, therefore, rejects all other aspects of devotion to any other minor god or goddess. The *Bhāgavatam* is exclusively devoted to the *Bhakti-rasa* for *Bhagavān* alone. It, therefore, establishes the superiority of *Bhāgavata-rasa* over any other consideration. In the Seventh Chapter of the First Canto and in the Seventh Śloka, Śrī Sūta Gosvāmī, addressing Śrī Śaunaka and other Rṣis, says: “Oh Rṣis! if any person should listen to this *Bhāgavatam*, one would attain unalloyed Bhakti, which destroys all afflictions, fear, infatuation and death, and be ever devoted to Lord Śrī Kṛṣṇa. Because of this Rasa-svarupa, i.e. immaterial or *aprākṛta* nature of loving sentiments of Bhakti, the *Upaniṣads* have described the Supreme Divinity as the Personification of Rasa (*Raso vai saḥ*); and again the *Upaniṣads* have said that a Jīva-soul or finite self attains supreme bliss by attaining the supra-mundane loving sentiments for the Lord. Here also the *Upaniṣads* have established the supreme efficacy of *Rasa*. Further commenting on the Śloka, Śrī Jīva Gosvāmī says that by the use of the word ‘*rasika*’ in the Text, Śrī Vyāsa intends to imply that those who have gained an intuitive inclination for the path of Bhakti, gained in this life or in previous births, are alone eligible for relishing correctly and genuinely the *Bhakti-rasa* of the *Bhāgavatam*. By declaring the *Bhāgavatam* as the ripe Fruit of the Vedas, Śrī Vyāsa contends that the Vedas achieved their maturity in the *Bhāgavatam*; and with reference to the other Scriptures, the *Bhāgavatam* has been said to be more sweet; that is, of all the Scriptures, the *Bhāgavatam* contains the Highest Bliss. Again, by comparing the *Bhāgavatam* with a ripe sweet fruit without any rind or seed, Śrī Vyāsa asserts that there may be some alloy of *Māyik satva-rajas-tamas* or *Karma-Jñana-Yoga* in other Scriptures, but the *Bhāgavatam* alone is completely free from any such alloy—in it there is only *Viśuddha-satva*, i.e. pure *cit* or spiritually conscious quality beyond all association of *Māyā* or Nescience. It all comes to this that the Highest Bliss and End for all human beings, which is called the *Fifth Object* or *Pañcama Puruṣārtha*, i.e. *Prema-Bhakti*, has been established by the *Bhāgavatam*. This *Prema-Rasa* which is the subject-matter of the *Bhāgavatam* is relished anew at every step, and there is no repetition in the taste of *Bhakti-rasa* but it is ever-new and ever-fresh, and this has been made clear by saying that ‘*Bhāgavatam* is sweet and tasty at every step’. Further, by describing *Bhāgavatam* as the most ripe fruit of the Veda-tree, *Bhāgavata-Rasa* has been shown to be the climax of the Vedas. Still further, though this *Bhāgavata-Rasa* is ambrosial and supreme in its intrinsic nature, its supra-super-excellence has been shown by stating that

it is true a ripe fruit is generally sweet, but its sweetness is enhanced if it be tasted by a *Śuka*-bird; so also the *Bhāgavatam* is no doubt very sweet in its own normal and intrinsic nature, but its excellence has been enhanced by being described by Śrī Śukadeva Gosvāmī! The contention is that the supreme excellence of the *Bhakti-Rasa* of the *Bhagavatam* can be better relished if one listens to it from the mouth of a genuine *Parama-Bhāgavata*, i.e. one who is a freed soul and no more under the influences of *Māyā* and sense-experiences. Therefore, what to speak of the *Bhāgavatam* being told by Śrī Śukadeva Gosvāmī himself, who is the King amongst all freed souls! Such being the contents of the *Bhāgavatam*—so sweet and ambrosial, none will ever get tired of tasting its supra-mundane or *aprākṛta* mellowness, nor can any other Scripture satisfy one in such a way as the *Bhāgavatam* can. The word '*ālaya*' in the text means 'till death' or that even after attaining the bliss of *Mokṣa* or *Brahmā-nandam*, one should relish the ambrosia of *Bhakti-Rasa* of the *Bhāgavatam*. For, in Canto II, Chapter 1 and Śloka 9 Śrī Śukadeva Gosvāmī, full of emotions, himself tells King Parīkṣita: "Oh King! even though I am completely imbued with Impersonal *Brahman*, I have studied the Events of the *Bhāgavatam* being overwhelmingly attracted by the transcendental (*adhokṣaja*) and supra-mundane (*aprākṛta*) Beauty, Qualities and the Pastimes of the most sacred-famed Supreme Lord Śrī Kṛṣṇa." By this statement, Śrī Śukadeva Gosvāmī assures the people that even in future when there will be an increased number of *Mukta-Jīvas*, freed souls, who would drink the nectar thereof, the ever-increasing bliss of the *Bhāgavatam* will never decrease like any other limited earthly object. As there is no end to the waves of an ocean, so also there is no end to the waves of *Bhakti-Rasa*. Though *Bhakti* is the subject-matter of the *Bhāgavata-Rasa*, *Bhakti* is twofold, viz. *Bhakti* as Means and *Bhakti* as End—*Sādhana-Bhakti* leads to *Bhāva-Bhakti*, i.e. *Prema*. For example, in *Bhāgavatam* Canto XII, Chapter 3, Ślokas 14-15 Śrī Śukadeva Gosvāmī tells King Parīkṣita: "King! in order to describe the relative values of dry renunciation, earthly Knowledge or Cognition and mental Emotions, I have described to you the lives of those great persons who in this world have earned great name and fame, which ultimately threw them into the jaws of Death! All these descriptions are mere verbosity and hollow grandiloquence only, and not spiritual! But one who is desirous of pure *Bhakti* in Lord Śrī Kṛṣṇa should daily and constantly sing and listen to His all-evil-destroying and pious-famed Events and Pastimes which are constantly sung by great saints and sages." Thus describing *Bhakti-Rasa* of the *Bhāgavatam* in a general way, *Bhakti-Rasa* of the *Bhāgavatam* is further described in a specific way as 'sweetened by molten *Prema-Rasa*'. *Amyta-drava* here refers to the immaterial Pastimes and Love-

Sports of Lord Śrī Kṛṣṇa. Further in Canto XII, Chapter 13, Śloka 11, Śrī Sūta Gosvāmī, addressing Śrī Saunaka and other sixty-thousand Rṣis, says: "This *Bhāgavatam* imbedded with renunciation-awakening Events in the beginning, the middle and at the end, serves the true denizens of heaven and genuine saints who are established in the Impersonal Brahman the Absolute, with the ambrosia of the *aprakṛta* Pastimes of Lord Hari." Here the Pastimes of Lord Hari (Kṛṣṇa) have been compared with the nectar, which makes the gods and such saints who have realised the Brahman, the Impersonal Absolute, immortal. "There is no other way out of the manifold miseries of the people of the world in order to attain *real* happiness without listening to the *Līlā-Rasa*, i.e. sweetness of the Pastimes of Lord Hari"—this also refers to the mellow-sweetness of the Events of the Life of Lord Śrī Kṛṣṇa. Again in the *Bhāgavatam*, Canto X, Chapter 12, Śloka 11, Śrī Śukadeva Gosvāmī, addressing King Parīkṣita says: "Oh King! in this way the Cowherd-boys of Braja, who must have had heaps of accumulated meritorious deeds in many past births to their credit, played with the Supreme Lord Śrī Kṛṣṇa, Who is realised as *Brahmānanda* or Absolute Bliss by the self-same absolutists—Lord Śrī Kṛṣṇa Who is the Supreme Master to the highest devotees, and Who appeared like a seeming Human Boy to those who were infatuated by *Māyā* or nescience of ignorance! Therefore these *Ātmārāmas*, i.e. the absolutists are gods, because like the gods of heaven they have drunk the ambrosia and tasted the ambrosial sweetness of the supra-mundane *aprakṛta* Pastimes of Lord Hari—the ambrosia that flowed like a stream from the mouth of the best amongst *Ātmārāmas*, the absolutists (i.e. Śrī Śukadeva Gosvāmī)." The *Bhāgavatam* therefore establishes the highest efficacy of *Bhakti-Rasa*. Again in Canto XII, Chap. 13, Śloka 15, Śrī Sūta Gosvāmī, addressing Śrī Saunaka and other Rṣis, says: "*Bhāgavatam* is the cream of the *Upaniṣads*, i.e. the *Vedānta*. One who has once tasted the ambrosial juice of the *Bhāgavatam* shall have no more desire for tasting, i.e. reading any other Scripture." Further in Canto I, Chap. 5, Śloka 19 the great Sage Nārada tells Śrī Vyāsa: "If a devotee of Lord Mukunda even by chance, for any reason, be lowly born, he is never worldly-minded like an ordinary Karmin, because he does not desire to cease meditating on the amiableness and the beautiful Feet of Lord Śrī Kṛṣṇa, Whose soul-fascinating Smile of the Lips Which are like the pearl beauty of the many flowered jasmine, has already captivated his heart for ever! because he has become powerless being intoxicated by drinking the *Bhakti-Rasa* of the *Bhāgavatam* like one under the planetary influence!"

Śrī Viśvanātha Chakravartī points out that here Śrī Vyāsadeva describes the beauties of the *Bhāgavatam* after he has already described the majesties of this great Scripture. The Veda is like the *Kalpa-taru*,

the all-wish-yielding tree, and it offers all desired fruits to those who take shelter under it. The Vedas, as a Tree, bear fruits and of all the various fruits that are available from the Veda-tree, the *Bhāgavatam* is the most ripe and most sweet Fruit of the Veda-tree. It also implies, by way of an equivoque, that the Supreme Lord Himself is the Sole Owner of this *Bhāgavatam* which is the best ripe Fruit of the Veda-tree—He alone can distribute this *Bhāgavata-fruit* to His Own devotees—none but the Lord Himself can claim any right in the *Bhāgavata-fruit*! By mentioning the “Fruit” as ‘ripe’, it is signified that the *Bhāgavata-fruit* is ripe in the Veda-tree itself, i.e. the *Bhāgavatam* is the most advanced and most mature aspect of the Vedas, which has come down to the world on its own accord like a fully ripe fruit that automatically drops to the ground from the tree without being forced to be brought to the world by anybody! It means that the *Bhāgavatam*, compared to a ripe fruit, is full of sweet taste. Though this fully ripe *Bhāgavata-fruit* had spontaneously dropped to the world from the highest branch of the Veda-tree, it had not been split, says Śrī Cakravartī, into pieces but remained intact and full of juice! How was it possible for this *Bhāgavata-fruit* to drop to this world from the Highest Branch of Lord Nārāyaṇa without any crack or split or burst (without being mixed up with any or all the triple qualities of Māyā)? In the beginning it was in the Highest Branch of Lord Nārāyaṇa, Who after tasting its sweetness gave to the Branch of Brahmā; from Brahmā’s Mouth it was received by the Branch of Nārada; Śrī Nārada conveyed it to Śrī Vyāsa; from Vyāsa-branch the *Bhāgavata-fruit* was received by Śrī Śukadeva Gosvāmī; and being tasted by him, the *Bhāgavata-fruit* was made sweeter. From Śrī Śukadeva Gosvāmī it was received by Śrī Sūta Gosvāmī; and thus in this succession came the *Bhāgavatam*, which is the Fruit of the Vedas, to this world in its original completeness without any split or pollution! Śrī Viśvanātha therefore concludes that should anybody attempt to read the *Bhāgavatam* by one’s own individual venture without the gradual medium of the afore-said Preceptorial Order and Succession in order to relish the *Bhakti-Rasa* of the *Bhāgavatam*, the *Bhāgavata-fruit* will be split into pieces and thereby its *Bhakti-Rasa* will be lost! In the text, it is said that this *Bhāgavata-fruit* should be drunk! But how can a fruit be drunk? In reply Śrī Viśvanātha explains that this *Bhāgavata-fruit* is an uncommon fruit—it has neither any rind nor any seed; it is a wholly ripe fruit, full of *Bhakti-Rasa*, therefore juicy and hence drinkable only, and not to be eaten! The *Bhakti-Rasa* of this *Bhāgavatam* should therefore be tasted even after liberation or attainment of *Mokṣa* or *Sāyujya-Mukti* as well as in *Sālokya-Mukti*, because the Scriptures have stated that even in those stages the glorification of the Events and Pastimes of the Life of the Lord

has been mentioned. This *Bhakti-Rasa* of the *Bhāgavatam* should be relished repeatedly, because the more it is tasted the sweeter it is relished and it takes newer shapes and shades. Thus Śrī Vyāsa has exclaimed: "Oh! how wonderful is this *Bhāgavata-Rasa*!—Oh, how wonderful! There is nothing to be compared to it!—Oh, no comparison! There is no language to express it! It is always and in every respect inexpressible, matchless and super-excellent!" The use of 'rasika' in the text means that only devotees are eligible for *Bhāgavata-Rasa*; and Karmins, i.e. material elevationists and Jñānins, i.e. salvationists or absolutists have no place for it. The unalloyed devotees alone can have awakened attachment for the Lord (*Jāta Rati*), and *Rati* is called *Sthāyi-bhāva* or permanent feeling of relationship with the Lord, which turns into *Rasa*. Such devotees are, therefore, blessed who ever drink the ever-new ambrosia of the *Bhakti-Rasa* of the *Bhāgavatam*. — 226 —

Sanskṛta Text :

तथा द्वितीये च—

परिणिष्ठितोऽपि नैर्गुण्य उत्तमश्लोक-लीलया ।

गृहीतचेता राजर्षे ! आख्यानं यदधीतवान् ॥ २२७ ॥

TRANSLITERATION :

*Tathā Dvītiye ca—*⁶⁸

Pariniṣṭhito'pi Nairguṇya Uttama-Śloka-Līlayā

Gṛhītacetā Rājārṣe! Ākhyānam Yadadhītavān. — 227 —

TRANSLATION: So it is said in the Second Canto—

Śrī Śukadeva Gosvāmī addressing King Parīkṣita says: "Oh saintly King! I attained by culmination in the qualitless Impersonal Brahman; but being overwhelmingly attracted by the *aprākṛta* Pastimes and Love-Sports of the pure-famed Lord Śrī Kṛṣṇa I studied this narration of the *Bhāgavatam*." — 227 —

COMMENTARY: Śrī Viśvanātha Cakravartī observes that one may ask: "Oh Śukadeva! thou hast been an absolutist from thy very birth; thou hast renounced the world immediately after thou didst see the light of this world and thou didst not know even thy father, the Great Vyāsa, who had run after thee! How canst thou now say all this?" In reply, Śrī Śukadeva would say: "I myself am the proof and witness to the fact that the super-excellence of the sweetness of the transcendental (*adhokṣaja*)

⁶⁸ *Bhāgavatam*, Canto II, Chap. 1, Śloka 9.

and supra-mundance (*aprākṛta*) Pastimes and Love-Sports of the Supreme Personal God, Śrī Kṛṣṇa, far excel the bliss in *Brahmānanda*, i.e. bliss in merging into the Impersonal Absolute, Brahman; because I myself was first merged in *Brahmānanda* and it was later that my heart was attracted to *Bhakti-Rasa* after listening to the *Līlā-mādhurya* of Lord Śrī Kṛṣṇa.” — 227 —

Sanskṛta Text :

(६२) अथ सजातीयाशयस्निग्ध-श्रीभगवद्भक्त सङ्गो, यथा प्रथमे—

तुलयां लवेनापि न स्वर्गं नापुनर्भवम् ।

भगवत्सङ्ग-सङ्गस्य मर्त्यानां किमुताशिषः ? ॥ २२८ ॥

TRANSLITERATION :

(62) *Atha Sajātīyāśayasnigdhā-Śrī Bhagavad-Bhaktā-Saṅgo,*

*Yathā Prathame—*⁶⁰

Tulayāma Lavenāpi na Svargaṁ Nāpunarbhavam

Bhagavat-Saṅgi-Saṅgasya Martyanāṁ Kimutāśiṣah? — 228 —

TRANSLATION: (62) Next, ASSOCIATION AND COMPANY OF THE DEVOTEES OF ALLIED MENTALITY AND TASTE—

Addressing Śrī Sūta Gosvāmī, Śrī Śaunaka and other Ṛṣis said: “We cannot but reject any comparison of even a moment’s company with those devotees of the Lord who are attached to Him, with Svarga, i.e. heaven, or Mokṣa, i.e. salvation, what to speak of the worthless wealth and kingdom of mortal beings?” — 228 —

COMMENTARY: Śrī Jīva Gosvāmī points out that even a short time association with those devotees who are constantly in the company of the Supreme Lord and are attached to Him, cannot be compared with the fruits of heaven or of Mokṣa. Here in eulogising the company and association of genuine devotees, the object is to express the desirability of the company of such devotees who belong to their own stature and are of similar mentality. The words of Śrī Śaunaka and other Ṛṣis may be taken here as an example. The desire or intention for the company of such devotees who belong to the same genus is an instance of *upa-lakṣaṇa*, i.e. for mutual understanding and reciprocal exchange of spiritual values and attainments by disclosing oneself for another’s knowledge. In allowing oneself to be known in such association of devotees of common genus, one need also find out the tenderness and other qualities in those

⁶⁰ *Bhāgavatam*, Canto I, Chap. 18, Śloka 13.

whose company one seeks. One may cite in this connection, says Śrī Jīva Gosvāmī, the 57th Śloka of the 24th Chapter of the Fourth Canto of the *Bhāgavatam* where Śrī Śiva told the Pracētās, the sons of Prācīn Varhi, like this: "Oh Princes! I cannot compare even the moment's association of those devotees who are attached to the Supreme Lord with heavenly pleasures or Mokṣa, i.e. merging of the self in the Impersonal Absolute. What more can I say about the uncertain wealth and kingdom of the mortals?"

Śrī Viśvanātha Cakravartī in his comment on this verse observes that Śrī Śaunaka and other Ṛṣis intend to say that it is practically impossible to speak adequately about the efficacy of the company of devotees who are deeply attached to the Supreme Lord. *Sādhū-saṅga* or company of devotees is a valued but rare gem. The company of those who keep the company of the Lord cannot be compared with the transitory fruits of earthly pleasures of Karma or the fruits of Knowledge, i.e. Mokṣa, and what to speak of the changeable and fleeting pleasures of kingship of the mortals? Because, the seed of the very very rare Hari-Bhakti sprouts in the heart of a person who keeps the company of true devotees. Therefore, even short company of such devotees, as the cause of Bhakti, cannot be compared with the whole fruits of Karma and Jñāna; and the long-time company of such devotees which results in Bhakti, the fruit of which is *Prema*, does not stand any comparison with Karma and Jñāna at all. In the text '*tulayāma*' is used in the '*lot*', signifying any 'possibility'; and here it is meant to say that even a short time association of devotees who are attached to the Lord, is the cause of the seed of Bhakti which sprouts in the heart of the person who keeps the company of such a devotee and which develops into unalloyed Bhakti and results in *Prema*, and hence cannot have any possibility of any comparison in any way with the fruits of Karma and Jñāna; for, can any reasonable man ever compare the vast Himālayās with a mustard? The use of plural here signifies that this view is approved by many, and therefore cannot be easily rejected. In *Bhāgavatam* (III.31.15) Lord Kapiladeva, addressing His own Mother Devahūti, says: "To talk about the company of women and about those who keep the company of women is to degrade and infatuate a person so quickly that nothing else can harm so much." As on the one hand the company of those who keep the company of women in sensual association is described as most ugly and worse than the company of women, so on the other hand the company of those who are attached to the Lord is most wholesome and desirable even than the company of the Lord Himself. This is the purpose of the verse and the author, says Śrī Cakravartī. — 228 —

Sanskṛta Text :

हरिभक्ति सुधोदये च—

यस्य यत्सङ्गतिः पुंसो मणिवत् स्यात् स तद्गुणः ।

स्वकुलद्वयै ततो धीमान् स्वयूथ्यानेव संश्रयेत् ॥ २२६ ॥

TRANSLITERATION :

Haribhakti-sudhodaye ca—

Yasya Yat-Saṅgatih Puṁso Maṇivat Syāt Sa Tadguṇah

Sva-Kūlaraddhyai Tato Dhīmān Svayūthyāneva Saṁśrayet.

— 229 —

TRANSLATION : In the *Haribhakti-sudhodaya* it is said that as the qualities of the nearby objects are reflected in the crystal, so also all the qualities of a person whose company one keeps are imbibed by him. So, for the growth of one's community, one should associate with one's own caste." — 229 —

COMMENTARY : Commenting on the above, Śrī Jīva Gosvāmī observes that here the verse under reference was told by King Hiranyakaśipu to his son Prahlāda. Therefore the intention of King Hiranyakaśipu in so addressing his son was that he should not keep the company of those who keep the company of Lord Viṣṇu Who was their enemy! But the author here has cited this reference in its general sense in order to justify his contention, and it should not be taken in its literal sense in the original text. Further, the example cited in the text regarding the reflection of the nearby objects in the crystal is meant to show the fickleness of the qualities. — 229 —

Sanskṛta Text :

(६३) अथ श्रीनाम संकीर्तनं, यथा द्वितीये—

एतन्निर्विद्यमानानामिच्छतामकुतोभयम् ।

योगिनां नृप ! निर्णीतं हरेर्नामानुकीर्तनम् ॥ २३० ॥

TRANSLITERATION :

(63) *Atha Śrī Nāma-Saṁkīrtanam, Yatha Dvītiye—*⁷⁰

Etannirvidyamānānāmīcchatāmkuṭobhayam

Yoginām Nṛpa! Nirṇītaṁ Harernāmānukīrtanam. — 230 —

TRANSLATION : (63) CHANTING OF THE NAME, as stated in the Second Canto—

⁷⁰ *Bhāgavatam*, Canto II, Chap. 1, Śloka 11.

Śrī Śukadeva Gosvāmī, addressing King Parīkṣita, unreservedly says: "King! the chanting of the Name of Lord Hari is the highest Means and the highest End for all those who have aversion for worldliness and Mokṣa—those who have apathy for heavenly pleasures or earthly pleasures, and for those who have been freed from mundane bondage and freed from fear of death—so it has been said by the previous Ācāryas." — 230 —

COMMENTARY: Commentator Viśvanātha Cakravartī observes that this Book *Bhakti-rasāmṛta-sindhu* has established *Bhakti* as the supreme Means. But here, why is it that of all the 64 *Āṅgas* of *Bhakti*, this particular one, viz. chanting of the Name of Lord Hari, has been described as the principal and foremost one? The reason is that of the 64 *Āṅgas* of *Bhakti*, three are primary, viz. (1) listening, (2) chanting, and (3) meditating on the Lord, His Name, Qualities, Realm, Form, Associates and Pastimes. In the *Bhāgavatam* (II.1.15) Śrī Śukadeva Gosvāmī tells King Parīkṣita: "Oh Ye Scion of King Bharata! one who aspires after eternal fearlessness by realising the Supreme End of human birth, which is all-blissful and which removes for ever all kinds of fear from the heart, should listen to, sing or chant and meditate upon Lord Hari alone, Who is the Indweller of all beings, Who is All-majestic possessing all the *six majesties* in their fullness, Who is the supreme Guide of all, and Who is the Destroyer of all miseries." This is the authority, points out Śrī Cakravartī, on the basis of which, Śrī Rūpa Gosvāmī has enunciated the primary importance of the chanting of the Name of Lord Hari over all the 63 other forms of *Bhakti*. Of these *three Āṅgas* of *Sādhana-Bhakti*, viz. *Śravaṇa*, *Kīrtana* and *Smaraṇa*, *Kīrtana*, i.e. chanting the Name is again primary. Further again, of the chanting of the Name, Form, Qualities, Realm, Associates or Entourage and Pastimes or *Līlā*, the chanting of the Name is more important. And even in chanting the Name of the Lord, *anu-Kīrtanam*, i.e. constant chanting of the Name in accordance with *Bhakti* of Lord Hari is most important. This *anu-kīrtanam* of the Name of Lord Hari is independent of any time, clime, space, person or purity of ingredients of worship in the temple. Not only is the chanting of the Name of Lord Hari not disturbed by any such considerations, even the association of intolerant atheists, barbarians or unholy persons cannot affect the chanting of the Name of Lord Hari. Above all, for those who are initiates and those who have attained freedom from bondage and the self-realised, there is nothing more than this supreme good. So it is said that for those who in this world have completely eliminated from their hearts any desire whatsoever, even Mokṣa, those who do hanker after heavenly or earthly pleasures, and those who are self-satisfied in their self-meditation —for all of them, the chanting of the

Name of God has been prescribed to be the highest Means and the highest End. — 230 —

Sanskṛta Text :

आदिपुराणे च—

गीत्वा च मम नामानि विचरेन्मम सन्निधौ ।

इति ब्रवीमि ते सत्यं क्रीतोऽहं तस्य चार्जुन । ॥ २३१ ॥

TRANSLITERATION :

Ādipurāṇe ca—

Gitvā Ca Mama Nāmāni Vicarenmama Sannidhau

Iti Brabīmi Te Satyaṁ Krīto'ham Tasya Cārjuna! — 231 —

TRANSLATION: In the *Ādipurāṇam* Lord Śrī Kṛṣṇa tells Arjuna: "Arjuna! I promise you that one who lives by My side by singing My different Names, to such a person I sell Myself off!" — 231 —

Sanskṛta Text :

पाद्मे च—

येन जन्मसहस्राणि वासुदेवो निषेवितः ।

तन्मुखे हरिनामानि सदा तिष्ठन्ति भारत । ॥ २३२ ॥

TRANSLITERATION :

Pādme ca—

Yena Janma-Sahasrāṇi Vāsudevo Niṣevitah

Tanmukhe Hari-Nāmāni Sadā Tiṣṭhanti Bhārata! — 232 —

TRANSLATION: It is said in the *Padma Purāṇam*: "Oh Bhārata! in his mouth alone the Name of Lord Hari ever resides who has served (worshipped in temple) Lord Vāsudeva for thousands of births." — 232 —

COMMENTARY: Commenting on the above Śrī Jīva Gosvāmī observes that if one has served Lord Vāsudeva for thousands of births, how is it that such a person is repeatedly born? The reason is that for the repeated demands for increase and still more increase of ever-longing anxieties for Bhakti of His devotee, the Lord Himself desires him to be born again and again.

Śrī Mukundadāsa Gosvāmī points out that in his tongue alone the Name of the Lord will constantly and spontaneously reside who has acquired absolute faith in the Name of the Lord by worshipping Lord Vāsudeva for thousands of births in accordance with the injunctions of the Scriptures. — 232 —

Sanskṛta Text :

यतस्तत्रैव च—

नाम चिन्तामणिः कृष्णश्चतन्यरसविग्रहः ।

पूर्णः शुद्धो नित्यमुक्तोऽभिन्नत्वान्नामनामिनोः ॥ इति ॥ २३३ ॥

TRANSLITERATION :

Yatastatraiva ca—

Nāma Cintāmaṇih Kṛṣṇaścāitanyarasavigrahaḥ

Pūrṇaḥ Śuddho Nityamukto'bhinnatvānnāmanāminoh—Iti.—

— 233 —

TRANSLATION : It is mentioned in the *Padma Purāṇam*—

The Name “Kṛṣṇa” is like the fabulous gem that can grant everything one may aspire after, i.e. the Name “Kṛṣṇa” is the Bestower of all desired ends. The Name Kṛṣṇa is the Supreme Attractor of unalloyed souls; Name is personified Consciousness; Name is Condensified *Rasa*; Name is the Absolute Whole, i.e. Unlimited, Undefined and Unrestricted by any condition; Name is pure, i.e. untouched by the three-fold qualities of *Māyā* or Nescience; Name is eternally free, i.e. beyond *Māyā* and *māyik* influences; and finally, the Name of the Supreme Lord Kṛṣṇa is identical with Kṛṣṇa Himself, i.e. Kṛṣṇa and His Name are identical with One Another. — 233 —

COMMENTARY : Śrī Jīva Gosvāmī commenting on the śloka observes that the transcendental Name of God is the Bestower of all desired Ends because Name is Kṛṣṇa, i.e. identical with the Transcendental Person of Kṛṣṇa. In the text, *Caitanya-rasa-biṅgraha*, *Pūrṇa* (Whole), *Śuddha* (pure), *Nitya-mukta* (eternally free)—all these are qualities of Kṛṣṇa. Why the Name is called *Kṛṣṇa*? Because Name is non-differentiated from Kṛṣṇa, hence Name is called Kṛṣṇa, i.e. the Absolute Reality which is *sat-cit-ānanda* condensified into an *Aprākṛta Form*, is manifest simultaneously into Two Bodies, viz. Name of Kṛṣṇa and Kṛṣṇa. There has been a detailed and elaborate discussion on this special subject by Śrī Jīva Gosvāmī in his *Bhāgavata-Sandarbha*. — 233 —

Sanskṛta Text :

अतः श्रीकृष्णानामादि न भवेद्ग्राह्यमिन्द्रियैः ।

सेवोन्मुखे हि जिह्वादौ स्वयमेव स्फुरत्यदः ॥ २३४ ॥

TRANSLITERATION :

*Atah Śrī-Kṛṣṇa-Nāmādi Na Bhaved Grāhyamindriyaiḥ
Sevonmukhe Hi Jihvādaḥ Svayameva Sphuratyadaḥ. — 234 —*

TRANSLATION: For this reason (because the Name of Kṛṣṇa is identical with Kṛṣṇa Who is beyond all human sense-experiences), the Name, Form, Qualities, Realm, Entourage and Pastimes of the Supreme Lord Śrī Kṛṣṇa are not approachable by sense-experiences (physical or mental). When the tongue and other senses, viz. eyes, ears, mind, etc. are employed in the services of the Lord, then the Lord's Name, Form, Qualities, Realm, Associates and Pastimes take their own initiative to appear on the reciprocal senses of the individual thus employed in His services. — 234 —

COMMENTARY: Śrī Jīva Gosvāmī points out that when the tongue and other senses are inclined to serve the Lord-of-all-senses (Hṛīkeśa—Lord Kṛṣṇa), then the Name etc. appear on their own initiative on those senses which are in a mood to serve the Lord and make them the platforms of Their supra-mundane dances! For example, in the *Bhāgavatam* Canto V, Chapter 14, Śloka 45 Sage Śuka Gosvāmī describes to King Parīkṣita about the conditions of King Bharata when he was leaving his body of a deer: “Oh King! when Rājaraṣi, King among saints, Mahārāj Bharata was about to leave his body of a deer, prayed aloud, distinctly and clearly, to Lord Nārāyaṇa Hari—‘Lord! I bow down at Thy Feet again and again, Who art the Vedic Sacrifice Itself, Who art the Giver of all fruits to those who offer vedic sacrifices, Who art the Giver of all boons for all religious rituals, Who art the living-form of Aṣṭāṅga-Yoga, Whose Body is Absolute Knowledge and Who art the Lord of Māyā.’” Again in *Bhāgavatam* Canto VIII, Chap. 3, Śloka 1, similar things have been said about Gajendra (King of the elephants). Śrī Śukadeva addressing King Parīkṣita says: “King! then that Gajendra thus decided by his own innate intelligence, and concentrating his mind, silently muttered in his heart the best prayers to the Lord which he was accustomed to chant in his previous births.” — 234 —

TRANSLATOR'S NOTE: As the Name, Form, Qualities, Realm, Associates and Pastimes of Lord Śrī Kṛṣṇa are identical with Him, and as Lord Śrī Kṛṣṇa always reserves the right of not allowing Himself to be exposed to human sense-experiences (*Adhokṣaja*), it therefore follows that His Name, Form, etc. cannot be approached by the application of material sense-capacities. The material tongue cannot therefore utter or chant the transcendental Name of Kṛṣṇa, the physical eyes cannot see the *aprākṛta* or supra-mundane Beauty of the Person of Lord Kṛṣṇa, the

mind cannot conceive His transcendental and non-māyik innumerable Qualities, the physical body cannot reach His Realm, body and mind cannot associate with His Entourage, nor this mundane mind can ever understand His Divine Pastimes. It is only in the purified senses—purified by turning Godwards, that the Name, Form, Qualities, etc. of the Lord take Their own spiritual initiative to condescend to appear on such senses in order to accept their services for the pleasure of the Lord Himself. — 234 —

Sanskṛta Text :

(६४) अथ श्रीमथुरामण्डले स्थितिः, यथा पादौ —
 अन्येषु पुण्यतीर्थेषु मुक्तिरेव महाफलम् ।
 मुक्तैः प्रार्थ्या हरेर्भक्तिर्मथुरायान्तु लभ्यते ॥ २३५ ॥
 त्रिवर्गदा कामिनां या मुमुक्षुणां च मोक्षदा ।
 भक्तीच्छोर्भक्तिदा कस्तां मथुरां नाश्रयेद्बुधः ? २३६ ॥
 अहो मधुपुरी धन्या वैकुण्ठाच्च गरीयसी ।
 दिनमेकं निवासेन हरौ भक्तिः प्रजायते ॥ इति ॥ २३७ ॥

TRANSLITERATION :

(64) *Alha ŚRĪ MATHURĀMANDALE STHITIḤ,*
Yathā Pādme—
Anyeṣu Puṇya-Tīrtheṣu Muktireva Mahāphalam
Muktaih Prārthyā Harerbhaktir Mathurāyāntu
Labhyate. — 235 —
Trivargadā Kāmināṃ Yā Mumukṣuṇāṅca Moksadā
Bhaktīchhorbhaktidā Kastāṃ Mathurāṃ Nāśrayed
Budhak? — 236 —
Aho Madhupuri Dhanyā Vaikuṇṭhācca Garīyasī
Dinamekaṃ Nivāsena Harau Bhaktih Prajāyate—Iti. — 237 —

TRANSLATION : (64) Next, TO LIVE IN MATHURĀ-MANḌALA,
 as in *Padma-Purāṇam*—

Mukti or liberation is the great fruit of living in other sacred places of pilgrimage; but *Bhakti* in Lord Hari, which is aspired after by the liberated souls themselves, is attainable in Mathurā. (Here *Bhakti* refers to *Bhakti* in the stage of *Rati*, i.e. *Bhāva-Bhakti*, in its permanent trait of relation, i.e. *Sthāñ Bhāva*). — 235 —

Who can be that wise person who will not take shelter in Mathurā which offers *dharma-ārtha-kāma* to the pleasure-seeking elevationists.

Mokṣa or self-merging in the Absolute to the salvationists or absolutists, and Bhakti to the aspirants of Bhakti? — 236 —

Lo! blessed is this Madhupurī (Mathurā) which is superior to Vaikuṇṭha! If one lives here even for a day, Bhakti in Lord Hari awakens in him excellently! — 237 —

COMMENTARY: Śrī Mukundaśāstra Gosvāmī points out that here 'Vaikuṇṭha' refers to Lord Kṛṣṇa's Vaikuṇṭha, which is otherwise called 'Goloka', because Śrī Rūpa Gosvāmī, the author, himself has explained in his *Laghu-Bhāgavatāmṛta* that Mathurā is superior to Vaikuṇṭha, i.e. 'Goloka', and that he has further stated that this 'Goloka' is the majestic property of 'Gokula' (Refer *Laghu-Bhāgavatāmṛta*, I. 277).

'Goloka' has been described in the *Brahma-Samhitā*, Chapter V, Śloka 44, by Brahmā as: "I bow down at the Feet of Lord Govinda, Who is the First Cause, and Who has manifested Hari-dhāma, Maheśa-dhāma and Devī-dhāma in respective gradations below His Own Realm of Goloka, and Who has displayed the Scriptures in those realms according to their respective gradation of excellence below the Lord's Own Realm of Goloka." It is further said that in Goloka, the beautiful Damsels of Braja Who are the Original Source of all the Supreme Lakṣmīs of Vaikuṇṭha, are the Super-mundane Mistresses! There the Supreme Self-same Lord *Svayam Bhagavān* is the Best Male! There Śrī Govinda is the Most Beloved, where all trees are *Kalpa-tarus*, i.e. all Trees in Goloka yield all desirable boons and fulfil all aspirations; there the earth is like the fabulous philosopher's stone that grants the Denizens whatever They may wish for! Where water is sweeter than ambrosia! Where talk is music and ordinary movement is fascinating Dance! There the Flute is a dear Lady-friend, and all shining objects are Moons and Suns offering the immaterial bliss! Objects revealed there by these luminous entities are consciousness and bliss indeed! Here in Goloka the objects that are tasted and relished by the Denizens are also *cit* and blissful! There the Milk that flows from the udder of the Cows in plenty at listening to the sweet music of the Flute of Lord Kṛṣṇa forms into a vast Sea of Milk (*Kṣīra-Samudra*)! Relative time has no place here; Eternal Time in Goloka passes like the twinkling of an eye, because the beloved devotees of the Lord are so deeply merged in His Services that they know not when time passes! This Goloka is also well-known as *Śveta-dvīpa*, Which is the transcendental Realm or Residence of Lord Govinda, and very very rare few love-drunk saints of rare spiritual eminence alone know about this *Śveta-Dvīpa*. *Śveta* means 'absolutely pure', and *Dvīpa* means that which is non-associated with others. *Śveta-dvīpa* is, therefore, Goloka—the Place of Residence of Lord Govinda, and is very very rare on earth!

Only a few and well-famed saints can know this Goloka when they are intoxicated by the elixir of *Prema*! (Refer *Brahma-Samhitā*, Chapter V, Śloka 56). As the glories of Mathurā are greater, this Goloka has been described to be the wealth of Gokula! In the *Pātāla-khaṇḍa* of the *Padma Purāṇam* this Mathurāpurī has been described to be superior to the other six Cities that offer Mokṣa, viz. Kāśī, Kāñchi, Avantikā, Māyāpurī (Haridvāra), Dvārakā, and Jagannatha-Purī!

Śrī Mukundadāsa Gosvāmī points out that in the *Brahma-Samhitā* when the Supreme Lord Śrī Kṛṣṇa is described as the Divine Lover or *apṛākṛta*, i.e. super-mundane Paramour, and the Lakṣmīs of Goloka, i.e. the Damsels of Braja as the supra-mundane Mistresses, there is lack of any marriage-bond. Even then, the climax of Śrī Rādhā and other *Gopīs* of Braja must be found to be Lord Kṛṣṇa's Own Potencies as belonging to Him only (*Svakīya*) and not as belonging to anybody else (*Pārakīya*)! Indeed there is nothing like *Pārakīya* reality in Goloka—there is only just a feeling like that. The *Gopīs* feel as if they have a husband at home whom they avoid to associate and stealthily associate with the Lord as if He is the Husband of somebody else! In fact, in Goloka there are no two Males—Śrī Kṛṣṇa is the *only* Male to Whom belong all the transcendental Properties, Himself being the Supreme and Unchallengeable Master and Proprietor. The word *Para-Puruṣa* means both 'other Male' and 'the Supreme Male'. So what is called *Pārakīya* in Goloka is indeed *Svakīya*, because everybody and everything there belong to the Supreme Lord Śrī Kṛṣṇa alone!

All ordinary trees are 'All-wish-yielding Trees (*Kalpa-Taru*)', 'mere talk is music', 'water is nectar'—all these show the majesties of Goloka. As the glories of Gokula are superior to those of Goloka, Goloka has been described as the wealth of Gokula. In Gokula there is absolute *mādhurya*, whereas the glories of this *Absolute Mādhurya* of Gokula are manifest in Goloka. In *Dānakeli-kaumudī*, Śloka 299, Vindhyavāsini, daughter of Devakī, addressing Devī Nāndimukhī, says: "Dear Sakhi (Lady-friend)! the power that the Vedas possess in ascertaining the Absolute Reality, the power that the *Jyotiṣṭoma* and other Vedic Sacrifices have in bearing particular desired boons, the power of washing off sins that the sacred places of pilgrimage possess, the *Mantras* or mystic incantations that possess the power or are adept in bringing into being the impossible, the power that the Vedic rituals possess in conferring sense-enjoyments, the power that lies in producing the extraordinary results of *Aṣṭāṅga-Yoga* of great sages, the inconceivable ability of unfolding the all-conscious objects of transcendence by the *Antaraṅgā Śakti* or Internal Potency of the Supreme Being, and all the highest qualities that have been said to be the best signs of the Spiritual Conscious Entity, called *Vaiṣṇava*, and

Which is the outcome of the *Cit*-potency of the Supreme Godhead—superior to them all is the innate and glorious Potency of Mathurā, Which is manifest on Earth! And again, still superior potencies and more sublime powers are ingrained in Vṛndāvana Which covers an area of 32 Square Miles! Therefore, Oh Beautiful Lady! what purpose can there be of the wealth of even ten-million worlds for Śrī Rādhā?—all this wealth is found even in a small particle of dust of this Vṛndāvana!” In this Śloka Śrī Rūpa Gosvāmī himself describes Goloka as a manifestation of the all-round majesties and wealth of Gokula. The Scriptures have always given superior importance and greater sweetness to Gokula over Goloka. Mathurā-Purī extends over an area of twenty-Yojanas, i.e. 184 square miles. In Mathurā-maṇḍala, Gokula and Mathurā are two Parts. In *Laghu-Bhāgavatāmṛta*, Śloka 2777, Śrī Rūpa Gosvāmī shows that all those who are authorities in the Scriptures have described Mathurāmaṇḍala as divided into two parts, viz. Gokula and Pura. Further, in his *Upadeśāmṛta* Śrī Rūpa has said that Mathurā is superior to Vaikuṇṭha, i.e. Goloka, by virtue of the Divine Descent or Birth of the Lord in Mathurā; superior to Mathurā is Vṛndāraṇya (Vṛndāvana) because of the Lord holding His *Rāsa-dance*; even superior to Vṛndāraṇya is Govardhana because the Lord had upheld It with His Blessed Fingers; and most supreme to even this Govardhana-Hill is Śrī Rādhā-kuṇḍa because here had flown the flood of the Nectar of *Prema* (*Prema-Rasa*) of the Lord of Gokula, Śrī Kṛṣṇa! Therefore, who will be that considerate person who will not serve Śrī Rādhā-kuṇḍa at the foot of the Govardhana?” Here also Vaikuṇṭha refers to Gokula only, for, no other Vaikuṇṭha could be associated with the Advent of Lord Śrī Kṛṣṇa. In that case, is it possible that there can be no *Rāsa-dance* in Gokula? The reply is, of course, that there can be no *Rāsa-dance* in Gokula with the *Svakīyā* Damsels Who are His Own. In *Rāsa-dance* there is a manifestation of the majestic powers of Lord Kṛṣṇa by simultaneous Manifestations of as Many Kṛṣṇas as the Gopis who joined the *Rāsa-dance*, in which extraordinary Powers of the Lord are manifest. But in Gokula, there is no such *aiśvarya*—It is a Realm of exclusive *mādhurya*. It is therefore stated in some places that there can be *Rāsa-dance* in Dvārakā. “There is no place more pleasant than Vṛndātavī”, and with these remarks Lord Mukunda took His friends of Braja and showed them round Vaikuṇṭha and ultimately brought them back to Gokula. May that Mukunda protect you all!” Here also Vaikuṇṭha refers to Goloka only. In Goloka, besides the Pastimes of *Rāsa-dance*, Exchange-of-gifts-Pastimes, etc. of Lord Śrī Kṛṣṇa with His intimate friends and near-relatives take place, and even though there are so many other supra-mundane or *aprākṛta* Love-sports, the inmates look upon the Lord with a certain sense of reserve as their dear Master and the Lord

of lords due to the majestic influences of the highest transcendental Realm of Goloka; but one misses here that intimate feeling of looking upon the Lord as their dearest Child, or the most intimate Friend or the Most Beauteous Beloved Paramour which is possible in Gokula only. The *Mādhurya-Form* of Lord Kṛṣṇa of Gokula-Braja was not revealed to the Gopa-kumāra when all other Forms of the *Aiśvarya-Aspects* of Lord Nārāyaṇa in all His majestic Pastimes were manifest before him when he reached Vaikuṇṭha. In the *Vṛhad-Bhāgavatāmṛta* (2.4.110) by Śrī Sanātana Gosvāmī, Sri Gopa-kumāra himself describes Vaikuṇṭha to the Brāhmaṇa of Mathurā like this: "Oh Brāhmaṇa! when I reached Vaikuṇṭha-loka and I was very much disappointed and depressed in not being able to meet Madana-Gopāla (Kṛṣṇa of Braja), the All-knowing Lord Nārāyaṇa knowing my mental agonies appeared before me as the Son of Nanda, and Śrī Lakṣmī appeared before me as Rādhā, Dharādevī took the Form of Candrāvalī, and the other *Pārśadas* i.e. Associates, of Lord Nārāyaṇa appeared before me as the Boys of Braja! But the pleasure that I relish in seeing my Beloved Lord sporting with His Intimate Associates in Braja that intense happiness I could not feel even when Lord Nārāyaṇa revealed Himself as the Son of Nanda! In fact, my mind remained depressed! Lord Nārāyaṇa would sometimes go in the gardens playing with the Cows in order to please me with the Cow-grazing Pastime of my Beloved Kṛṣṇa, sometimes Lord Nārāyaṇa as usual would take His Seat on the Throne in the inner Chamber of Vaikuṇṭha being served by Śrī Lakṣmī, Dharanī, Śeṣa, Gaḍuḍa and His Other Attendants; sometimes He would look like my Beloved Kṛṣṇa of Braja in every respect! Though in that Vaikuṇṭha I could see in close quarters my Lord, yet I never felt completely satisfied, because I would look upon Lord Nārāyaṇa as the Supreme Lord of all only. I would always be conscious of the fact that I had reached the most unattainable Vaikuṇṭha-dhāma! Such remembrances of the majesties of Vaikuṇṭha being constantly present before my mind, the sense of appreciation of the grandeur of Lord Nārāyaṇa and Vaikuṇṭha hampered my craving for the unrestricted *mādhurya-Prema* for the Son of Nanda in Gokula-Braja!"

In *Brahmā-Samhitā*, Chapter V, Śloka 29, Brahmā in his prayer to Lord Govinda says: "I adore the Primordial Lord Govinda Who is the Supreme Cause of all causes, and Who is being respectfully served by many many beautiful Damsels of Braja in many Temples of the fabulous gems where all desires are fulfilled the moment one thinks about any, surrounded by hundreds of *Kalpa-tarus*, and Who protects the Cows by grazing them in the forests of Braja by bringing them out in the pasture grounds and caressing them!" Here also, 'respectful services' indicate majesties of Goloka.

Śrī Raghunāthadāsa Gosvāmī in his *Braja-vilāsa-stava* (Śloka 5) said: “Dvārāvātī, Where the Lord enjoys the company of Rukmiṇī, Satyabhāmā and other Queens, Who make hundreds of Lakṣmīs pale into insignificance, Where Brother Valarāma and Sons and Grandsons offer Him constant company, is superior to Vaiṣṇava; and superior even to such Dvārāvātī is Mathurā Where the Lord manifested Himself and made His Divine Descent, and in the Centre of Which Mathurā shines the Realm of Prema, Braja, in all its supreme fascination and charming glories (and hence superior to Dvārāvātī); may I constantly serve such Mathurā!” In this Śloka Śrī Raghunāthadāsa Gosvāmī depicts Dvārāvātī as superior to Vaiṣṇava, and superior to Dvārāvātī is Mathurā-Braja. Those who have attained *Prema-Bhakti* by following the injunctions of *Vaidhī-Sādhana-Bhakti* in the forms of listening, singing and meditating on Śrī Kṛṣṇa as the Supreme Lord of all, such Mukta-Jīvas or liberated souls attain Goloka. It has, therefore, been said in the *Laghu-Bhāgavatāmṛta* (1.145) that Śrī Kṛṣṇa lives in all the Four Places, viz. Braja, Mathurā, Dvārāvātī and Goloka—this is well-known in the *Purāṇas*. The different gradations of the transcendental Realm have been shown here, from the Highest to the Lowest, i.e. Mathurā is inferior to Braja, Dvārāvātī is inferior to Mathurā, and Goloka is inferior to Dvārāvātī. Again in the *Laghu-Bhāgavatāmṛta* Śrī Rūpa Gosvāmī comes to this conclusion on the basis of another Śloka of the *Padma Purāṇam* where it is stated that when Śrī Kṛṣṇa returned to Braja from Dvārakā, Nanda and other Gopas and Yaśodā along with their sons and all relatives got into the celestial cars in their divine Forms by the Grace of Kṛṣṇa and attained Vaiṣṇava-loka, i.e. Goloka. Śrī Rūpa in his two comments comes to the conclusion that Droṇa and others who had entered into the Bodies of Nanda-Yaśodā during the Divine Descent in this world, alone entered into Goloka. But those who were dearer than the dearest, viz. Citraka-Patraka-Raktaka, the Eternal Personal Servants of Śrī Kṛṣṇa of Braja, Śrīdāma-Sudāma-Suvala-Madhumaṅgala-Ujjvala, His Eternal Intimate Friends, Nanda-Upānanda-Sunanda, Yaśodā-Rohiṇī His dearest Parents, and Śrī Rādhikā and other Damsels of Braja Who are His Most Beloved Consorts, with Them Śrī Kṛṣṇa ever resides in Braja! Thus, the superiority of Braja over Goloka is established. At the end of his commentary Śrī Mukunda-dāsa Gosvāmī apologises to the pure devotees for his disclosing the esoteric meaning of *Braja-Līlā*, as conceived by the Gauḍīyas. — 237 —

Sanskṛta Text :

दुरुहाडुतवीर्येऽस्मिन् श्रद्धा दूरेस्तु पंचके ।

यत्र खल्योऽपि सम्बन्धः सन्धियां भावजन्मने ॥ २३८ ॥

TRANSLITERATION :

*Durūhādbhuta-Vīrye'smin Śraddhā Dūrestu Pañcake
Yatra Svalpo'pi Sambandhah Sandhiyān Bhāva-Janmane.*

— 238 —

TRANSLATION : The last *five* (out of the 64 *Āṅgas* of *Sādhana Vaidhī Bhakti*, viz. (1) Worship of the Deity in the temple, (2) relishing the esoteric *Bhakti-Rasa* of the *Bhāgavatam*, (3) Association of the company of unalloyed devotees who are of allied mentality in spiritual practices, (4) Chanting the Name of Kṛṣṇa, and (5) Residence in Mathurā-maṇḍala), possess so extraordinary spiritual forces that what to speak of having absolute faith in them, even a short-time practice of these five arouses *Bhāva*, i.e. Bhāva-Bhakti in the pure hearts of non-offensive devotees. — 238 —

COMMENTARY : Śrī Jīva Gosvāmī points out that here in the text 'pure hearts' or 'pure thinking' means non-commission of any offence to Service, Name and Vaiṣṇavas.

Śrī Mukundadāsa Gosvāmī observes that the *five Āṅgas* of *Vaidhī Sādhana-Bhakti* that have been described in Śloka 225-237 are said to be obtainers of *Rati* and *Prema*, i.e. Bhāva-Bhakti and Prema-Bhakti respectively. For example, in śloka 225 quoted from *Ādi Purāṇam*, Lord Śrī Kṛṣṇa tells Arjuna : "One who constantly chants My Name and one who is attached to My Services, deserves only Bhakti, and it is not proper to bestow Mukti on him." Again, in this Book, I. 1.35 : Attainment of Bhāva-Bhakti is extremely difficult in two ways, viz. practices of all aspects of Sādhana-Bhakti even over long and long period without any *Ruci* and *Āsakti*, i.e. taste and attachment, do not make Bhāva-Bhakti available; and secondly, it is not easily bestowed by Lord Hari." There is an apparent contradiction between the statements of the two references quoted above. The fact is that in case the *sādhaka*, i.e. one in the stage of preliminary spiritual practices, commits offences, then only such spiritual practices for hundreds of births will not bestow *Rati* or *Prema*. But, on the other hand, if one is free from any such offences, then even in spite of not possessing any deep faith, a neutral person by practising any one of the *five āṅgas* out of the 64 *āṅgas* of *Vaidhī Sādhana Bhakti* can attain *Bhāva*. 'A neutral person' here means an individual who has no strong faith but is fortunate. If this be possible for such an individual to attain Bhāva-Bhakti by following any of the afore-said *five āṅgas*, there is no denying the fact that an individual practising any of these *āṅgas* with firm faith and without any offence shall undoubtedly be blessed with *Rati* and *Prema*.

Śrī Viśvanātha Chakravartī opines that for those whose mind and heart are purified of any offence, *Rati* and *Prema* do not depend on any stage of Śraddhā, etc. — 238 —

Sanskṛta Text :

तत्र श्रीमूर्तिः, यथा—

स्मेरां भंगीत्रयपरिचितां साचिविस्तीर्णदृष्टिं,

वंशीन्यस्ताधरकिशलयामुज्ज्वलां चन्द्रकेण ।

गोविन्दाख्यं हरितनुमितः केशितोर्थोऽपकण्ठे,

मा प्रेक्षिष्ठास्तव यदि सखे ! बन्धुसंगेऽस्ति रंगः ॥ २३६ ॥

TRANSLITERATION :

Tatra Śrīmurtih, Yathā—

Smerāṇ Bhaṅgītraya-Paricītāṃ Sāci-Vistirṇa-Dṛṣṭiṃ,

Vaṁśīnyastādharā-Kiśalayāmujjvalāṃ Candrakeṇa

Govindākhyāṃ Haritanumitāḥ Keśitirtho'pakāṇṭhe,

Mā Prekṣiṣṭhāstava Yadi Sakhe!

Bāṇḍhu-Saṅge'sti Raṅgah. — 239 —

TRANSLATION : Next ŚRĪ-MURTI—

Oh Friend! if you have any desire to enjoy any jest in the company of your friends and relatives, then never meet the Person of Lord Govinda near Keśi-ghāt (on the bank of the Yamunā at Keśi-tirtha where Demon Kesi was killed by the Lord), Whose Face is always fascinatingly smiling, Whose posture having three bends is forcefully heart-attracting, Whose long-drawn Eyes are carftly and enchanting, Whose soft Lips are put on the holes of the Flute, and Whose Head is decorated with the charmingly beautiful tails of peacocks! — 239 —

COMMENTARY: Śrī Jīva Gosvāmī observes that the author Rūpa Gosvāmī reminding the previous *five āṅgas*, intends to say by the sweetness of his own description by way of a negative statement that refusal to see the Person of Lord Govinda (*Govinda-vigraha* or *Murti*) shall only bind one to the bondage of worldly attachments. It is, therefore, most wise to see the beautiful Person (*Vigraha*) of Lord Govinda.

Śrī Mukundadāsa Gosvāmī points out that in order to establish that even those who have no strong faith and yet practise any one of the last *five āṅgas* out of the 64 *āṅgas* of *Vaidhī Sādhana-Bhakti* without any offence can attain *Ruci* and *Prema*, i.e. *Bhāva-Bhakti* and *Prema-Bhakti*, the author Rūpa Gosvāmī states in his own charming way of putting things! "Oh Friend!"—by this address, it is established that should a

person once see the Person of Lord Govinda, he would then be so much charmed by His beauties that such a person will lose all attachments for his worldly friends and relatives. By using 'Mā prekṣiṣṭhāh', i.e. 'do not see Govinda', the non-faith of the seer is shown here. By using an opposite ellipsis, the author Śrī Rūpa signifies the greater inquisitiveness on the part of a neutral person who takes to spiritual practices for seeing the forbidden Beauty of the Person of Govinda! That is, when you have come to Vṛndāban, you must once see Lord Govinda—your attachment for your earthly pleasures in the company of your friends and relatives in this world will then fade away into insignificance! The very fact that one has come to Vṛndāvana bespeaks one's great fortune; and having come to Vṛndāvana if one should see Lord Govinda and thereby lose all attachments for worldly relations, this significantly establishes the possibility of awakening of Bhāva-Bhakti in one who will see Lord Govinda's Murti.

Śrī Viśvanātha Cakravartī says that the author Rūpa Gosvāmī here again reminds one about the superior excellence and efficacy of the last five *āṅgas*, such as chanting of the Name of Lord Kṛṣṇa, residence in Mathurā-maṇḍala, association with devotees of allied mentality, relishing the esoteric meaning of the *Bhāgavatam*, and pleasure in the service of the Deity of Lord Kṛṣṇa, over all other 59 *āṅgas* of *Vaidhī* Bhakti. The author's way of putting the whole thing is indeed wonderful and sweet. — 239 —

Sanskṛta Text :

श्रीभागवतं, यथा—

शंके नीताः सपदि दशमस्कन्ध-पद्यावलीनां,

वर्णाः कर्णध्वनि पथिकताकानुपूर्व्याद्भवद्भिः ।

हंहो डिम्भाः ! परमयुभदान् हन्त धर्मार्थकामान्,

यद्गर्हन्तः सुखमयममी मोक्षमप्याक्षिपन्ति ॥ २४० ॥

TRANSLITERATION :

Śrī-Bhāgavatam, Yathā—

Śaṅke Nītāh Sapadi Daśama-Skandha-Padyāvalīnām,

Varṇāh Karṇādhvani Pathikatāmānupūrvyādbhavadbhih

Haṅho Dimbhāh! Paramayubhadān Hanṭa Dharmārthakāmān,

Yadgarhantah Sukhamayamamī Mokṣamapyākṣipanti. — 240 —

TRANSLATION: ŚRĪ BHĀGAVATAM—

Oh Ye Children! Oh Ye Unwise! it appears that the letters of the

poems of the Tenth Canto of the *Bhāgavatam* have just recently become the travellers in the path of your ears! Ah me! Oh alas! it must be for this reason that today you are decrying the great beneficial *Dharma* (pious deeds bestowing heavenly pleasures), *Artha* (wealth) and *Kāma* (all desires for sense-enjoyments), and even sit at the delight-giving *Mokṣa*! — 240 —

COMMENTARY: Śrī Jīva Gosvāmī observes that here in this verse Śrī Rūpa Gosvāmī has praised the *Bhāgavatam* by way of a reproof! In the two ślokas 239 and 240, the author has used a rhetorical figure, called 'Aprostuta Praśamsā'. When irrelevant or incidental things are said in connection with any relevant topic, it is called *aprostuta praśamsā alankāra* — a rhetorical figure of speech. This *alankāra* is of five different forms, viz. (1) to state the causes when the effect is the subject of discussion, i.e. while describing a relevant act, irrelevant causes are discussed, (2) to talk of the effects when the causes are to be ascertained, (3) to talk of the genus for the species, (4) to discuss the species when genus is the subject of discussion, and (5) to talk of similars for equals. In these five forms of *aprostuta praśamsā alankāra* or rhetorical figure, the relevant subject is described by irrelevant figure of speech. According to this cause-effect rhetoric, an ordinary and simple subject is described by a specialised or extraordinary subject or topic. So, in this case in ślokas 239 and 240, the Subjects of ŚRĪMURTI and BHĀGAVATAM are of a general character; but the author has ascribed special significance to them. Of all the different Deities of Lord Śrī Kṛṣṇa, the Deity of Govinda, and of all the different Cantos of the *Bhāgavatam* the Tenth Canto, have been significantly eulogised and given greater importance. Such particular statements point out the specialities of the subject in question. In śloka 239, by forbidding seeing Lord Govinda on the banks of the Yamunā at Keśighāt in order to enjoy the jest in the company of one's friends and relatives in this world, the real purpose is to stress the supreme attractive effect of seeing Lord Govinda! Here by way of decrying the sight of the ŚRĪMURTI of Govinda, the author has praised the same in an excellent way! Again, in śloka 240, Śrī Rūpa has simply given supreme importance to the reading of or listening to the Tenth Canto of the *Bhāgavatam* by addressing such a person 'a child' or 'unintelligent'! In both these ślokas, excessive denunciation has only established supreme praise. It is called a rhetorical figure of 'ironical censure' or 'ironical praise'—where the primary subject is completely ignored: it is called 'an extreme reproof'.

Śrī Mukundadāsa Gosvāmī points out that here by using 'dimbha', absence of faith is signified; 'traveller on the path of ears' means super-

ficial association, and denunciation of Mokṣa indirectly means awakening of *Bhāva*.

Śrī Viśvanātha Cakravartī observes that here in this śloka 'the letters or words' only of the *Bhāgavatam*, and not their meaning, have been said to be the travellers in the path of the cars. If listening to the mere words of the *Bhāgavatam* is so significant, what to speak of knowing their meaning? Oh! glories of the *Bhāgavatam*! When even the uneducated who cannot understand the meaning of the words of the Tenth Canto are so much influenced by them by merely listening to the words only that they begin to fix at the fruits of *Dharma-Artha-Kāma* and deny to accept even *Brahmānanda* in *Mokṣa*! Here, by completely ignoring the primary object of praising the supreme effects of listening to the Tenth Canto of the *Bhāgavatam* and ironically praising *dharma-artha-kāma-mokṣa*, the author has beautifully and effectively established his view point in his charming language by using an *aprastuta praśamsā* rhetoric. In fact, the real motive of the author is that neither *dharma-artha-kāma* are really bliss-giving nor is *Mokṣa* truly soul-pleasing—they fade into insignificance when one listens to the Tenth Canto of the *Bhāgavatam*, the result of which is *Pañcama Puruṣārtha*, which is Kṛṣṇa-Prema. Thus in ślokas 239 and 240, Śrī Rūpa Gosvāmī while explaining the general *aṅgas* of *Śrī-Murti* and the *Bhāgavatam*, by a figure of speech has given special importance to the *Śrīmurti* of *Govinda* and the *Tenth Canto* of the *Bhāgavatam*. To praise an object by way of reproaching is an *aprastuta praśamsā* rhetoric which has been beautifully used by the author in these two verses. — 240 —

Sanskṛta Text :

कृष्णभक्तो, यथा—

दृगम्भोभिर्धौतः पुलकपटलीमण्डिततनुः,

स्खलन्नन्तःफुल्लो दधदतिष्ठुं वेपथुमपि ।

दृशोः कक्षां यावन्मम स पुरुषः कोऽप्युपययौ,

न जाने किं तावन्मतिरिह गृहे नाभिरमते ॥ २४१ ॥

TRANSLITERATION :

Kṛṣṇa-Bhakto, Yathā—

Dṛgambhobhirdhautah Pulaka-Patalīmaṇḍita-Tanuh;
Skhalannantaphullo Dadhadatiṣṭhuṃ Vepathumapi
Dṛśoh Kakṣāṃ Yāvanmama Sa Puruṣah Ko'pyupayayau,
Na Jāne Kiṃ Tāvanmatirihā Gṛhe Nābhīramate. — 241 —

TRANSLATION: ASSOCIATION OF THE DEVOTEES OF KṚṢṆA—

I do not know why my mind does not settle in affairs of the world since that extraordinary and luminant person appeared in the path of my eyes, whose body is drenched in showers of tears, whose hairs are on ends due to horripilation, who is stumbling at every step, whose pond of heart is full to the brim overflowing with inconceivable happiness, and whose body is trembling in opposite directions due to some luminous sentiments! — 241 —

COMMENTARY: Śrī Jīva points out that when the luminant blue-black-beauty of the Supreme Person once appears in the firmament of the heart of an individual, then his whole mental quantum is completely absorbed in That Person only, and can no more be engaged in affairs of the world.

Śrī Mukundadāsa observes that here 'appear in the path of the eyes' means casual association and not constant relation; 'meeting with the person' is the cause of attachment; and 'my mind does not settle in worldly affairs' signifies want of *śraddhā* or firm faith; and 'detachment in the family' shows awakening of *Bhāva*. — 241 —

Sanskṛta Text :

नाम, यथा—

यदवधि मम शीता वैशिकेनानुगीता, श्रुतिपथमघशत्रोर्नामागाथा प्रयाता ।

अनावकलितपूर्वा हन्त कामप्यवस्थां, तदवधि दधदन्तर्मानसं शाम्यतीव ॥ २४२ ॥

TRANSLITERATION :

Nāma, Yathā—

Yadavadhi Mama Śītā Vaiṣikenanugītā,

Śrutipathamaghaśatrornāmāgāthā Prayātā

Anavakalitapūrvāṃ Hanta Kāmapyavasthām

Tadavadhi Dadhadantarmānaśaṃ Śāmyatīva. — 242 —

TRANSLATION : NAME :

Ever since the singing and proclaiming the Name of Lord Kṛṣṇa, Who is the Destroyer of all sins and miseries, in accompaniment of the Lute by a devotee (Nārada), which soothes the burning desires of the ears, entered into my ear-holes, alas! I know not how my mind and its reasoning faculties have been completely over-whelmed with a luminous blissfulness which has made me detached from all worldly objects. — 242 —

COMMENTARY: Śrī Jīva Gosvāmī points out that in this śloka the

word 'śīlā' means 'that which soothes the heat of the ears, i.e. the ears which are burning for the desire of listening to the Name of the Lord', *Vaiṇika*, i.e. one who plays on the lute, indirectly refers to Śrī Nārada, as if not knowing his name; 'a state of luminous blissfulness' hints at *Prema*; and, 'detachment of the mind' refers to renunciation of all worldly obstacles and attainment of mental composure. — 242 —

Sanskṛta Text :

श्रीमथुरामण्डलं, यथा—

तटभुवि कृतकान्तिः श्यामलायास्तटिन्याः,

स्फुटितनवकदम्बालम्बिकूजद्विरेफा ।

निरवधिमधुरिम्णा मण्डितेयं कथं मे,

मनसि कमपि भावं काननश्रीस्तनोति ॥ २४३ ॥

TRANSLITERATION :

Śrī Mathurāmaṇḍalam, Yathā—

Taṭabhuvi Kṛtakāntih Śyāmalāyāstṭinyāḥ,

Sphuṭita-Nava-Kadambālambi-Kūjadvirephā

Nirabadhi-Madurimṇā Maṇḍiteyaṁ Kathaṁ Me,

Manasi Kamapi Bhāvaṁ Kānana-Śrīstanoti. — 243 —

TRANSLATION : ŚRĪ MATHURĀMAṆḌALA—

This infinitely beauteous Vṛndābana looks exquisitely splendid on the banks of the deep-blue Kālindī (Yamunā); her banks are ever sonorous with the humming of black-bees who are attracted there by the newly blooming *Kadamba* (Nuclea's blossoms). I know not why the beauty of this Vṛndābana develops in my mind an inexpressible sentiment! — 243 —

COMMENTARY: Śrī Jīva points out that here 'an inexpressible sentiment' means a particular sentiment in regard to the Blessed Lord Śyāmsundara Kṛṣṇa only.

TRANSLATOR'S NOTE: Here the sonorous humming of the 'Black-bees' refers indirectly to the heart-attracting music of the Flute of Śrī Kṛṣṇa; the blooming new *Kadamba* blossoms refer to the young Damsels of Braja. As the bees are attracted by the blooming *Kadambas*, so is Kṛṣṇa attracted to the banks of Yamunā by the beautiful young Damsels of Braja.

Śrī Mukundadāsa Gosvāmī explains that an '*anirvacanīya Bhāva*' i.e. an unspeakable feeling is aroused at the very sight of the beauty of

this Vṛndābana, and the *bhāva* or sentiment is aroused in the heart in relation to Śrī Kṛṣṇa as the supreme Subject of *Bhāva*. In support of the special significance and importance of the last five *aṅgas* of Vaidhī Bhakti, Śrī Mukundadāsa quotes references from the *Bhāgavatam*. As regards (1) the special importance of ŚRĪ MURTI, the Deity, Śrī Śukadeva Gosvāmī addressing King Parīkṣita says (*Bhāg.* Canto X, Chap. 12, Śloka 39): "Oh King! Khattāṅga had enthroned in his heart the Image of the Lord forcibly drawing It within by mental meditation, and was thereby blessed with *Bhāgavatī Gati*! Oh dear! what more to speak of *Mukti* for him in whose body (Aghāsura's body) the Lord Himself (Kṛṣṇa) had entered in Person? (Śrī Kṛṣṇa, following His Play-mates, entered into the wide open mouth of Aghāsura, a demon sent by King Kāṁsa who wanted to devour the Lord!) Regarding (2) importance of *Bhāgavatam*, it is said in Canto I, Chapter 1, Śloka 2 that from this *Bhāgavatam* the highest bliss of all beings can be attained; all the threefold miseries, viz. physical and mental sufferings, afflictions caused by other beings, and providential mishaps, are completely destroyed; and the supreme Knowledge about the Absolute Reality can be gained without much strain. Therefore, when this *Bhāgavatam*, which was discovered by the great Sage Śrī Nārāyaṇa, is available, what then is the need of any other Scriptures? Indeed, there is no need whatsoever for any Scriptures other than the *Bhāgavatam*. The Lord does not allow Himself to be bound by one's listening to any other Scripture.

(3) As regards the company of a devotee as an *aṅga* of Vaidhī Bhakti, Vidura addressing Maitreya Muni (*Bhāg.* Canto III, Chap. 7, Śloka 19) says: "By serving a pure devotee one is freed from the bondage of worldliness and attains one-pointed and profound delight of *Prema* at the Feet of Lord Madhusudana. (4) As regards the supreme efficacy of the chanting of the Name of the Lord, it is described in the 24th Śloka of the *Padyāvalī* in the following manner: The Name of Viṣṇu alone steals all sins, develops piety and attributes, makes one cease from the desires of sense-pleasures of heaven, Brahmaloka, etc., creates un-alloyed devotion at the feet of the Spiritual Master, *Guru*, and enkindles Absolute Knowledge as the Supreme Reality. The Name burns out the very seed of ignorance of birth and deaths, and reaches the climax of establishing one in the Supreme Person of the Godhead, Who is Self-same as Completeness-Knowledge-Bliss. Commentator Śrī Mukundadāsa further observes that it has been previously stated in Śloka 212: "What is extremely difficult of attainment in all the places of pilgrimage in this wide world is that supra-mundane bliss-bearing Fruit, i.e. *Prema-Bhakti*, which is attained by the very touch of Mathurā." By quoting these references and his own use of figure of rhetorics in his own five previous

śloka, Śrī Rūpa intends to say that even a short association of these five *aṅgas* or aspects of *Vaidhī Sādhana-Bhakti*, provided it is free from any sort of offences, can arouse Bhāva-Bhakti in such *Sādhakas*, i.e. those engaged in spiritual practices, even though they may not have any strong faith in them. But wherever stress has been laid on 'firm faith', it is for those who commit any or all the ten forms of offences to the chanting of the Name of the Lord or any or all the 64 offences in *arcana* or worship of the Deity in a temple. — 243 —

Sanskṛta Text :

अलौकिकपदार्थानामचिन्त्या शक्तिरीदृशी ।

भावं तद्विषयं चापि या सहैव प्रकाशयेत् ॥ २४४ ॥

TRANSLITERATION :

Alaukika-Padārthānāmācintyā Śaktirīdṛṣī
Bhāvaṃ Tadvīṣayaṅcāpi Yā Sahaiva Prakāśayet. — 244 —

TRANSLATION: The supra-mundane Entities of the Transcendental Realm possess such extraordinary powers that they can simultaneously uncover both *Bhāva* and the *Object* of *Bhāva*, i.e. Lord Śrī Kṛṣṇa. — 244 —

COMMENTARY: Śrī Jīva Gosvāmī explains 'the immaterial or extraordinary objects' as the afore-said *five aṅgas* of *Sādhana Bhakti*, viz. company of devotees, Śrī Murti, Bhāgavatam, Name and Mathurā-maṇḍala, because these *five aṅgas* possess uncommon powers. For example the extraordinary powers of the *Śrī Murti* have already been explained from Bhāgavatam Canto X, Chap. 12, Śloka 39; the inconceivable forces of the Tenth Canto of the *Bhāgavatam* have also already been shown from Bhāgavatam Canto I, Chap. 1, Śloka 2; the supreme efficacy of the *company of devotees* has been delineated in Bhāgavatam Canto X, Chap. 51, Śloka 53 by King Mucukunḍa to Lord Śrī Kṛṣṇa thus: "Oh Acyuta! Oh Unchangeable Kṛṣṇa! it is when the time for liberation comes for an individual thus floating in the current of Time, of births and deaths, that he or she has the fortune of contacting the company of Thy devotees; and it is when one has the association of Thy devotees that one attains Bhakti for Thee, Who art the Final Refuge of genuine devotees and Who art the Controller of all causes and effects." Regarding the extraordinary powers of the Name of God, the Viṣṇu-dūtas (the Messengers of Viṣṇu) addressing the Yama-dūtas (the Messengers of Death) say in Bhāgavatam Canto VI, Chap. 2, Śloka 10: "The uttering or chanting of the Name of Viṣṇu is the best atonement for those who committed all sorts of sins, because Lord Viṣṇu considers such a person

as His Own and desires to protect him in every possible way.” Lastly, regarding the great importance of Mathurā, Śrī Rūpa Gosvāmī has described it in śloka 212 of this Chapter of this Book.

Śrī Mukundadāsa Gosvāmī raises a question here: How can Bhāva and the Object of Bhāva, i.e. Lord Kṛṣṇa, be simultaneously realised? For, as to the objects that have already been known by previously listening about them one may realise their qualities afterwards, and thence can have feelings for them. But here in ‘*smera*’ as stated by Śrī Rūpa Gosvāmī in his previous śloka—“From the moment One Luminous Person (Kṛṣṇa) became the Object of my eyes, from that very moment my mind does not any more get settled in worldly affairs”—all these prove that *Bhāva* and the *Object of Bhāva* (Kṛṣṇa) make their simultaneous appearance in the heart of the individual. How can this be possible? The reply is that the *last five āṅgas* out of the 64 āṅgas of Sādhana-Bhakti possess such extraordinary powers that this can be possible for those who follow all these five or any one of them without committing any offence, viz. *arcana-aparādha* and *Nāma-aparādha*. They possess such inexplicable and transcendental powers that they can arouse both *Bhāva* and the *Object of Bhāva* simultaneously. —244 —

Sanskṛta Text :

केषांचित् कचिदंगानां यत् क्षुद्रं श्रूयते फलम् ।
वहिर्मुख प्रवृत्त्यैतत् किंतु मुख्यं फलं रतिः ॥ २४५ ॥

TRANSLITERATION :

*Keṣāñcit Kvacidaṅgānām Yat Kṣudraṁ Śrūyate Phalaṁ
Vahirmukha-Pravṛttyaitat Kintu Mukhyaṁ Phalaṁ Ratih.*

— 245 —

TRANSLATION: That some insignificant fruits of some of the 64 āṅgas have been mentioned in some places, this is only meant to make the earthly-minded people turn Godwise and thereby engage them in the path of Bhakti. But the primary fruit of these is *Rati*, i.e. Bhāva-Bhakti for the Supreme Godhead. — 245 —

COMMENTARY: Commenting on the above śloka Śrī Jīva Gosvāmī says that it has been described in different places of the *Bhāgavatam* that attainment of *Bhāva* in *Bhagavān* is the primary object of all spiritual practices. For example, in Canto II, Chap. 3, Śloka 10, Śrī Śukadeva Gosvāmī tells King Parīkṣita thus: “Whether a man is *akāma*, i.e. *niṣkāma* a desireless devotee, or one is *Mokṣa-kāma*, i.e. desirous of self-

merging in the Absolute, or *sarva-kāma*, i.e. desirous of all kinds of sensual enjoyments, one who is truly wise would be intensely devoted to the Lord and serve Him with intense devotion for the Lord's pleasures only on His terms." In Canto V, Chap. 19, śloka 26 while describing the glories of Bhāratvarṣa (Land of Bharata), the gods of heaven said: "Prayed by men, the Lord truly gives them all that they pray for. But He does not bestow such things on them that once they have received may not ask for them again; because even though it may not be the wish of the devotees who pray to the Lord for all forms of enjoyments of the senses, the Lord Himself makes them taste the ambrosia of His Own Divine Feet, Which shall quench for ever all thirst for sense-enjoying fruits." In Canto IX, Chapter 4, ślokas 19-20 of the *Bhāgavatam* Śrī Śukadeva Gosvāmī addresses King Parīkṣita: "Mahārājā Ambariṣa employed his mind in meditating on the Lotus-feet of Lord Kṛṣṇa, his tongue in singing the qualities and glories of Śrī Kṛṣṇa, his hands in cleansing the Temple of Lord Hari, his ears in listening to the Sports of Lord Kṛṣṇa, his both eyes in seeing the Temple of Lord Mukunḍa, his touch in touching the sacred bodies of the servants of the Lord, his sense of smell (nose) in inhaling the sweet scent of the Tulasī-leaves offered to the Feet of the Lord, his tongue in tasting the food offered to the Lord through the medium of the *Mantra*, his two feet in travelling to the sacred places of pilgrimage like Mathurā associated with the Lord, his head in bowing down before the Feet of the Lord, and all his desires in receiving the servant-hood to serve the Lord—for, his senses were not employed in sense-enjoyments." All these show that Bhakti is the supreme purpose of all spiritual practices. *Sādhya-Bhakti*, i.e. *Bhāva-Bhakti* and *Prema-Bhakti*, which is attainable with ease by following *Sādhana-Bhakti*, viz. listening to and singing the Name, Form, Qualities, Realm, Entourage and Pastimes of the Lord by those devotees whose minds are thus inwardly engaged, and which is unattainable by the difficult paths of Karma, Jñāna and Yoga, etc., bears the rare fruit of *Rati* in Bhakti, i.e. *Bhāva-Bhakti*. Therefore *Rati* in the Lord is the highest fruit of *Sādhana-Bhakti*. In this way, though *Rati* is the End of *Sādhana-Bhakti*, yet as there are distinctive characteristics of the Supreme Lord as *Avatārī Amśī* (One Who is the Original Source of all His *Avatāras* or Divine Descents, Himself being the only *Avatārī*) as the Absolute Whole and the different *Avatāras* (Divine Descents) as Parts (*Amśa*) of the Whole, so also there are different shades of *Rati*.

Śrī Mukundadāsa Gosvāmī says that the Scriptures have stated at places about the insignificant fruits of Bhakti in order to create confidence in the minds of the indifferent and earthly-minded peoples and thereby turn them to the way of pure Bhakti for the sake of Bhakti, that is to

say, if people should take to the way of Bhakti even propelled by the desires of earthly or heavenly pleasures, then even such fruit-desiring mixed or alloyed Bhakti becomes a cause of God's Grace, and when God's Grace is bestowed on one, the desire for non-devotional objects automatically vanishes from the heart of such a one who follows the way of *Sakāma-Bhakti*. This is the real purpose of the author here. Even when *Sakāma* devotees pray from the Lord for temporary triflings of the world, the Lord out of His infinite grace offers them opportunities to relish the *aprākṛta* bliss of desireless Bhakti at His Feet, which removes for all time all other desires of earth or heaven. — 245 —

Sanskṛta Text :

सम्मत्तं भक्तिविज्ञानां भक्त्यंगत्वं न कर्मणाम् ॥ २४६ ॥

TRANSLITERATION :

Sammatam Bhakti-Vijñānām Bhaktyaṅgatvaṁ Na Karmaṇām.

— 246 —

TRANSLATION: The pure devotees who are well-established in the esoteric concept of the philosophy, morphology and ontology, of Bhakti do not agree to accept the various forms of Karma (as prescribed for *Varṇa* and *Āśrama* life) as an *aṅga* of Bhakti. — 246 —

COMMENTARY: Commenting on the śloka Śrī Jīva Gosvāmī points out that there is no denying the fact that by practice of one-pointed or *Kevalā-Bhakti* one no doubt attains *Rati*, i.e. *Bhāva-Bhakti*. But Śrī Jīva observes that there seems to be a contradiction of this statement by the assertion of Muni Parāśara when he says: "The Supreme Person of Viṣṇu is worshipped by those who follow the paths of *Varṇa* (i.e. physical and normal relative duties, as prescribed by the Scriptures, according to one's birth, qualities and actions) and *Āśrama* (mental tendencies of an individual for a particular station in life, as prescribed by the Scriptures, as an unmarried student studying the Vedas, in a sacramental married life, in a life of renunciation or in a life of absolute detachment as a monk). There is no other way but *Varṇa* and *Āśrama* Dharma to please Him." From this statement of Saint Parāśara it appears that *Varṇa* and *Āśrama* life is an *aṅga* of Bhakti, and that worship of Viṣṇu through the practice of *Varṇa* and *Āśrama* is approved by Parāśara. Such an argument is refuted by Śrī Jīva Gosvāmī by supporting the statement of Śrī Rūpa in this text that practice of *Varṇa* and *Āśrama* is not accepted as an *aṅga* of Bhakti by those who are well-versed with the true concept of unalloyed or pure or *Uttamā Bhakti*, and even Parāśara himself, who

is a pure devotee, does not accept it as such, for, Parāśara Muni himself has said elsewhere: "Oh Maitreya! Emperor Bharata constantly chanted the Name of the Supreme Lord as 'Oh Yajñeśa (Lord of all vedic Sacrifices)! Oh Acyuta! Oh Govinda! Oh Madhava! Oh Ananta! Oh Keśava! Oh Kṛṣṇa! Oh Viṣṇu! Oh Hṛṣikeśa!' Even in dreams he would not utter anything else." Thereby Parāśara supports *Suddhā* or pure Bhakti alone. When Saint Parāśara talked about the worship of Lord Viṣṇu through the practice of *Varṇa* and *Āśrama* dharma, he only referred to those who had not attained any firm faith in pure Bhakti and also to those who were not eligible in the path of unalloyed Bhakti. — 246 —

Sanskṛta Text :

यथा चैकादशे—

तावत् कर्माणि कुर्वीत न निर्विद्येत यावता ।

मत्कथाश्रवणादौ वा श्रद्धा यावन्न जायते ॥ इति ॥ २४७ ॥

TRANSLITERATION :

*Yathā Caikādaśe—*⁷¹

Tāvat Karmāṇi Kurvīta Na Nirvidyeta Yāvatā

Mat-Kathā-Śravaṇādaṁ Vā Śraddhā Yāvanna

Jāyate—Iti. — 247 —

TRANSLATION : Lord Śrī Kṛṣṇa, addressing Uddhava, says: "So long as one does not develop a natural apathy for or renunciation of daily Karma (relative secondary duties of *Varṇa* and *Āśrama* life), and so long as one has not attained faith in listening to the Events of My Life, till then one should follow the paths of *Varṇa* and *Āśrama*." — 247 —

COMMENTARY : Commenting on the above verse Śrī Jīva Gosvāmī points out that in this śloka of the *Bhāgavatam* the Lord Himself has rejected Karma (*Varṇa* and *Āśrama*) as an *aṅga* of Bhakti. Again, it is said in the *Bhāgavatam* that it is all a waste of labour if the practice of *Varṇa* and *Āśrama* dharma does not ultimately create *Rati* in the Supreme Person of Lord Viṣṇu. The true meaning of the above-quoted śloka is that if Lord Viṣṇu be worshipped by following the paths of *Varṇa* and *Āśrama*, i.e. if such practice of *Varṇa* and *Āśrama* by an individual be said to be worship of Lord Viṣṇu, then his such practice must be for the pleasure of Viṣṇu only and for nothing else. As such persons have not acquired apathy for the way of Karma, they are not considered eligible for the way of pure Bhakti. Thus having *Suddhā*-

⁷¹ *Bhāgavatam*, Canto XI, Chap. 29, Śloka 9.

Bhakti or pure devotion in view, Parāśara Muni has again said: "Those moments in life are a sheer waste and loss when Lord Vasudeva's Name is not sung. That is a great flaw in life—that itself is the height of infatuation and nescience, and that itself is the greatest error in life."

Śrī Viśvanātha Cakravartī explains 'Karma' here as 'daily relative duties in *Varṇa* and *Āśrama* life as according to the injunctions of the Scriptures'. The Lord Himself has said elsewhere: "The *Śrutis* and the *Smṛtis* are My Own Orders. One who violates them disobeys My Orders, and hence is hostile to Me. Even if he be a devotee, he cannot be a Vaiṣṇava." The offence mentioned in this śloka cannot be applicable to a pure devotee, because a pure devotee must have crossed the barriers of Karma and Jñāna. In fact, if one performs Karma even after gaining indifference to Karma and gaining faith in listening to and singing the glories of the Lord, then in such cases only one has violated the Orders of the Lord, and not otherwise. — 247 —

Sanskṛta Text :

ज्ञानवैराग्ययोर्भक्तिप्रवेशायोपयोगिता ।

ईषत् प्रथममेवेति नांगत्वमुचितं तयोः ॥ २४८ ॥

TRANSLITERATION :

Jñāna-Vairāgyayor-Bhakti-Praveśāyopayogitā

Īṣat Prathamameveti Nāṅgatvamucitaṁ Tayoh. — 248 —

TRANSLATION: It is only in the beginning of entering into the path of *Bhakti* that there is slight, i.e. very little utility of *Jñāna* (Knowledge) and *Vairāgya* (Asceticism). Therefore it is not correct to say that *Jñāna*—Knowledge, and *Vairāgya* or asceticism are *aṅgas* of pure *Bhakti*. — 248 —

COMMENTARY: Śrī Jīva Gosvāmī explains '*Jñāna*' here as knowledge of 'Thou art That', 'That is Absolute', 'Thou art Absolute' and 'Identity between Thou and That'—this threefold knowledge or *Brahma-Jñāna*. So by using 'īṣat' (Slightly useful), Śrī Rūpa Gosvāmī wants to say that there is some usefulness of discarding this knowledge of identity of the two, viz. the finite self and the Infinite Self; and there is slight utility of the knowledge of 'Thou art That' in the sense that one knows one's own true self; and of 'That is Brahman' knowledge of Brahman as the Transcendental Person of Bhagavān, in order to tread the path of *Bhakti*, because there can be no spiritual practices of pure *Bhakti* unless one possesses a correct conception of the Finite Self (*Jīva-ātmā*) and the Infinite Self

(*Parama-ātmā*) and the eternal relation between the two. *Vairāgya* or asceticism here refers to stoicism, i.e. a spirit of abnegation of and apathy for all earthly objects with the object of attaining *Brahma-Jñāna*, i.e. knowledge of self-merging in the Brahman. 'Īśat', i.e. 'slight utility' here should be understood in this sense that knowledge of objects which are antagonistic to or unfavourable for the purposes of the pleasures of the Lord and are also obstacles in the path of Bhakti helps one in denouncing them. *Vairāgya*, i.e. detachment from bodily comforts and rejection of attachment for physical and mental enjoyments which are unfavourable to pure Bhakti, helps one in the beginning of a life of devotion; because, unless one's mind is free from absorption of other non-devotional objects one cannot have unadulterated practice of pure Bhakti. *Jñāna* and *Vairāgya* are therefore slightly helpful in the beginning of a life of pure Bhakti by way of detachment from non-devotional influences. When one discards all desires excepting the desire of Bhakti alone, there is no more need of *Jñāna* and *Vairāgya* for him. Should one think of *Jñāna* and *Vairāgya* even after following the path of Bhakti, one would be cut off from Bhakti itself; because, Bhakti is a constant remembrance of the Name, Form, Qualities, Realm, Entourage and Pastime of the Lord like an incessant stream of honey. Nothing else can find any place in it.

Śrī Mukundadāsa Gosvāmī comments that here '*Jñāna*' means 'knowledge of the self', and '*Vairāgya*' means 'indifference to everything.' In order to enter the path of Bhakti, *Jñāna* and *Vairāgya* have a little corner-place in the doorway to Bhakti. For example, acceptance of the exoteric signs of a Vaiṣṇava, such as garland of Tulasī round the neck, the *Tilaka-marks* (symbolic temple of Lord Viṣṇu) on the upper limbs of the body, (described in I.2.84 of Bh.R.S.) and surrendering to the Feet of the Spiritual Master etc., the 20 different *Angas* of Sādhana-Bhakti (stated in I.2.74 of Bh.R.S.). But the use of *Jñāna* and *Vairāgya* in the beginning of Bhakti is indeed very insignificant in order just to discard other distracting influences. When desires for other objects are once completely wiped out from the mind of an individual, *Jñāna* and *Vairāgya* have no more any purpose for such a person who has embraced Bhakti both as a Means and as an End. This refers to the eligibility of one in the way of a life of Bhakti. Lord Śrī Kṛṣṇa addressing Uddhava says: "One who fortunately possesses faith in Me, and one who is not too much attached to worldly objects, i.e. food, sleep, fear and sexual urges, such a person is eligible for Bhakti and the fruit of Bhakti (which is *Prema*)."
Jñāna here does not mean, says Mukundadāsa, knowledge of identity between 'That' and 'Thou', and *Vairāgya* here does not mean apathy to objects which are related to the Lord. — 248 —

Sanskṛta Text :

यदुभे चित्तकाठिन्यहेतु प्रायः सतां मते ।

सुकुमारस्वभावेयं भक्तिस्तद्हेतुरीरिता ॥ २४६ ॥

TRANSLITERATION :

*Yadubhe Citta-Kāṭhinya-Hetu Prāyah Satāṃ Mate
Sukumāra-Svabhāveyaṃ Bhaktistadheturīritā. — 249 —*

TRANSLATION : Those *Sādhus* (saints) who are well-conversant with the true nature of Bhakti say that both these two (*Jñāna* and *Vairāgya*), Knowledge and Asceticism, are often the cause of hardening the heart, whereas Bhakti is tender by nature and is its own cause—nothing else can be the cause of Bhakti. — 249 —

COMMENTARY : Śrī Jīva Gosvāmī comments that if after one has taken to the way of Bhakti, one should still adhere to *Jñāna* and *Vairāgya*, they would become a hindrance only to Bhakti because they harden the heart in most cases, i.e. because of a desire to enter into useless discussions and arguments in order to find out what is the true concept of Truth, and *Vairāgya* by way of practice of endurance of hardships of life, which are rather harsh in nature. But here a doubt may arise: how can it be possible for a gradual development of Bhakti unless there is some support to depend upon? The answer is this: Bhakti alone is the cause of Bhakti, and its gradual development is caused by the previous degree of Bhakti itself. A further doubt may be like this: when progress of Bhakti also depends on efforts of previous degree of Bhakti, can it also not turn out to be hardening the heart? The reply to such a doubt is this: Bhakti by its very nature is tender and delicate, i.e. Bhakti is constantly appreciative and musing on the soul-attracting and supra-mundane as also sweet Beauty-Qualities-Pastimes of the Supreme Lord Śrī Kṛṣṇa. So, one who is desirous of engaging one's heart and the whole mental quantum to be steeped in the depth of the nectar of the All-beauteous Kṛṣṇa should practise Bhakti only. In *Bhāgavatam* Canto VII, Chapter 9, śloka 49-50 the great devotee Prahllāda said in his Hymn to Lord Nṛsiṃhadeva: "Oh Urugāya! these three qualities of Māyā or Nescience, viz. Satva-Rajas-Tamas, the intellect conscious of its faculties, these 24 principles in creation, the gods and men, the cognitional-volitional-emotional faculties of the mind—none of these is capable of knowing Thee—they are all transitory entities subject to creation and destruction. Knowing this, the wise therefore refrain from reading the Vedas. I therefore bow at Thy Feet, Oh Most Worshipped! Oh! none can attain Bhakti at Thy Feet unless one would practise the

six forms of *Bhakti*, viz. obeisances to Thee, singing Thy glories, being engaged in Thy services, worshipping Thee, remembrance of or meditation on Thy Pastimes, and listening to the Events of Thy Life. — 249 —

Sanskṛta Text :

यथा तत्रैव—

तस्मान्मद्भक्तियुक्तस्य योगिनो वै मदात्मनः ।

न ज्ञानं न च वैराग्यं प्रायः श्रेयो भवेदिह ॥ इति ॥ २५० ॥

TRANSLITERATION :

Yathā Tatraiva—⁷²

Tasmānmad-Bhaktiyuktasya Yogino Vai Madātmanah

Na Jñānaṁ Na Ca Vairāgyaṁ Prāyah Śreyo

Bhavediha—Iti. — 250 —

TRANSLATION : Lord Śrī Kṛṣṇa addressing Uddhava said : “Therefore, Oh Uddhava! *Jñāna* and *Vairāgya* are not recognised and accepted in most cases as a Means to the realisation of the highest End by those contemplative saints who are deeply and inwardly engaged in fixing their mind in Me and are devoted to Me.” — 250 —

COMMENTARY : Śrī Mukundadāsa Gosvāmī points out that here ‘in most cases’ only justify the statement in the previous śloka. — 250 —

Sanskṛta Text :

किन्तु ज्ञानविरक्त्यादिसाध्यं भक्त्यैव सिध्यति ॥ २५१ ॥

TRANSLITERATION :

Kintu Jñāna-Viraktyādi-Sādhyaṁ Bhaktyaiva Sidhyati. — 251 —

TRANSLATION : But whatever is attainable by *Jñāna* and *Vairāgya* can truly be realised and gained by *Bhakti* alone. — 251 —

COMMENTARY : Śrī Jīva Gosvāmī comments that *Mukti* or liberation which is the End of *Jñāna*, and *Jñāna* which is the fruit of *Vairāgya* are easily attained by *Bhakti* only.

Śrī Mukundadāsa Gosvāmī says that ‘eva’ in ‘*bhaktyaiva*’ signifies that there is no need at all of *Jñāna* and *Vairāgya* for achieving *Mukti* and *Jñāna* respectively, as both are easily attained by *Bhakti* only. — 251 —

⁷² *Bhāgavatam*, Canto XI, Chap. 20, Śloka 31.

Sanskṛta Text :

यथा तत्रव—

यत् कर्मभिर्यत्तपसा ज्ञान-वराग्यतश्च यत् ।

योगेन दानधर्मेण श्रेयोभिरितरैरपि ॥ २५२ ॥

सर्वं मद्भक्तियोगेन मद्भक्तो लभतेऽञ्जसा ।

स्वर्गापवर्गं मद्भाम कथंचिद् यदि वाञ्छति ॥ इति ॥ २५३ ॥

TRANSLITERATION :

*Yathā Tatraiva—*⁷³

Yat Karmabhiryattapasā Jñāna-Vairāgyataśca Yat

Yogena Dānadharmeṇa Śreyobhiritarairapi. — 252 —

Sarvaṃ Madbhaktiyogena Madbhakto Labhate'-njasā

Svargāpavargaṃ Maddhāma Kathaṅcid Yadi

Vāñchatī—Iti. — 253 —

TRANSLATION: Following the path of My Bhakti, My devotees easily achieve all the fruits which are aspired after by other non-devotees by treading the paths of *Karma* (Vedic ritualism), *Tapasyā* (hard penances), *Jñāna* (empirical knowledge), *Vairāgya* (dry asceticism), *Aṣṭāṅga-yoga* (the eight parts of Yoga, viz, Yama, Niyamā Āsana, Prāṇāyāma, Pratyāhāra, Dhāraṇā, Dhyāna and Samādhi), *Dāna* (charities) and *Varṇa-Āśrama-dharma* (relative duties in different stations of life) and all such various methods. Even perchance My devotees have any slight desire for Heaven, Salvation and My Realm Vaikuṇṭha, "they achieve them no doubt. — 252-53 —

COMMENTARY: Śrī Jīva Gosvāmī points out that here in the quoted text, 'practice for otherwise good ends'—*itaraiḥ śreyah sādhanā* means *Miśrā-Bhakti* or Bhakti alloyed with Karma-Jñāna etc., desiring *Sālokya-Mukti*, liberation by which to attain the Realm of the Lord; and '*kathancid yadi vāñchatī*' i.e. if there be slight desire on the part of My devotees', means which may be helpful to them to the cause of Bhakti, because a true devotee does not desire anything which may not be helpful to the cause of Bhakti. For example, Mahārāj Citraketu desired an aerial flight; or Śukadeva desired to cut off all worldly ties even while he was in his mother's womb; or Prahlāda desired to go to the vicinity of the Lord. In the Sixth Canto of the *Bhāgavatam* (VI. 17.3) Śrī Śukadeva narrated to King Parīkṣita that in the caves of the Meru Mountains in the North Pole, which is the place of fulfilment of various

⁷³ Ibid., Canto XI, Chap. 20, Ślokaś 32-33.

objects of one's desires, Citrakuta Mahārāj had delighted himself by engaging the wives of the heavenly musicians in singing the glories of Lord Hari.

In the *Brahmavaivarta Purāṇam* Śrī Śukadeva thus prayed to Lord Śrī Kṛṣṇa: "Oh Mādhava! if I be not bound down to the worldly ties by Thy Māyā, which is the strongest fetter to all beings of the world and which is really insurmountable, then only I shall leave this womb and come into the world! Be Thou then my Security for a moment!" In the *Bhāgavatam*, Canto VII, Chapter 9 and Śloka 16 the great devotee Prahlāda prayed in his Hymns to Lord Nṛsiṃhadeva in this manner: "Oh Thou Benevolent Lord! Thou Friend of the fallen! Oh Thou Tender-hearted! bound by my own Karma I have been thrown into the midst of these demons who are destroying every thing of Thy devotees! I am, therefore, extremely afraid of the unbearable and terrible miseries of the wheel of this world due to its aversion to Thee and Thy services. Oh Lord! when wilt Thou be pleased with me and call me to the shade of Thy Lotus-feet Which are soothing like the smiling beams of ten million autumnal moons?"

Śrī Mukundadāsa Gosvāmī observes that here 'other processes of attaining desired fruits' means Bhakti tinged with Karma, Jñāna, etc. "Mad-dhāma" here refers to mixed-Bhakti which offeres *Sālokya-Sāmīpya-Sārūpya-Sārṣṭi*—the Four Forms of Mukti in Vaikuṇṭha. — 252-53 —

Sanskṛta Text :

रुचिमुद्रहतस्तत्र जनस्य भजने हरेः ।

विषयेषु गरिष्ठोऽपि रागः प्रायो विलीयते ॥ २६४ ॥

TRANSLITERATION :

*Rucimudvahatastatra Janasya Bhajane Hareh
Viṣayeṣu Garīṣṭho'pi Rāgaḥ Prāyo Vilīyate. — 254 —*

TRANSLATION: Should a person attain *Ruci* or taste in the service of Lord Hari, then all his earthly attachments, however hard, shall soon melt away (in most cases). — 254 —

COMMENTARY: Śrī Jīva Gosvāmī points out that it has previously been stated that *Vairāgya* or detachment hardens the heart of a beginner in the path of Bhakti, and such *Vairāgya* has already been discarded! Does it then follow that sense-enjoyments have been prescribed for him? If so, then, attachment for Lord Śrī Kṛṣṇa becomes an impossibility for one whose heart is pre-occupied with attachment to worldly objects of

sense-enjoyments—can anybody achieve objects which are in the west when one walks to the east?—it is not possible. It goes against the teachings of the Scriptures. To solve this apparent contradiction, Śrī Jīva Gosvāmī explains that the very fact of one's *Ruci* (taste) for Bhakti indicates one's non-attachment to earthly or heavenly pleasures, and it therefore becomes unnecessary for him to undergo the heart-hardening hardships of *Vairāgya* or asceticism; because, in the case of a person who has attained *Ruci* for Bhakti, whatever attachments may still be lingering in him, they will spontaneously melt away and will be completely wiped out when Bhakti develops in depth and steadiness. Spiritual practices in the way of Bhakti not only create detachment for worldly objects, they also awaken *Jñāna*, i.e. knowledge of one's own true self and also of the Supreme Lord. In the *Bhāgavatam* Canto I, Chapter 2 and śloka 7, Śrī Sūta Gosvāmī, addressing Sage Śaunaka and other Ṛṣis, says: "Bhakti-yoga applied to Lord Vāsudeva very soon awakens the *ātma-jñāna* and *vairāgya*, as propounded by the Upaniṣads, which are far beyond the scope of dry intellectualism".

Śrī Mukundadāsa Gosvāmī points out that in the nature of Bhakti there is complete absence of any kind of worldly attachments for worldly objects of sense-pleasures; and that in the stage of *Ruci* in Bhakti, even if there be any such attachments, however little, they melt away very soon. Śrī Mukundadāsa says that *Ruci* here refers to the *sixth stage*, starting from *Śraddhā*, in the spiritual practices, when worldly attachments begin to melt away. In the next stage of *Āsakti*, i.e. attachment for the Lord, all mundane attractions are completely removed from the heart.

Śrī Viśvanātha Cakravartī says that *Ruci* in this śloka means 'faith' or 'Śraddhā' that is aroused in the heart after one has taken to the way of Bhakti. '*Prāyah viṣiyate*' means that even if there be any lingering attachment for worldly pleasures after one has entered the path of Bhakti, no great attention need be paid to it because this lingering attachment for worldliness will be completely removed from the heart when the flower of Bhakti will fully bloom. — 254 —

Sanskṛta Text :

अनासक्तस्य विषयान् यथार्हमुपयुञ्जतः ।

निबन्धः कृष्णसम्बन्धे युक्तं वैराग्यमुच्यते ॥ २५५ ॥

TRANSLITERATION :

Anāsaktasya Viṣayān Yathārhmupayun̄jatah

Nirvandhah Kṛṣṇa-Sambandhe Yuktaṁ Vairāgyamucyate.

TRANSLATION: When non-attached persons make moderate acceptances of worldly objects and employ them in the services of Lord Kṛṣṇa, it is called *Yukta-Vairāgya*, i.e. balanced detachment. — 255 —

COMMENTARY: Commenting on the verse Śrī Jīva Gosvāmī explains the purpose of the author in composing this verse in this particular context. What has previously been implicitly stated as *Vairāgya* or detachment which enables one in following the path of Bhakti is explicitly defined here. When a devotee who is unattached to worldly objects enjoys them with detachment to the extent of his eager employment of such enjoyments of worldly objects in the services of Lord Śrī Kṛṣṇa, it is called *Yukta-Vairāgya* or balanced detachment. That is to say, there need not be wholesale or total rejection of everything of this world which may be useful for the services of the Lord, nor need there be any desire for earthly objects for one's own sense-enjoyments. A true and balanced devotee accepts those objects of the world which are helpful to Bhakti, and rejects or is detached from such mundane objects which are unfavourable to the services of the Lord.

Śrī Mukundadāsa Gosvāmī points out that here the author Śrī Rūpa Gosvāmī defines natural detachment as the normal nature of Bhakti. When according to one's eligibility and spiritual capability one accepts objects of enjoyments without being attached to them and at the same time shows eager interest in accepting objects which are associated with Lord Kṛṣṇa, such as *Mahāprasāda* (food), Flower-garlands, Sandal-paste, Tulasī, etc. which are offered to the Lord at the time of worship in the temple, such detachment for non-devotional objects of sense-enjoyments and attachment for objects which are associated with Śrī Kṛṣṇa is called "Balanced Detachment" or *Yukta-Vairāgya*. The Lord Himself had disclosed it to Śrī Uddhava in the *Bhāgavatam* in Canto XI, Chapter 20, Śloka 27-29: "Persons who have faith in Me and are indifferent to the relative duties in life, both permanent and occasional such as are of daily occurrence and are to be performed occasionally in accordance with the directions of the Scriptures, and who even knowing fully well the painful consequences of desires of sense-enjoyments are not yet able to discard them completely and enjoy them with reluctance, should engage themselves in My service with a strong determination and loving attachment with the belief that by serving Me alone they will be able to get rid for ever of the terrible and pain-giving consequences of sensual enjoyments of worldly objects. When one is thus engaged in Bhakti in Me and remembers Me constantly, I then enter into the darkness of his heart, and all his worldly desires are immediately destroyed as fog vanishes with the rise of the sun." — 255 —

Sanskṛta Text :

प्रापंचिकतयाबुद्ध्या हरिसम्बन्धिवस्तुनः ।
मुमुक्षुभिः परित्यागो वराग्यं फल्गु कथ्यते ॥ २५६ ॥

TRANSLITERATION :

*Prāpañcikatayā Buddhya Hari-Sambandhi-Vastunah
Mumukṣubhiḥ Parityāgo Vairāgyam Phalgu Kathyate. — 256 —*

TRANSLATION : When salvationists (those who desire self-merging in the Absolute) discard objects which are associated with Lord Hari mistaking them to be material and earthly, then such detachment or *Vairāgya* is called *Phalgu*, i.e. false and deceptive (i.e. salvationists have apparent detachment for objects of sense-enjoyments and at the same time internal attachment for them like the river *Phalgu* which is apparently dry on its bed but has a flow below the surface). — 256 —

COMMENTARY : Śrī Jīva Gosvāmī states that *Vairāgya*, i.e. detachment which is unhelpful to Bhakti is unbalanced or *Phalgu*. By such unbalanced detachment the non-devotional people go to the extent of even committing offences to the Lord. It is an offence to refuse to honour Food, Flower-garlands, Sandal-paste, Incense, etc. which have been offered to the Lord, mistaking them to be identical with other material objects of enjoyment. This refusal may be in two different ways—not to ask for such offered objects which though apparently material are essentially made spiritual by the process of being offered to the transcendental Lord through the medium of *Mantram* or transcendental Words, and secondly to refuse to accept even when such spiritual ingredients are given to one by a devotee. Of these two possible ways of offences, the latter one is more offensive. It has been said so in the Scriptures.

Śrī Mukundadāsa Gosvāmī says that *Vairāgya* or dry detachment which is the cause of hardening the heart is called *Phalgu Vairāgya*, i.e. unbalanced and false abengation. — 256 —

Sanskṛta Text :

प्रोक्तेन लक्षणो नैव भक्तेरधिकृतस्य च ।
अंगत्वे सुनिरस्तेऽपि नित्याद्यखिलकर्मणाम् ॥ २५७ ॥
ज्ञानस्याध्यात्मिकस्यापि वैराग्यस्य च फल्गुनः ।
स्पष्टतार्थं पुनरपि तदेवेदं निराकृतम् ॥ २५८ ॥

TRANSLITERATION :

*Proklena Lakṣaṇenaiva Bhaktiradhikṛtasya Ca
 Aṅgalve Suniraste'pi Nityādyakhila-Karmaṇām
 Jñānasyādhyātmikasyāpi Vairāgyasya Ca Phalgunah
 Spāṣṭalārthaṇi Punarapi Tadevedaṇi Nirākṛtaṇi. — 257-58 —*

TRANSLATION : Though in the previous definition of *Uttamā Bhakti*, i.e. non-existence of the very tendency for any kind of desire, and Bhakti being completely uncovered by Karma, Jñāna, Yoga, etc., it has been completely and clearly and unequivocally established that all forms of Vedic Karma or ritualism in the different stations of life do not form any *Aṅga* of Bhakti, yet for further clarification it has again been said here that *Adhyātma-Jñāna*, i.e. self-annihilating Knowledge of the salvationists, and *Phalgu Vairāgya*, i.e. unbalanced and false detachment of elevationists do not form any *Aṅga* of Bhakti. — 257-58 —

Sanskṛta Text :

धनशिष्यादिभिर्द्वार्या भक्तिरुपपाद्यते ।
 विदूरत्वादुत्तमताहान्या तस्याश्च नांगता ॥ २५६ ॥

TRANSLITERATION :

*Dhana-Śiṣyādibhir-Dvāairyā Bhakti-Rupapadyate
 Vidurtvāduṭtamatahānyā Tasyāśca Nāṅgatā. — 259 —*

TRANSLATION : Bhakti that is caused through the medium or assistance of wealth, disciples and others, or they are made an expedient, causes lapses due to the intervening distance, and hence has been denied to be called an *Aṅga* of *Uttamā Bhakti*. — 259 —

COMMENTARY : Śrī Jīva Gosvāmī points out that in the definition of *Uttamā Bhakti* by Śrī Rūpa Gosvāmī when it is said that it is 'uncovered by Karma, Jñāna and others', this 'others' includes 'slackness' as well. Therefore, Bhakti that is practised through wealth and disciples, etc. cannot be an *Aṅga* of Bhakti.

Śrī Viśvanātha Cakravartī says that amongst the 64 *Aṅgas* of Vaidhī Sādhana-Bhakti, there is no need of any wealth or disciples for listening to and singing the Name and Glories of the Lord. But in matters of Temple-worship, it is impossible for one person to perform all the details of worship at the same time. In such cases where the assistance of wealth and disciples becomes necessary, there will naturally be lapses in the practice of pure or *Uttamā Bhakti*. It does not follow that there must be lapses in every other *Aṅga* of *Uttamā Bhakti*. — 259 —

Sanskṛta Text :

विशेषणत्वमेवैषां संश्रयन्यधिकारिणाम् ।

विवेकादीन्यतोऽमीषामपि नांगत्वमुच्यते ॥ २६० ॥

TRANSLITERATION :

*Viśeṣaṇatvamevaiṣāṃ Saṁśrayantyadhikāriṇāṃ
Vivekādīnyato' mīṣāmapī Nāṅgatvamucyate. — 260 —*

TRANSLATION: (It is said that) The conscious power of discrimination or Knowledge that distinguishes good from bad or soul from matter (mind and body) though completely accommodates the various distinctive traits of the different stages of spiritual practices by those who are eligible in the way of Bhakti, also cannot be accepted as an *Āṅga* of *Uttamā Bhakti*. — 260 —

Sanskṛta Text :

कृष्णोन्मूर्खं स्वयं यान्ति यमाः शौचादयस्तथा ।

इत्येषांच न युक्ता स्वाङ्गत्यङ्गान्तरपातिता ॥ २६१ ॥

TRANSLITERATION :

*Kṛṣṇonmukhaṃ Svayaṃ Yānti Yamāḥ Śaucādayastathā
Ityeṣāṅca Na Yuktā Syād-Bhaktyaṅgāntara-pātītā. — 261 —*

TRANSLATION: *Yama*, i.e. restraint of the passions, *Śauca*, i.e. purification of personal defilement, etc. automatically develop in the life of those who turn to Śrī Kṛṣṇa. But they also cannot be said to be *aṅgas* of *Uttamā Bhakti* even though they are inherent in the character of such devotees. — 261 —

COMMENTARY: Śrī Mukundadāsa Gosvāmī observes that in these three ślokas regarding the inclination to Śrī Kṛṣṇa and Śrī Kṛṣṇa-Bhakti it has been shown that though *Yama*, *Śauca*, *Niyama*, etc. spontaneously appear in the lives of those who turn to the way of Kṛṣṇa-Bhakti, they cannot be *Aṅgas* of *Uttamā Bhakti*. This has been unequivocally established.

Yamas are of 12 forms. In the *Bhāgavatam* Canto XI, Chapter 19, Śloka 33, Lord Kṛṣṇa told Śrī Uddhava that *Yamas* or restraint of the passions are of 12 forms, viz. (1) non-violence (*ahimsā*), (2) truth (*satya*), (3) non-stealing (*asteya*), (4) modesty (*Hrī*), (5) non-saving or non-accumulation (*asañcaya*), (6) non-association or solitude (*asaṅga*), (7) belief in the existence of God (*āstikya*), (8) abstinence from sexual

intercourse (*brahmacarya*), (9) observance of silence (*mauna*), (10) calmness in the midst of conflicts (*sthairya*), (11) forbearance or forgiveness (*kṣamā*), and (12) fearlessness (*abhaya*). These are the 12 forms of *Yama*. There are again 12 forms of *Niyama* or self-discipline, viz. (1) physical cleanliness (*vāhya-śauca*), (2) internal cleanliness (*antara śauca*), (3) faith or reverence (*śraddhā*), (4) inaudible uttering of prayers (*japa*), (5) religious austerities or penances (*tapas*), (6) vedic sacrifices or ritualisms (*homa*), (7) hospitality (*ātithya*), (8) worship of the Lord (*arcana*), (9) pilgrimage (*tīrtha-bhramana*), (10) endeavour to render good to others (*para-hita-ceṣṭā*), (11) contentment (*tuṣṭi*), and (12) service of the Spiritual Master (*Guru-sevā*). — 261 —

TRANSLATOR'S NOTE: It is to be noted here that according to the *Bhāgavatam*, there are 12 forms of *Yama*, and 12 forms of *Niyama*. But according to R̥ṣi Patañjali, the following *five* are called *Yama*, viz. (1) non-violence (*ahimsā*), (2) truth (*satya*), (3) non-stealing (*asteya*), (4) abstinence from sexual intercourse (*brahmacarya*), and (5) vow of non-acceptance of anything from anybody (*aparigraha*); and the following *five* are called *Niyama*, viz. (1) purity (*śauca*), (2) contentment (*saṁtoṣa*), (3) austere penances (*tapas*), (4) study of the Vedas (*svādhyāya*), and (5) divine contemplation (*Īśvara-praṇidhāna*), *Vide Patañjali Yoga-sūtra*: II.30.31.

Śrī Viśvanātha Cakravartī points out a possible doubt. When it is stated that *Yama* and *Niyama* spontaneously awaken in those who turn to Lord Kṛṣṇa and Kṛṣṇa-Bhakti, does it then follow that those in whom *Yama* and *Niyama* are lacking are all averse to Lord Kṛṣṇa and Kṛṣṇa-Bhakti? In reply Śrī Cakravartī makes it explicit by saying that it cannot be concluded that those in whom *Yama* and *Niyama* are lacking must necessarily be averse to Lord Kṛṣṇa and Kṛṣṇa-Bhakti; but the contention of Śrī Rūpa Gosvāmī here is that *Yama* and *Niyama* make their spontaneous appearance in the lives of those who have attained nearness of Lord Kṛṣṇa completely and perfectly. — 261 —

Sanskṛta Text :

यथा स्कान्दे—

एते न ह्यदुताव्याध ! तवाहिंसादयो गुणाः ।

हरिभक्तौ प्रवृत्ता ये न ते स्युः परतापिनः ॥१६२॥

TRANSLITERATION :

Yathā Skānde—

Ete Na Hyadbhūtā Vyādha! Tavāhimsādayo Guṇāḥ

Haribhaktau Pravṛttā Ye Na Te Syuh Paratāpinah. — 262 —

TRANSLATION: It is stated in the *Skanda Purāṇam* that when a certain hunter gave up hunting of wild animals after listening to the advice of Sage Nārada and engaged himself instead in the service of Lord Hari, a saint present there addressed the fowler and said: "Oh hunter! it is not really strange on your part to part with hunting and killing of animals, because those who are engaged in the service of Lord Hari do not tyrannise over others." — 262 —

Sanskṛta Text :

तत्रैव—

अन्तः शुद्धिर्बहिः शुद्धिस्तपःशान्त्यादयस्तथा ।

अमी गुणाः प्रपद्यन्ते हरिसेवाभिकामिनम् ॥ २६३ ॥

TRANSLITERATION :

Tatraiva—

Antahśuddhir-Vahih-Śuddhi-Stapah-Śāntyādayastathā

Amī Guṇāḥ Prapadyante Hari-Sevābhi-Kāminam—Iti. — 263 —

TRANSLATION: It is said in the *Skanda Purāṇam* that physical purity, internal cleanliness, austerity, contentment and such other qualities themselves seek shelter at the feet of devotees who are desirous of serving Lord Hari. — 263 —

COMMENTARY: Śrī Mukundadāsa Gosvāmī points out that 'ādi' in 'śāntyādi' in the text includes also such qualities as sweet but true words, impartiality, etc.

Śrī Viśvanātha Cakravartī observes that those who are completely inclined to and engaged in the service of Lord Hari, to them only do all qualities like inner purity, etc. themselves seek shelter, i.e. such a devotee does not develop these qualities by his spiritual practices, but the qualities automatically appear in their life and character, as if, seeking protection under such devotees! — 263 —

Sanskṛta Text :

सा भक्तिरेकमुख्यांगाश्रितानैकांगिकाथवा

स्वासानानुसारेण निष्ठातः सिद्धिर्ब्रूवेत् ॥ २६४॥

TRANSLITERATION :

Sā Bhaktireka-Mukhyāṅgāśritānaikāṅgikāthavā

Sva-Vāsanānusāreṇa Niṣṭhātaḥ Siddhi-Kṛdbhavet. — 264 —

TRANSLATION: When according to one's own normal propensities an individual attains firmness in this Bhakti, one can achieve the End of Sādhana-Bhakti in Bhāva-Bhakti by following any one of the primary *Āngas* or its many subordinate *Āngas*. — 264 —

COMMENTARY: Śrī Viśvanātha Cakravartī observes that of the different *Āngas* of *Vaidhī Sādhana-Bhakti*, such as listening, singing, remembering, meditating etc., when one follows primarily any one of them, and the rest are practised secondarily, then it is called *Ekāṅgā*; but where one follows and practises all the different *Āngas* of Bhakti as of primary and equal importance, then it is called *Anekāṅgā*. Both these forms of Bhakti are of primary importance, because when there is firmness in observing one or all the *Āngas* of Bhakti, it leads one to the realisation of the Final End. — 264 —

Sanskṛta Text :

यत्र एकांगा, यथा ग्रन्थान्तरे—
 श्रीविष्णोः श्रवणे परीक्षिदभवद्वयासकिः कीर्तने,
 प्रह्लादः स्मरणे तदङ्घ्रि भजने लक्ष्मीः पृथुः पूजने ।
 अक्रूरस्त्वभिवन्दने कपिपतिर्दास्येऽथ सख्येऽर्जुनः,
 सर्वस्वात्मनिवेदने वलिरभूत् कृष्णाप्तिरेषां परा ॥ २६५॥

TRANSLITERATION :

Tatra EKĀṅGĀ, Yatha Granthāntare—
Śrī-Viṣṇoh Śravaṇe, Parīkṣidabhavad Vaiyāsakih Kīrtane
Prahlādah Smaraṇe, Tadaṅghri Bhajane Lakṣmīh, Pṛthuh Pūjane,
Akrūrastvabhivandane Kapipatirdāsyē'tha Sakhye'rjjunah,
Sarvasvātmanivedane Valirabhūt Kṛṣṇāptireṣāṃ Parā. — 265 —

TRANSLATION: EKĀṅGĀ BHAKTI, as said elsewhere—

It has been thus said in the Scriptures regarding following any one of the *Nine Primary Forms of Bhakti*, viz. (1) King Parīkṣita by listening (*śravaṇam*) to the glories of Lord Viṣṇu, (2) Śrī Śukadeva Gosvāmī by singing the qualities of Lord Viṣṇu (*kīrtanam*), (3) Prince Prahlāda in His remembrance (*smaraṇam*), (4) Lakṣmī in the service of the Feet of the Lord (*pāda-sevanam*), (5) King Pṛthu in worshipping Lord Viṣṇu (*arcanam*), (6) Akrūra in offering Hymns or adoration (*vandanam*), (7) Hanumāna in rendering services to the Lord (*dāsyam*), (8) Arjuna by his friendship (*sakhyam*), and (9) Vali Mahārāj in complete self-

dedication to the Lord (*ātma-nivedanam*)—all of them attained Lord Śrī Kṛṣṇa in the most perfect way. — 265 —

Sanskṛta Text :

अनेकांगा, यथा नवमे—

स व मनः कृष्णापदारविन्दयो,र्वचांसि वैकुण्ठगुणानुवर्णने ।

करौ हरेर्मन्दिरमार्जनादिपु, श्रुतिचकाराच्युत सत्कथोदये ॥

मुकुन्दलिङ्गालयदर्शने दृशौ, तद्भृत्य-गात्रस्पर्शेऽङ्गसंगमम् ।

ब्राह्मणं तत्पादसरोजसौरभे, श्रीमत्तुलस्या रसनं तदर्पिते ।

पादौ हरेः क्षेत्रपदानुसर्पणे, शिरो हृषीकेशपदाभिवन्दने ।

कामं च दास्ये न तु कामकाम्यया, यथोत्तमः श्लोकजनाश्रया रतिः । हति ॥

॥ २६६-२६८ ॥

TRANSLITERATION :

ANEKĀNGĀ, Yathā Navame—⁷⁴

Sa Vai Manah Kṛṣṇa-Padāravindayor

Vacānsi Vaikuṇṭha-Guṇānu-Vaṇṇane

Karau Harermandira-Mārjanādiṣu,

Śrutiñcakārācyuta-Satkathodaye. — 266 —

Mukunda-Liṅgālayadarsane Dṛśau,

Tadbhṛtya-Gātra-Sparśe'ṅgasaṅgamam

Ghrāṇaṅca Tatpāda-Saroja-Saurabhe,

Śrīmattulasyā Rasanām Tadarpite. — 267 —

Pādaḥ Hareḥ Kṣetra-Padānusarpaṇe

Śiro Hṛṣīkeśa-Padābhivandane

Kāmaṅca Dāsye Na Tu Kāmakāmyayā,

Yathottamahśloka-Janāśrayā Ratih—Iti. — 268 —

TRANSLATION : ANEKĀNGĀ BHAKTI, as in the Ninth Canto—

Śrī Śuka Gosvāmī addressing King Parīkṣita said: “Mahārāj Ambarīṣa engaged his own mind in the meditation on the Lotus-feet of Lord Śrī Kṛṣṇa, his words in singing the glories and qualities of the Lord, his two hands in cleansing the temple of Lord Hari and in His other services, his two ears in listening to the Pastimes of Lord Śrī Kṛṣṇa; his two eyes in seeing the Image of Lord Mukunda, His temple, Mathura and other Transcendental Realms manifest in this world, and the Lord's Vaiṣṇava-devotees; Ambarīṣa engaged his touch in touching the feet and body of the Lord's devotees, his nose in smelling the sweet scent of the

⁷⁴ Bhāgavatam, Canto IX, Chap. 4, Śloka 18-20.

Tulasī with sandal-paste which has added fragrance being offered to the Lord; his two legs in travelling repeatedly to Mathura and to the Lord's temples in other places of pilgrimage; his tongue in tasting food that has been offered to the Lord; he engaged his head in bowing down at the Feet of Lord Hari and His devotees, and engaged all his desires not in sense-enjoyments but in achieving the services of the Feet of the Lord. King Ambarīsa thus employed all his senses in their proper places so that he might attain desireless Bhakti like Prince Prahlāda and other devotees of the Self-famed Lord Śrī Kṛṣṇa. — 266, 267, 268 —

Sanskṛta Text :

शास्त्रोक्तयः प्रवलया तत्तन्मर्यादयान्विता ।
वधी भक्तिरियं वैश्चिन्मर्यादा-माग उच्यते ॥ २६६ ॥

TRANSLITERATION :

Śāstroktayā Pravalayā Tattanmaryādayānvitā
Vaidhī Bhaktiriyam Kaiścanmaryādā-Mārga Ucyate. — 269 —

TRANSLATION: This Scriptural VAIDHĪ SĀDHANA-BHAKTI, which is very strongly guided by the injunctions of the Scriptures, is also called MARYĀDĀ MĀRGA, or Reverential Path by some scholars (such as Vallabhācārya). — 269 —

COMMENTARY: Śrī.Viśvanātha Cakravartī observes that if the respect and regard for the directions of the Scriptures be strong and dominating, i.e. if scriptural prescriptions guide one to the way of Bhakti, then such scriptural-respecting Bhakti is called VAIDHĪ SĀDHANA-BHAKTI, and Śrī Vallabhācārya calls it MARYĀDĀ MĀRGA, i.e. path of scriptural reverence. — 269 —

RĀGĀNUGĀ SĀDHANA-BHAKTI:

Sanskṛta Text :

अथ रागानुगा—
विराजन्तीमभिव्यक्तं ब्रजवासिजनादिषु ।
रागात्मिकामनुसृता या सा रागानुगोच्यते ॥ २७० ॥

TRANSLITERATION :

Atha RĀGĀNUGĀ—
Virājantīmabhivyaktaṁ Brajavāsi-Janādiṣu
Rāgātmikāmanuṣṛta Yā Sā Rāgānugocyate. — 270 —

TRANSLATION: Next, *Rāgānugā Sādhana-Bhakti*—

Bhakti that is distinctly and uniquely and spontaneously manifest in the Brajavāsis is called *Rāgātmikā Bhakti*, and Bhakti that arises in the wake of this *Rāgātmikā Bhakti* is called *Rāgānugā Bhakti*. — 270 —

TRANSLATOR'S NOTE: *Sādhana Bhakti* above considered is of two varieties—*Vaidhī Bhakti* and *Rāgānugā Bhakti*. *Vaidhī Bhakti* is the devotion that is aroused in an earthly being on acquaintance with prescriptions of the Scriptures. It is otherwise, however, with *Rāgānugā Bhakti*. Here Bhakti arises in one when one hears, for example, the intimate services of Citraka, Patraka and other Eternal Servants of Lord Śrī Kṛṣṇa, or the unreserved friendly feelings of Śrīdāma, Sudāma, Suvala, Madhumaṅgala, Ujjvala and other Eternal Friends of Lord Kṛṣṇa, or the unbounden parental affection of Nanda, Yaśodā and other Eternal Parents of Lord Kṛṣṇa for the Divine Son Kṛṣṇa, or the unrestricted attachment and love of Śrī Rādhā and other Eternal and Transcendental Damsels of Braja for Their Eternal Beloved Śrī Kṛṣṇa, and then a desire to serve Lord Kṛṣṇa with such sentiments under guidance of either the Eternal Servants, or Eternal Friends, or Eternal Parents or Eternal Consorts of the Supreme Lord Śrī Kṛṣṇa of Braja. Such hearing may awaken in an earthly being a desire for loving and affectionate services of Śrī Kṛṣṇa of a similar nature to that which Citraka, Patraka, or Śrīdāma, Suvala, or Nanda and Yaśodā or Śrī Rādhā and other Braja-Gopis felt for Kṛṣṇa. Desire for such love and affection and loving and affectionate services for Kṛṣṇa arise in an earthly being on hearing about the Love for Kṛṣṇa in Yaśodā and other Residents of Braja. They are called *Rāgātmikas*, and no individual Jīva-soul can ever become a *Rāgātmika*. The *Rāgātmikas* in *Śānta Rati*, *Dāsyā Rati*, *Sakhya Rati*, *Vātsalya Rati* and *Madhura Rati*, such as Citraka-Patraka, Śrīdāma-Sudāma-Suvala, Nanda-Yaśodā, and Śrī Rādhā and Others, are All Projected Wholes of the Supreme and Original Whole Śrī Kṛṣṇa. They are called *Āśraya-Vigrahas* in relation to the *Viśaya-Vigra* Who is Kṛṣṇa alone. Therefore all the *Rāgātmikas* belong to the category of Absolute Divinity and are certainly not individual ātmās or Finite Selves, whereas the *Rāgānuga devotees* belong to the category of Jīva-souls and are eternally in subordination to the *Rāgātmikas*. It is *Rāgānugā Bhakti* in the sense that it follows in the wake of the *Rāgātmikās'* spontaneous loving services of the Brajavāsis for Lord Kṛṣṇa. It should be noted here that while *Rāgātmikā Bhakti* or spontaneous affection and love for Śrī Kṛṣṇa appertains only to Lord Kṛṣṇa and His Divine Associates, such as Nanda, Yaśodā, Suvala or Rādhā, and Others, *Rāgānugā Bhakti* or Bhakti that follows in the wake of the Divine affection of the Eternal Order belongs

only to earthly beings who may desire a taste of such affection for Śrī Kṛṣṇa when they hear of the Divine Love in the Divine Plane.

Commenting on the above text Śrī Mukundadāsa Gosvāmī observes that the 'Brajabāsi' in the text must be taken in the wide sense so as to include trees, plants, creeper, and the animal life of Braja. The idea underlying this is that since there are *five mukhya* or primary forms of Bhakti including *Dāsyā*, *Sakhya*, *Vātsalya* and *Madhura* and also the *Śānta*, there must therefore be amongst the Eternal Associates of Śrī Kṛṣṇa not merely Those Who represent the first four kinds of primary affections, but also Associates to represent the *Śānta* Associates. In so far as these primary *Rati* or attachment of relation through accretions of other accessories emerged as *Rasa* or various forms of passionate attachment and affection, they all involve some kind of tremor of the mind, and therefore a question naturally arises as to how such emotional tumult is consistent with the tranquil or undisturbed enjoyment of the *Śānta* state. It is in anticipation of such an objection that it is pointed out that even the *Śānta* state is not without its thrills of delight as is illustrated in the case of Trees, Plants and Creepers of Braja that tremble in joy and delight whenever their leaves or branches happen to come in contact with the Person of Kṛṣṇa!

The *Ālaṅkārikas* do not, however, all agree about the nature of *Śānta Rati*. Some consider that the state of tranquil bliss does not merit the name of *Rasa* or aesthetic delight, there being no thrill or tumult of the soul in tranquil and unruffled enjoyment of the bliss that is known itself. Others, however, hold that without a violent wrenching of the mind from all that is earthly and temporal, there cannot be *Brahmānanda* or realisation of the delight which is Brahma Itself. Such violent wrench is itself a proof that *Śānta Rati* deserves the name of *Rasa* or aesthetic delight. — 270 —

Sanskṛta Text :

रागानुगाविवेकार्थमादौ रागात्मिकोच्यत् ॥ २७१ ॥

TRANSLITERATION :

Rāgānugā-Vivekārthamādaū Rāgātmikocyate. — 271 —

TRANSLATION: *Rāgātmikā* is first described, as *Rāgānugā Bhakti* presupposes *Rāgātmikā* and follows in its wake. — 271 —

Sanskṛta Text :

इष्टे स्वारसिकी रागः परमाविष्टता भवेत् ।

तन्मयी या भवेद्भक्तिः सात्र रागात्मिकोदिता ॥ १७२ ॥

TRANSLITERATION :

Iṣṭe Svārasikī Rāgaḥ Paramāviṣṭatā Bhavet

Tanmayī Yā Bhavedbhaktiḥ Sātra Rāgātmikoditā. — 272 —

TRANSLATION: *Rāga* is complete absorption in the Deity of One's heart's choice; that absorbing devotion is here described as *Rāgātmikā Bhakti*. — 272 —

COMMENTARY: Śrī Jīva Gosvāmī observes that here 'Rāga' means that hunger and thirst for the Beloved, which is the root cause of one's complete absorption in the Object of one's liking. Here 'complete absorption', which is the effect, and 'the thirst for the Beloved' which is of the nature of *Prema* and which is the cause of the absorption in the Object of *Prema*, are spoken of as being non-different. Just as, for example, clarified butter, because of its property of prolonging life, is also designated as 'life itself', so also the cause of absorption, i.e. hunger and thirst for the Beloved, is spoken of as if it were the same as the absorption itself.

Śrī Viśvanātha Cakravartī holds, however, that there is in the first case absorption in the Object of *Prema*, which generates the thirst for more and more *Prema*, expressing itself in stringing together flowers into garlands wherewith to please and serve the Beloved. This resulting act as service is *Rāgātmikā Bhakti*. If *Rāgātmikā Bhakti* be defined thus, then even though following in the wake of *Bhakti* as *Prema-tṛṣṇā* or *Tṛṣṇārūpa Prema*, i.e. thirsting for the Beloved, is not possible, yet such a definition will not lead to any logical difficulties. In other words, even if the subject 'thirst' cannot be followed, the *paricaryā* or service in the form of making garlands of flowers in the wake of the *Rāgātmikā* is not beyond the capacity of an individual being in *Rāgānugā Bhakti*. — 272 —

Sanskṛta Text :

सा कामरूपा सम्बन्धरूपा चेति भवेद् द्विधा ॥ २७३ ॥

TRANSLITERATION :

Sā Kāmarūpā Sambandharūpā Ceti Bhaveddvidhā. — 273 —

TRANSLATION: This *Rāgātmikā Bhakti* is of two kinds, viz. *Kāmarūpā*, i.e. of the form of a passionate desire of enjoying the Lord as one's Beloved, and *Sambandharūpā*, i.e. of the form of having a feeling of relationship with the Beloved. — 273 —

COMMENTARY: Commenting on this verse Śrī Jīva Gosvāmī points out that *Kāmarūpā* here means that because this *Rāgātmikā Bhakti* is

caused by the Beauty of an intense passion for association in *Madhura Rati* (as between the transcendental Lover and the transcendental Beloved), it is called *Kāmarūpā*, i.e. passionate desire for *aprākṛta* or non-earthly Love-dalliance. This *Kāmarūpā Rāgātmikā Bhakti* has, however, nothing to do with any tendency for mundane *lust* that is caused by *Māyik Rajas* quality. *Kāmā* or passion here means extremely loving thirst of the Braja-Gopis for satisfying all the intense passionate Desires of their Supreme Beloved. In like manner, where *relation* is the cause of intense desire to satisfy the Desires of the Divine Son, or the Divine Friend or the Divine Master in the relationships *Vātsalya*, *Sakhya* and *Dāsyā* respectively, such *Rāgātmikā Bhakti* is called *Sambandharūpā*. Though there is a relationship in *Kāmarūpā* also, yet because of the special nature of this relationship, it has been separately stated. For example, when it is said: All are coming, and the King is also coming—the King's coming is no doubt included in 'all are coming'. But in order to state the position of the King, his coming is separately mentioned. Similarly, though in *Sambandharūpā Bhakti* all the different relationships of *Dāsyā*, *Sakhya*, *Vātsalya* and *Madhura* are included, yet in order to show the distinct nature of the relationship in the *Madhura Rati*, *Kāmarūpā* has been separately stated here to divide *Rāgātmikā* into *Kāmarūpā* and *Sambandharūpā*.

Śrī Viśvanātha Cakravartī observes that because a particular passionate form of *Rāga* and a particular sense of relationship are the two causes of *Rāgātmikā Bhakti*, it is divided into *Kāmarūpā* and *Sambandharūpā* respectively, i.e. in *Rāgātmikā Bhakti* the *Āśraya Vighrahas* Who are the Projected Wholes of the Original Whole, the Godhead, are Śrī Rādhikā and other Braja-Gopīs in *Madhura Rati*, and They are guided by an intense passion to serve the Demands of the supra-mundane Desires of the Supreme Beloved, Who is the *Viśaya-Vighraha* or the Original Whole, the Godhead. Whereas the *Āśraya-Vighrahas* in *Vātsalya* (Nanda, Upānanda, Yaśodā, Rohinī and others—the most affectionate Parents of the Supreme Lord), in *Sakhya* (Śrīdāma, Sudāma, Suvala, Ujjvala and others—the most intimate Friends of the Supreme Lord), and in *Dāsyā* (Citraka, Patraka and others—the most confidential Servants of the Supreme Lord) are guided by an intense sense of relationship with the Lord to serve Him. The former is therefore called *Kāmarūpā* and the latter as *Sambandharūpā*. Śrī Cakravartī explains in the same way as Śrī Jīva that though *Sambandha* or relation exists even in *Kāmarūpā*, it is separately stated in order to emphasise its special nature as distinct from the other relationships.

TRANSLATOR'S NOTE: It is necessary to explain here and remind

the readers that the subject-matter in this context is *absolutely different* from any mundane affair. Here is a subject in which Śrī Rūpa Gosvāmī, who is a saint of cent per cent detachment from mundane sense-experiences and completely dedicated to the Supreme Godhead, discusses the intimate relations between the Supreme Godhead and His Own Self-same Projections Who are eternally manifest, out of His inconceivable prerogative, for His Own causeless pleasures independent of any earthly considerations. If it is not an uncommon and supra-mundane subject dealing with the Absolute Divine and His Free and Unrestricted Pleasures, the whole thing will degenerate into mere mundane sex-affair and lust, which is ugly and unwholesome. The absolute pleasures of the Absolute Whole, the Godhead, in transcendental Love-dalliance with Himself are absolutely beyond the ken of physico-mental sex-associations of earthly beings. In the Realm of the All-blissful Lord, He is the *only* and supreme Enjoyer and everything else is an object of His enjoyments. For His absolute pleasures He takes the prerogative with the help of His Own Internal Potency to project Himself out into Second Wholes in *Five* different Forms of relationships, viz. Śānta, Dāsyā, Sakhyā, Vātsalya and Madhura, to be enjoyed by the Predominating Moiety. These Counter-whole Divinities are called *Rāgātmikas*. These *Rāgātmikas* again in the first four relationships are guided by a sense of near relationships with the Lord, and they serve Him as such. But the *Rāgātmikas* in the fifth form of relationship in the Madhura Rati (as if in between the Lover and the Beloved) are guided by an intense passionate desire to serve the Desires of Self-pleasures in the company of His Counter-whole *Āśraya-Vigrahas*. These *Rāgātmikas* who are *Kāmarūpā* are of three kinds, viz. (1) those of *Samarthā Rati in Braja*, (2) those of *Samañjasā Rati in Dvārakā*, and (3) those of *Sādharaṇī Rati in Mathurā*. Śrī Rādhā and Her Eight *Sakhīs*, i.e. the Eight Projected Bodies, have *Samarthā Rati* in which there is complete self-effacement and absolute non-existence of any desire for their personal pleasures in the Blessed Company of the Supreme Lord Śrī Kṛṣṇa—all Their intense passions are for the absolute satisfaction of the ever-increasing and ever-new Demands of the Lord for His Own pleasures only. Even when on rare occasions there appear any little effervescence of any form of any desire for personal enjoyments in the Company of the Person of the Supreme Lord, such effervescence immediately evaporates in their hearts like bubbles of water when They offer Themselves completely to the supreme pleasures of the Godhead. The other Gopīs and Mañjarīs of *Samarthā Rati* in Braja do not have even such effervescence of any desire whatsoever for their own pleasures—their supreme enjoyment lies in making the Lord happy and enjoy His pleasures. But in the *Samañjasā Rati* of the Queens of Dvārakā, there

is an equal desire for mutual enjoyments, of themselves as also of Lord Śrī Kṛṣṇa, while in Mathurā in the *Sādhārāṇī Rati* of Kujā she desired to enjoy the Person of Lord Śrī Kṛṣṇa. But these are conceptions of Rāgātmikā Bhakti on the Plane of transcendence or *aprākṛta bhūmi*, inconceivable by human minds. They sound similar to mundane relations, but are essentially and absolutely non-earthly. Love of the unalloyed soul, freed from the shackles of the gross physical body and the subtle mind-cognition-emotion-volition, for the Godhead is most wholesome, ever-fresh, ever-increasing and all-blissful,—whereas love in the mundane world between any two earthly objects, be they man and woman or birds and animals, is unwholesome, perverse, pain-giving, stale, transitory and ugly in the end. One must draw a clear line of demarcation between *Prema* in the transcendental Realm and *Kāma* in the material and mental worlds. They sound similar, but are not identical—the mid-day bright sun is not the dense darkness of the mid-night of the last day of the dark fortnight! *Prema* is the brightest Sun, *Kāma* is the darkest mid-night. — 273 —

Sanskṛta Text :

तथ हि सप्तमे—

कामाद्वेषाद्भयात् स्नेदाद् यथा भक्त्योश्चरे मनः

आवेश्य तदर्थं हित्वा बहवस्तद्गतिं गताः ॥ २७४ ॥

गोप्यःकामाद् भयात् कंसो द्वेषाच्चैद्यादयो नृपाः ।

सम्बन्धाद् वृष्णायः स्नेहाद्यूयं भक्त्या वयं विभो ! इति ॥

॥ २७५ ॥

TRANSLITERATION :

*Tathā hi Saptame—*⁷⁵

*Kāmāddveṣādbhayāt Snehād Yathā Bhakteśvare Manah
Āveśya Tadaghaṃ Hitvā Bahavastadgatiṃ Gatāḥ. — 274 —*

*Gopyah-Kāmād Bhayād Kamso Dveṣāccaidyādayo Nṛpāḥ
Sambandhād Vṛṣṇayah Snehād Yūyaṃ*

Bhaktiā Vayaṃ Vibho!—Iti. — 275 —

TRANSLATION : So it is said in the Seventh Canto—

The great Sage Nārada addressing King Yudhiṣṭhira said : “As many had attained the Highest End, i.e. *Prema*, by devotionally concentrating their mind in the Supreme Godhead, so also did many others achieve

⁷⁵ *Bhāgavatam*, Canto VII, Chap. 1, Śloka 29-30.

Mokṣa whose mind was deeply absorbed in the Lord out of Passion or enmity or fear or affection because the very fact of deep absorption of their mind in the Lord washed away the dirt of their heart caused by enmity or fear. The Gopīs by Their Passionate Love, King Kāṁsa out of fear, King Śiśupāla and the other Cedi Princes through malice and enmity, the Yādavas through their relationship, you (and the Pāṇḍavas) by your affection, and we (Nārada and other pure devotees) through Bhakti attained the Supreme Lord Śrī Kṛṣṇa.” — 274, 275 —

COMMENTARY: Śrī Jīva Gosvāmī observes that Passionate Bhakti cannot be said to be Vaidhī Bhakti which is guided by scriptural prescriptions; because, such passion for pleasing the Lord arises spontaneously in the heart of a devotee, and is not enforced by the dictations of the Scriptures. But in the *Bhāgavatam* Canto VII, Chapter 1, Śloka 25 when Saint Nārada tells King Yudhiṣṭhira that one should apply one's mind in God either out of (i) enmity or (ii) devotion, or (iii) fear or (iv) affection or (v) out of a sense of relationship, or (vi) through intense passion, the contention of Saint Nārada in the use of the word 'yujñyāt'—'should engage'—in the *Vidhī-gender* meaning duty-bound, is indeed 'probability' and not 'binding duty' or 'compulsion'. Śrī Nārada further tells King Yudhiṣṭhira that King Vena did not belong to any of the above-stated categories as he lacked their deep absorption of mind in the Lord, and therefore King Vena was thrown into Hell because of his enmity with Lord Śrī Kṛṣṇa, 'One should, therefore, engage one's mind in Lord Śrī Kṛṣṇa by any means', says Sage Nārada in the *Bhāgavatam* Canto VII, Chapter 1, Śloka 32. Here the use of the affix *Vidhī* (compulsion or scriptural duty), in '*niveśayet*' indicates *anujñā*, i.e. simple permission only. King Vena cherished malice and enmity against Lord Śrī Kṛṣṇa, but his mind was not constantly absorbed in the Lord. It was otherwise with Kāṁsa whose mind was incessantly turned to Lord Kṛṣṇa out of fear; King Śiśupāla and the other Cedi Princes constantly engaged their mind in Śrī Kṛṣṇa out of intense malice and a feeling of enmity; the Yādavas had their mind fully engaged in Śrī Kṛṣṇa because of their relationship with Him; the Pandavas had their mind intensely absorbed in Śrī Kṛṣṇa out of their respectful affection for Him, and the Gopīs of Braja completely merged their mind in Śrī Kṛṣṇa out of intense passion for the Lord's pleasures. In all these instances, the intense absorption of the mind in the Most Beloved Lord Śrī Kṛṣṇa is the cause of attaining either *Prema* by Braja-Gopīs or *Mokṣa* by Kāṁsa and Śiśupāla. But King Vena had no such absorption of his mind in Lord Kṛṣṇa and therefore his hatred and malice for the Lord hurled him into Hell. The contention of Sage Nārada is that these five

classes of persons attained Prema or Mokṣa according to their particular sentiments towards the Lord. Those who absorbed their mind in the Lord out of enmity or fear, viz. Śiśupāla and Kāṁsa respectively, attained Mokṣa, whereas those who concentrated their mind deeply in the Lord out of affection or passion, viz. the Pandavas and the Gopīs respectively achieved Prema. Of these five forms of sentiments towards the Lord which make one's mind completely absorbed in the Lord, enmity and fear are no doubt sinful and offensive. But the intensity of the absorption of their mind in the Godhead destroys the sin and the offence. There is sin or offence in entertaining enmity and fear against the Supreme Lord, but there is no such sin or offence in one's passionate sentiments for the pleasures of the Lord, because it has been said in the *Bhāgavatam*, Canto X, Chapter 29, Śloka 13 by Śrī Śukadeva Gosvāmī to King Parīkṣita: "If Śiśupāla could attain Mokṣa and merge himself in the Body of Lord Śrī Kṛṣṇa by cherishing hatred and enmity towards Him, what more have I to tell you, Oh King! about the Gopīs of Braja?"—They must have attained the Lord and His close Company and Prema. Thus here 'Kāma' or passionate desire to please Lord Śrī Kṛṣṇa has been eulogised and given a superior place to the other four forms of mental absorption in the Godhead.

Śrī Mukundadāsa Gosvāmī points out that in the text the statement, viz. 'many attained the Highest End' means that they attained a permanent stay at the Feet of the Lord in His Eternal Abode beyond this world of material phenomena. The significance is that Śiśupāla and Kāṁsa did not go to Hell like King Vena by cherishing enmity and fear against Lord Kṛṣṇa because they in their previous births met death at the Hands of the Lord Himself, but had attained, on the other hand, superior enjoyments. Some say that they attained Mukti due to their more intense absorption in Śrī Kṛṣṇa than even Bhakti, caused by an increased practice, birth after birth, and also because of their blood-relation with Lord Śrī Kṛṣṇa. But this is only an argument, holds Śrī Mukundadāsa, and the real secret is that they attained Mukti, like Putanā and others, by dint of their being killed by Lord Śrī Kṛṣṇa Himself. The natural and spontaneous attachment and passion of the Gopīs of Braja for Śrī Kṛṣṇa appeared like a new awakening in their hearts during the Lord's Descent on earth, and they attained Śrī Kṛṣṇa and joined His Eternal Transcendental Sports on His Disappearance from this world.

Śrī Viśvanātha Cakravartī's commentary on this verse is almost the same as that of Śrī Jīva, and therefore its translation is not repeated here. — 274, 275 —

Sanskṛta Text :

आनुकूल्य-विपर्यासाद्भीतिद्वेपौ पराहतौ ।

स्नेहस्य सख्यवाचित्वाद्बैधभक्त्यानुवर्तिता ॥

किंवा प्रेमाभिधायित्वान्नोपयोगोऽत्र साधने ।

भक्त्यावयमिति व्यक्तं वैधी भक्तिरुदीरिता ॥ २७६-२७७ ॥

TRANSLITERATION :

Ānukūlya-Viparyāsādbhītidveṣau Parāhatau

Snehasya Sakhya-Vācitvād Vaidha-Bhaktyanuvartitā

Kimbā Premābhidhāyitvānnopayogo'tra Sādhane

Bhaktiā Vayamiti Vyaktaṁ Vaidhī Bhaktirudīritā. — 276, 277 —

TRANSLATION : Because of their violation of the favourableness to Bhakti, hostility and fear are destructive of their own purposes; affection (of the Pāṇḍavas) for Lord Śrī Kṛṣṇa implies reverential friendliness, and therefore it comes under Vaidhi Bhakti; or when *Prema* is only just a *Means* to an End, it has no use here in the attainment of *Rāgātmikā Bhakti*; and when it is said, 'we (Nārada and others) attained Lord Śrī Kṛṣṇa by Bhakti', it clearly indicates Vaidhī Bhakti—as it explicitly refers to scriptural prescription. — 276, 277 —

COMMENTARY : Śrī Jīva Gosvāmī points out: Though mention has been made of the different limbs of Bhakti for the attainment of the Supreme Lord Śrī Kṛṣṇa, viz. passion, hostility, fear, affection, relation and Bhakti, why is it that only (i) Kāmarūpā and (ii) Sambandharūpā have been said to be two aspects of Rāgātmikā Bhakti? In reply it is explained by Śrī Rūpa Gosvāmī in these two śloka that fear of Kāṁsa and hostility of Śiśupāla have been denied any place as a limb of Bhakti because of their opposition to the favourableness to the Lord's pleasures. When Śrī Nārada mentions fear of Kāṁsa and hostility of Śiśupāla and other Princes, the import is like this: "If through intense absorption of their mind in Lord Śrī Kṛṣṇa through fear and hostility, Kāṁsa and Śiśupāla could attain Mokṣa or merge in the Body of the Lord, one cannot say what superior End is attainable by following the path of pure Bhakti?" That is to say, the Highest Bliss or *Prema* can be attained through Bhakti. Śrī Rūpa has used here an argument *a fortiori*.

In the *Bhāgavatam*, Canto XI, Chapter 5, Śloka 48, Śrī Nārada, addressing Vasudeva (not Vāsudeva), said: "If Śiśupāla, Pauṇḍra and other Kings could acquire a Form similar to Lord Kṛṣṇa and enter into His Body and also achieve *Sāyujya-Mukti* by constantly looking upon

Him as their worst Enemy even in sleep, dream or awakened state and thus thinking gazed at Him, what more have I to tell you about those who cherish unalloyed or highest Bhakti in Him? It is needless to say that they attain a superior stage of *Sālokya-Mukti* over those who gain *Sāyujya-Mukti* by absorption of their mind in the Lord out of fear or hostility." It has therefore been said in the Eastern Division, Second Wave, Śloka 3 of this book that Uttamā Bhakti of the Sādhana-type was hinted at by Sage Nārada in an indirect and round-about way in the Seventh Canto of the *Bhāgavatam* (Canto VII, Chapter 1, Śloka 26). Śrī Nārada, addressing King Yudhiṣṭhira said: "One should concentrate one's mind on Śrī Kṛṣṇa either out of a feeling of enmity or devotion, fear or affection, or out of a passionate desire for His Company and His Enjoyments—there is no other way of mental absorption in Him." A doubt may arise here: Are fear and enmity included in the category of Bhakti? Does it not contradict the definition of Uttamā Bhakti, which must be *anukula* or favourable to Lord Kṛṣṇa? Does not the above statement of Sage Nārada bracket the demons with the devotees? To remove such pertinent doubts it has been said that Śrī Nārada told this to King Yudhiṣṭhira by way of an indirect figure of speech. The contention of Sage Nārada here is that when the Lord was so kind as to bless even those who cherished fear and enmity towards Him, can there be any such wretched person who would not entertain Bhakti for such a gracious Lord? That is to say, one should always have Bhakti for Lord Kṛṣṇa and must not entertain any fear or enmity towards Him. In the same way, Śrī Nārada again says in the Seventh Canto: "It is my positive conviction that the deep absorption in the Supreme Lord Śrī Kṛṣṇa which is possible through fear and enmity against Him is not easily attainable through Bhakti." The motive of Śrī Nārada in saying this is that the sentiments of malice or passion have stronger effects on the mind of an individual than the path of scriptural prescription in Vaidhī Bhakti. There is no doubt, of course, that enmity towards the Lord has been thoroughly condemned as anti-devotional; but here the purpose is to show that the effect of absorption of the mind in the Lord is deeper than that of Vaidhī Bhakti. Here '*tanmayatā*', i.e. 'being as that' means '*ābiṣṭatā*', i.e. complete absorption in the Godhead. For example, when it is said that a lascivious man sees the whole world full of lustful women, it means that such a man's mind is completely engaged in the thought of lustful women. Again, a question may be raised: Here in śloka 275, fear and enmity or malice have been denied any place in pure Bhakti because they are bereft of favourableness. But why has 'affection' also not been counted in pure Rāgātmikā Bhakti? The answer is that though occasionally the affection of the Pāṇḍavas for Lord Kṛṣṇa has been accepted to be pure *Sakhyā*,

yet mostly their friendship for the Lord was mixed with a touch of reverence and therefore dominated by Vaidhī Bhakti. When there is dominance of reverence, 'then such 'affection' has no real use in the way of Rāga. Though the 'sneha' or affection of the Pāṇḍavas appears similar to *Prema*, the nature of *Prema* is not specified here; nor are the functions of the *anu-bhāvas* of *Prema*, viz. the indications of passion by look or gesture according to the internal feelings, explicit, and therefore it becomes difficult to follow in their wake. Therefore this *sneha* or affection of the Pāṇḍavas hardly indicates the nature of *Prema*, and cannot be accepted as helpful in the practice of Rāgānugā Bhakti, i.e. Bhakti in the wake of Rāgātmikā Bhakti. If, on the other hand, *sneha* or affection of the Pāṇḍavas for Lord Śrī Kṛṣṇa be accepted as a particular form of *Prema*, it can only end in their sense of relationship, and therefore, at best can be said to be *Sambandharūpā*, and not *Kāmarūpā Bhakti*.

When Sage Nārada says: "We realised Him by Bhakti", he adduces it as the ultimate evidence, and so it can come under *Vaidhī Bhakti* only, because in his previous birth Sage Nārada had attained Vaidhī Bhakti by serving the great saints.

In śloka 274, the five possible forms of means to the attainment of Mokṣa or *Prema*, viz. passion, fear, malice, affection and devotion, have been described by the absorption of the mind in the Supreme Lord Śrī Kṛṣṇa. But out of respect for Śrīdhara Svāmī, Śrī Rūpa Gosvāmī includes the sixth means, '*Sambandha*', i.e. relationship in śloka 275. But truly speaking, Śrī Vopadeva explained the śloka 275, quoted by Śrī Rūpa from the *Bhāgavatam* (Canto VII, Chapter 1, śloka 30) in this way: The Yādavas and the Pāṇḍavas attained Lord Śrī Kṛṣṇa through a sense of their affectionate relationship with the Lord, because both were equally related to Śrī Kṛṣṇa and had equal affection for the Lord. In like manner, Śrī Nārada mentioned in the *Bhāgavatam* Canto VII, Chapter 1, Śloka 32, about the five forms of means for mental absorption in the Lord for the attainment of *Mokṣa* through fear and malice as in the case of Kaṁsa and Śiśupāla, and *Prema* through passion and devotion as in the case of the Gopīs of Braja, and that King Vena was hurled into Hell as he did not have mental absorption in the Lord while cherishing malice and enmity against Lord Kṛṣṇa. Thus it is unequivocally established that the means of complete mental absorption in the Lord are five, and not six.

Śrī Mukundadāsa Gosvāmī observes that in these two ślokas 276 and 277 Śrī Rūpa Gosvāmī having stated the six different means as causes of complete mental absorption in the Godhead, goes on further to establish the two causes, *Kāma* or passionate form of *Prema* and *Sambandha* or affectionate relationship, as aspects of *Rāgātmikā Bhakti*

and not as causes of any other form of Bhakti. As antagonism is caused by fear, it becomes 'unfavourable' or *pratikula* to Bhakti. *Sneha*, i.e. affection, though it is indicative of Prema, is guided by a sense of the Majesties and Glories of the Lord, and so it becomes subservient to Vaidhī Bhakti. But when the 'relation' of Prema becomes intensely deep, as in the case of the Gopīs, then only it becomes *Rāgātmikā Bhakti*. Therefore, the reverential affection of the Pāṇḍavas for Lord Śrī Kṛṣṇa cannot be helpful in the path of *Rāgānugā Bhakti* also.

Śrī Viśvanātha Cakravartī points out that as Sage Nārada has adduced *Bhakti* as an ultimate evidence to mental absorption in the Lord, such Bhakti cannot be helpful to *Rāgānugā Bhakti*. In his previous birth Śrī Nārada received advice on *Vaidhī Bhakti* only from the saints, as they noticed in him his reverential adoration for the Majesties and Glories of Lord Nārāyaṇa. Śrī Nārada received instructions on *Vaidhī Bhakti* from the Saints when in his previous birth his mother was engaged in serving the Saints. — 276, 277 —

Sanskṛta Text :

यदरीणां प्रियाणांच प्राप्यमेकमिवोदितम् ।
तद्ब्रह्मकृष्णयोरैक्यात् किरणार्कोपमाजुषो : ॥ २७८ ॥

TRANSLITERATION :

Yadarīṇāṃ Priyāṇāṅca Prāpyamekamiboditaṃ
Tad Brahma-Kṛṣṇayoraikyāt Kiraṇārkoṇamājuṣoḥ. — 278 —

TRANSLATION : When it is said that the Object of attainment both by the enemies and the dear devotees of the Lord is the same, it means that Śrī Kṛṣṇa and Brahman are identical as in the comparison of the Sun with its ray respectively. — 278 —

COMMENTARY : Kamsa and Śiśupāla, the enemies of Lord Kṛṣṇa, attained *Sāyujya-Mukti* by merging their bodies in the Body of Lord Kṛṣṇa through absolute mental absorption in Lord Kṛṣṇa out of fear and malice respectively, i.e. they attained Brahman by merging in the Brahman, whereas the dear devotees of the Lord—the Gopīs of Braja, and His near relations the Yādavas attained Lord Kṛṣṇa in *Sālokya-Mukti* through passionate devotion and a sense of affectionate relation. Brahman and Lord Kṛṣṇa are One as the ray is identical with the Sun. If one attains the ray, it may be said that one has also attained the Sun, because, the ray of the Sun and the Sun are not two different entities. So also, says Śrī Rūpa Gosvāmī, Brahman is not different from Lord Kṛṣṇa. So

when Kaiṣa and Śiśupāla attained *Sāyujya-Mukti* by merging in the Brahman, as all their mental dirt was wiped out by dint of their complete mental absorption in Lord Kṛṣṇa out of extreme fearfulness and inordinate enmity, and when the Gopīs of Braja attained Lord Śrī Kṛṣṇa through their intensely passionate devotion, and when the Yādavas attained Lord Kṛṣṇa through their sense and feeling of near-relationship with Him, all of them are said to have achieved the Same Object. That is, Lord Śrī Kṛṣṇa was attained by His dear devotees, and the Qualitiless Brahman by His enemies. Indeed, both Kṛṣṇa and Brahman are not two different Entities, but They are One. Here Lord Kṛṣṇa is compared with the Sun, and Brahman with the ray; and both are One. Thus the doubt 'how can enemies and dear devotees of the Lord attain the same Object?' is removed by Śrī Rūpa.

In the *Brahma-Samhitā*, Chap. V, Śloka 40, the Qualitiless Brahman has been described as a 'Ray' of Lord Śrī Kṛṣṇa. In his Hymn to Lord Govinda, Śrī Brahmā the Creator of the Fourteen Worlds, and not Brahman the Absolute, says: "I bow to That Primordial Lord Govinda, the Effulgence of Whose Body is the Undivided, Unlimited, Omnipresent Brahman, Whose glories are distinct and greater than all the glories and Splendour of the Fourteen Worlds." In the *Gītā*, Chapter 14, śloka 27, addressing Prince Arjuna, Lord Kṛṣṇa says: "I am the 'Support' or 'Rest' of the Qualitiless and Formless Brahman, i.e. Its existence rests in Me." Due to the differences of eligibility of individuals, the Same Lord Kṛṣṇa manifests Himself in His Eternal and *Aprākṛta* or Supra-mundane Form, as *He is*, to His dear devotees, and *He appears* as the Unmanifest, Formless Brahman to others. In the particular reference to the *Brahma-Samhitā*, Brahman has been described as Qualitiless (i.e. beyond all the three Māyik qualities, viz. *Satva*, *Rajas* and *Tamas*), Formless (i.e. having no material Form, but has a Transcendental Form of His Own peculiar to Himself), and as the Effulgence or Glow of the Person of Lord Śrī Kṛṣṇa. As the ray is to the Sun, so is Brahman to Lord Kṛṣṇa. Even the self-contented Ṛṣis, engaged in the contemplation of the Formless Brahman, are attracted by the limitless supramundane Qualities and the *Aprākṛta* (having no material body, but possessing an Eternal and All-beautiful Body of His Own) Person of Lord Kṛṣṇa. (This subject has been discussed in minutest details in the *Bhagavata-Sandarbha* by Śrī Jīva Gosvāmī).

Śrī Mukundadāsa Gosvāmī comments that the use of the word '*priya*'—dear, in this śloka refers to the *four Classes* of devotees of Lord Kṛṣṇa, viz. His Servant, His Friends, His Parents and His Consorts the Damsels of Braja.

Śrī Viśvanātha Cakravartī points out that though Śrī Kṛṣṇa and

Brahman are One, yet the All-beauteous Śrī Kṛṣṇa far excels Brahman in His Rasa-aspect as the personified and condensed Mellow-sweetness. It, therefore, naturally follows that the dear devotees like the Gopīs who attained Hari as Śrī Kṛṣṇa, are far superior to the Lord's enemies who attained Him as Brahman. This is what Śrī Rūpa Gosvāmī means when he says about the identity of the Sun and the ray of the Sun, i.e. the Qualities of the Sun are hundred-fold superior to and greater than the ray. The contention is that Kamsa and Śiśupāla, the enemies of Lord Kṛṣṇa, attained *Sāyujya-Mukti* in Brahman, Which is compared with the ray of the Sun, through their constant and profound absorption in Lord Śrī Kṛṣṇa out of extreme fear and unbounded malice against Him, whereas the dear devotees, the Gopīs of Braja and the Yādavas of Dvārakā, attained the Beauty and Bliss of the Person of Kṛṣṇa, Who is compared with the Sun, through the intense passion of the Gopīs for the most intimate loving services of all the Senses of the Lord for His pleasures *alone*, and through a sense of affectionate relationship of the Yādavas for Śrī Kṛṣṇa. — 278 —

Sanskṛta Text :

ब्रह्मण्येव लयं यान्ति प्रायेण रिपवो हरेः ।
केचित् प्राप्यापि सारूप्याभासं मज्जन्ति तत्सुखे ॥ २७६ ॥

TRANSLITERATION :

*Brahmaṇyeva Layam Yānti Prāyeṇa Ripavo Hareḥ
Kecit Prāpyāpi Sārūpyābhāsaṁ Majjanti Tatsukhe. — 279 —*

TRANSLATION: The enemies of Lord Hari mostly merge in the Brahman; very rarely some of them, having a glimpse into the *Sārūpya* of the Lord, i.e. of equal Beauty, are sunk into *Brahmānanda* or non-qualified bliss. — 279 —

COMMENTARY: Śrī Jīva Gosvāmī observes that here in this śloka the author again repeats that the enemies of Lord Kṛṣṇa attain Brahma-Sāyujya-Mukti only.

Śrī Mukundadāsa Gosvāmī points out that here when Śrī Rūpa uses 'kecit'—'rarely some' (of the Lord's enemies), he means to refer to Putanā and Pauṇḍra and others. — 279 —

Sanskṛta Text :

तथा च ब्रह्माण्डपुराणे—
सिद्धलोकस्तु तमसः पारे यत्र वरन्ति हि ।
सिद्धा ब्रह्मसुखे मग्ना दैत्याश्च हरिणा हताः ॥ इति ॥ २८० ॥

TRANSLITERATION :

Tathā ca Brahmāṇḍa Purāṇe—

Siddhalokastu Tamasah Pāre Yatra Vasanti Hi

Siddhā Brahma-Sukhe Magnā Daityāśca Hariṇā Hatāh—Iti.

— 280 —

TRANSLATION : It is stated in the *Brahmāṇḍa Purāṇam* that beyond the Māyik world, in the *Siddha-loka* live the self-realised Munis and also those demons who were slain by Lord Hari Himself, and they remain merged in *Brahma-sukha*. — 280 —

COMMENTARY : Śrī Viśvanātha Cakravartī points out that here in this śloka Śrī Rūpa Gosvāmī cites authority in proof of the statement that those enemies of Lord Hari who were killed by Him attained *Sālokyā-Mukti*; and later on in śloka 282 he will quote authority in proof of the statement that those enemies of the Lord who cherished fear and malice against Him attained *Brahma-Sāyujya-Mukti* i.e. were merged in the Brahman. — 280 —

Sanskṛta Text :

रागवन्धेन केनापि तं भजन्तो ब्रजन्त्यमी ।

अङ्घ्रि पद्मसुधाः प्रेमरूपास्तस्य प्रिया जनाः ॥ २८१ ॥

TRANSLITERATION :

Rāga-Bandhena Kenāpi Taṁ Bhajanto Brajantyaṁ

Aṅghari-Padma-Sudhāh Prema-Rūpāstasya Priyā Janāh.

— 281 —

TRANSLATION : The dear devotees of Lord Hari (Kṛṣṇa) who serve Him out of a certain inexplicable and inordinate *Rāga* or intensely passionate attachment, drink for ever the nectar of *Prema* of His Lotus-Feet. — 281 —

COMMENTARY : Śrī Jīva Gosvāmī points out that here amongst the dear devotees of Lord Kṛṣṇa, the super-excellence of the Gopīs has been stated.

Śrī Mukundadāsa Gosvāmī comments that of the four classes of dear devotees of the Lord, here the special nature of the Gopīs has particularly been mentioned, Whose love for the Lord far excels all (in Braja, Dvārakā, Mathurā, what to speak of in Vaikuṇṭha, in Heaven and in the fourteen worlds). — 281 —

Sanskṛta Text :

तथा हि दशमे—

निभृतमरुन्मनोत्तदृढ योगयुजो हृदि य-

न्मुनय उपासते तदरयोऽपि ययुः स्मरणात् ।

स्त्रिय उरगेन्द्रभोगभुजदण्डविपक्तधियो,

वयमपि ते समाः समदृशोऽङ्घ्रिः सरोजसुधाः ॥ इति ॥ २८२ ॥

TRANSLITERATION :

*Tathā hi Śrī-Daśame—*⁷⁰

Nibhṛta-Marunmanokṣa-Dṛḍha-Yoga-Yujo Hṛdi Yat

Munaya Upāsate Tadaryo'pi Yayuh Smaranāt

Sriya Uragendra-Bhoga-Bhuja-Daṇḍa-Viśakta-Dhiyo

Bayamaṇi Te Samāh Samadṛśo'ṅghri-Saroja-Sudhāh—Iti.—

— 282 —

TRANSLATION : In the Tenth Canto of the *Bhāgavatam*, Chapter 87, and in śloka 23, while offering their Hymns to the Supreme Godhead Śrī Kṛṣṇa, the Presiding Devatās of the Vedas (the Śrutis) said: "Lord! the Munis by concentration of their *Prāṇa* (the five vital airs) and their mind and by shutting up all their senses against active functioning and by controlling their sensual passions, contemplate in their hearts with a resolute union with the Brahman; the same Brahman has easily been attained by Thy enemies by their constant mental absorption in Thee out of sheer fear and malice. On the other hand, the Ladies (Gopīs of Braja) attained, out of intensely passionate feelings, nectar of boundless beatitude of Thy Embrace by Thy Two Arms, Which are like the Serpent-king; and we, the Śrutis, also achieved the same ambrosia of Prema of Thy Lotus-Feet, because we also cherished the same feelings and sentiments (thirst for Thy Embrace) in the wake of the Gopīs." — 282 —

COMMENTARY : In commenting on this śloka Śrī Jīva Gosvāmī compares it with the previous half-portion of śloka 279 and śloka 281. By using *api* twice, Śrī Rūpa differentiates between the *Object* of attainment by the enemies of the Lord, which is *Brahman*, and which is meditated upon by the Munis, and the *Prema* at the Lotus-feet of Lord Śrī Kṛṣṇa attained by the Śrutis (the Presiding Devatās of the Vedas) in the wake of the *Prema* attained by the Eternal Damsels of Braja. The Munis only meditate upon the Brahman in their hearts, while the enemies of Lord Kṛṣṇa attained the *same Brahman* through their constant

⁷⁰ *Bhāgavatam*, Canto X, Chap. 87, Śloka 23.

remembrance and complete mental absorption in the Lord out of sheer fear and malice. In this śloka the word '*striya*'—'the Ladies' refer to the Gopīs of Braja alone, because the Gopīs alone are well-known in the Scriptures as passionately devoted to Lord Kṛṣṇa. These Gopīs attained the nectar of *Kṛṣṇa-Prema* in His supra-mundane or unearthly *Prema-Embraces* through *Rāgātmikā Bhakti*; the Śrutis also achieved (in another Divine Descent of the Lord in the world by receiving the all-spiritual Bodies of the Gopīs without the least tinge of any material association), the same *Kṛṣṇa-Prema* and the nectar of the Embrace of the Feet of the Lord through *Rāgānugā Bhakti* in the wake of the *Rāgātmikā Bhakti* of the Braja-Gopīs, having the same feelings and sentiments of passionate desire for the Lord's pleasures. The esoteric significance and meaning of this śloka can be read in the tenth *Tippani* or explanatory comment of *Vaiṣṇava-loṣaṇī*. Further, in the *Bṛhad Vāmana Purāṇam* it is well-known that the Śrutis gained the Bodies of Gopīs, for which they had prayed to the Lord. '*Bhajantah*' in śloka 281, though used in a general way, significantly refers to the Śrutis. So also, '*Striyah*'—the Ladies—refers to the *Kāmarūpā Braja-Gopīs* only, while '*Bayam*', we, refer to the *Kāmānugā Śrutis*. Compared with them, it is to be noted that the Yādavas also attained Lord Kṛṣṇa through their affectionate relationship.

Śrī Mukundadāsa Gosvāmī observes that here the Śrutis meant Śrī Rādhā and other Braja-Gopīs when they mentioned 'the Ladies—'*Striyah*', because They alone are the Eternally dearest Damsels and Consorts of Lord Kṛṣṇa. They attained the supreme sweetness of the Embrace of the thirst-creating Arms of the Lord. And the Śrutis say that they also were blessed by similar nectar of the touch of the Feet of the Beloved, because they had the similar sentiments and feelings for the Lord in subordination to those of the Braja-Gopīs. This was possible for them only when they gained the Bodies of Gopīs when the Lord manifested Himself in this world in another *Kalpa*.

Śrī Viśvanātha Cakravartī makes a special comment that the Munis by dint of their severe self-control, passion-control and forced control of their mind and Prāṇas could only meditate upon Brahman in their hearts—they might or might not have attained Brahman and Brahma-Sāyujya, whereas the enemies of Lord Kṛṣṇa by dint of their complete mental absorption in the Lord and constant remembrance of the Lord, had entered into the same Brahman without any hard penances of the Munis. Oh! the glories of the remembrance of the Lord!

TRANSLATOR'S NOTE: It is to be remarked here, once more by way of caution, that Śrī Kṛṣṇa, Who is the Absolute Divinity, has no material Form whatsoever, nor His Associates, be they *Nitya-siddha* or *Sādhana-*

siddha—Eternally Associated with Him or had attained Him through spiritual practices—have any material body. But both the Supreme Godhead and His Associates have Their *Cit* or All-conscious transcendental, Supra-mundane, i.e. *Aprākṛta* Bodies. The Body of the Godhead *appears* similar to, but is completely and essentially different from, any human form or human body. The Supreme Godhead, Who is Śrī Kṛṣṇa, is neither a human being nor does He possess any human body. He is Absolute *Cetan*, and therefore His Form or Body is also absolutely *Cetan*. To the ignorant who is bound by sense-experiences, He looks like a human being; to the self-realised, He is the Supreme Divinity with a Divine Form peculiar to Himself, completely independent of any conception of a body or form of this phenomenal world. He can have no *māyik* body, nor His Associates have any *māyik* or phenomenal bodies. So when the Scriptures, particularly the *Bhāgavatam*, mention about the Braja-Gopīs, they must not be imagined to be lustful or like the women-folk of this world. A man or a woman in his or her physical body can never contact the Divine. A soul, either eternally free from *māyik* bondage or freed from earthly bondage by spiritual practices, can alone attain the Feet of the Supreme Godhead Śrī Kṛṣṇa. In bondage, none can know Him, much less be blessed by His transcendental Embraces! While discussing about *Rāgātmikā Bhakti* and in its wake *Rāgānugā Bhakti*, one must not forget all the previous discussions on unalloyed or *Uttamā Bhakti*, *Vaidhī Sādhana-Bhakti*, and all the different stages of spiritual practices, starting from *Śraddhā* upto *Rāga* and *Anurāga* (discussed in the *Introduction*). In the use of the word *Kāma* in *Kāmarūpā Bhakti*, as stated in explaining the two aspects of *Kāmarūpā* and *Sambandharūpā Rāgātmikā Bhakti*, extreme caution is necessary for an ordinary human being who is mostly given to sensualities and mundane pleasures. One should have a certain degree of spiritual eligibility and attainments in order to follow these super-transcendental affairs of Lord's Realm, which have absolutely nothing to do with, or in respect of which one must not think in terms of, mundane lust. An immoral man in this world will have his ugly passions aroused whenever he will see a beautiful young lady; but the sight of the same beautiful lady will arouse a respectful feeling for a mother in the heart of a moral person. In the same way, there is a possible danger for ordinary human beings, as they are generally given to bridled or unbridled sensual lust, to imagine something unwholesome when the word *Kāma* is used in *Kāmarūpā Bhakti* of the Braja-Gopīs. It has, therefore, been further explained by Śrī Rūpa Gosvāmī, quoting from authentic Scriptures, that the *Kāmarūpā Bhakti* of the Gopīs is only *Premarūpā*. And there is a world of difference between mundane *Kāma* and transcendental *Prema*—*Kāma* or animal lust is like the dense and pitch-darkness of dead hours of the last day of

the dark fortnight, whereas *Prema*, i.e. *Kāma* of the Damsels of the Transcendental Realm of Braja is bright like the mid-day summer sun. One need not get excited over the use of the word *Kāma* in spiritual literature. Its true significance has got to be understood in its proper context.

As regards the *Śrutis* and their claim for *Kāmānugā Bhakti* in the footsteps of the *Kāmarūpā Bhakti* of the Braja-Gopīs, one may wonder how the Vedic Scriptures could achieve such kind of Bhakti. To make it explicit, one should refer to the various commentaries on this particular śloka quoted here by Śrī Rūpa (*Bhāgavatam*, Canto X, Chapter 87, śloka 23). In their hymn to Lord Kṛṣṇa, the Śrutis compared their fortune with the Damsels of Braja. How could the Vedas,—for Śrutis usually mean the Vedas—attain the Bodies of Gopīs? Here in the *Bhāgavatam*, the prayer of the Śrutis means the prayer of the 'Presiding Devatās' of the Vedas. These presiding Deities should be differentiated from the Vedas themselves. Śrīdhara Svāmī in his commentary on this śloka explains 'bayaṃ'—we (the Śruties), as '*bayaṃ Śrutyaḥ bhīmānīnyo devatā*'. Śrī Viraraghavācārya in his comments says—'*bayaṃ vedābhīmānīno devā*'. So it must not be confounded that the Upaniṣads or the Vedas themselves attained *Gopī-deha* in the wake of the Braja-Gopīs and were blessed with *Kāmānugā Bhakti*, but these *Śrutis* are the presiding Deities of the Vedas and all the different Upaniṣads, who had attained *Rāgānugā Bhakti* after going through spiritual practices in the wake of *Rāgātmikā Bhakti*. How they achieved this is described in the *Uttara-khaṇḍa Khila* of the *Bṛhad Vāmana Purāṇam*: "The Presiding Deities of the Vedas sang the glories of Lord Nārāyaṇa in *Vaikuṇṭha*, Which covers all the *Brahmānanda Lokas*, and they also sang the glories of the Denizens of *Vaikuṇṭha*. Thus pleased, but without appearing before them, the Lord asked them in an invisible voice: 'Oh ye devas! I am pleased with your prayers. Ask for your desired boons, and I shall bestow them on you!' The Śrutis replied: 'Lord! bless us that we may serve Thee in the same way as the Gopīs of Thy Eternal Realm of Braja serve Thee with intensely passionate love and attachment, knowing Thee to be the Supreme Enjoyer of Amorous Sports and as their most Beloved Spouse!' The Lord replied: 'Most difficult of attainment and most unlikely to occur is your desire! But I approve of your most uncommon desire. Go, be you all born as Gopīs in the Braja Which will be manifest in the world of *Brahmā* in the *Sārasvata Kalpa*! In the created universe of *Brahmā*, and in *Bhāratā*, My transcendental Realm *Mathurā-maṇḍala* will be projected by the prerogative of My *Yoga-Māyā* or Internal Potency, and there I shall make my Highest Descent as *Avatārī*, the Source of all *Avatāras* or Divine Descents, and in *Vṛndāvana* in the *Mathurā-maṇḍala* you all

will attain Me in the *Rāsa-maṇḍala* as your Beloved. You will then be supremely contented by achieving Me with utmost affection, unfaltering attachment and in all-comprehensive way through your feeling for Me as your most Beloved Paramour." This conception of 'Paramourhood of Divinity' is a *feeling* in the hearts of the highest category of the eternal Associates of the Lord. The Gopīs *feel* as if they have a 'husband at home' whom they evade in order to have the Company of the Lord! Indeed, there is no such existence of a 'husband' of a Gopī in the transcendental Infinite Space, but during every twinkling of the eye a feeling like that creates in the heart of the Gopī an exciting passion for the company of the Lord for His unending Desires, though He is *Āpta-Kāma*, i.e. Self-contented!

In the Braja-līlā of Lord Śrī Kṛṣṇa, His Eternal Associates and Entourage were also manifest with Him: when the King comes, he comes accompanied by his retinue. These Eternal Associates in *Madhura Rati* are the Braja-Gopīs who had *Kāmānugā Rāgātmikā Bhakti* for the Lord. But the *Śrutis*, i.e. the Presiding Devatās of the Vedas and the Upaniṣads, and the Rṣis of Daṇḍakāraṇya who desired to attain the Lord as their Beloved, had, by spiritual practices of *Rāgānugā Bhakti*, attained the Body of a Gopī and undergone the last trials before they could join their Beloved in *Rāsa-maṇḍala*. None can attain the Supreme Godhead as one's Beloved Spouse or Paramour in *aprākṛta* (and this is most vital) Love-dalliance which is only for the absolute pleasures of the Lord alone with complete self-effacement on the part of the individual. In the Realm of Absolute Perfection of the Godhead, nothing is unwholesome or earthly. To have communion with the Beloved Spouse, one must go through the fire of self-effacement and cross the Himalays of earthliness, and swim across the ocean of spiritual practices. Then only a soul can be blessed with the love of the Lord. — 282 —

Sanskṛta Text :

तत्र कामरूपा—

सा कामरूपा सम्भोगवृष्ट्यां या नयति स्वताम् ।

यदस्यां कृष्णसौख्यार्थमेव केवलमुद्यमः ॥ २८३ ॥

TRANSLITERATION :

Tatra KĀMARŪPĀ—

Sā Kāmarūpā Sambhogatṛṣṇāṃ Yā Nayati Svatām

Yadasyāṃ Kṛṣṇa-Saukhyārthameva Kevalamudyamah. — 283 —

TRANSLATION : KĀMARŪPĀ in Rāgātmikā Bhakti—

This *Premarūpā Bhakti* is called *Kāmarūpā* when the thirst for enjoyment becomes identified with its very nature, because in it all endeavours are noticed to be for the *sole* enjoyment of Śrī Kṛṣṇa alone.
— 283 —

COMMENTARY: Śrī Jīva Gosvāmī comments that here *Kāma*, i.e. desire for sensual enjoyment is *absolutely nothing else but Prema*, which has an intense attachment and love-attraction for one's Supreme Object of *Prema-Bhakti*. This will be clarified ahead in śloka 284. The word 'sā' (she) here refers to the well-known *Prema-Bhakti*, which is called *Kāmarūpā*, and does not refer to anything else. 'Yā'—that (*Premarūpā Bhakti*) dissolves the ordinarily known sensual enjoyments (*Kāma*) into *Prema*. The reason why *Kāmarūpā Bhakti* or thirst for supra-sensual enjoyment in the Company of the Supreme Godhead is transformed into *Prema* is that here all endeavours arising out of the thirst of *Kāma* are made for the Absolute Enjoyment of the Absolute Godhead alone and for none else.

Śrī Mukundadāsa Gosvāmī says that *Prema-Bhakti* that makes even lusty thirst for the touch of the Embraces of the Godhead changed into *Rāgātmikā*, attains its own nature of *Prema-Bhakti*, because in it all attempts are seen to be made for the absolute pleasures of the supra-sensual senses of the Supreme Lord Śrī Kṛṣṇa.

Śrī Viśvanātha Cakravartī points out that it will be shown ahead that this *Kāma* is nothing but one's *Rāgātmikā Prema* for one's Supreme Object of Unalloyed Devotion. *Kāma* here is only what has previously been stated as *Prema*. This is established by the author Śrī Rūpa when he says 'sā', i.e. the well-known *Prema-Bhakti* in *Madhura Rati* alone, which is called *Kāmarūpā*, and nothing else. But what is the nature of *Kāmarūpā Bhakti* and what is its function? In reply Śrī Rūpa Gosvāmī explains that *Premarūpā Bhakti* transforms the thirst for supra-sensual desires into her own nature of *Prema*, for, it has been observed that in spite of any ripple of thirst for self-enjoyment ever arising in the hearts of the Damsels of Braja, it is immediately ignored and all Their endeavours are changed into *Prema* for the supreme Pleasures of Śrī Kṛṣṇa alone—thus *Kāma* is changed into *Prema*. In other words, *Kāmarūpā* is an exceptionally extraordinary aspect of *Premarūpā Bhakti* only. — 283 —

Sanskṛta Text :

इयन्तु ब्रजदेवीषु सुप्रसिद्धा विराजते ।

आसां प्रेमविशेषोऽयं प्राप्तः कामपि माधुरीम् ।

तत्तत्क्रीडा-निदानत्वात् काम इत्युच्यते बुधैः ॥ २८४ ॥

TRANSLITERATION :

Iyantu Brajadevīṣu Suprasiddhā Virājate
Āsāṃ Prema-Viśeṣo'yaṃ Prāptah Kāmapi Mādhurīm
Tattat-Kṛīḍā-Nidānatvāt Kāma Ityucyate Budhaiḥ. — 284 —

TRANSLATION : This *Kāmarūpā Bhakti* is gloriously manifest in the Braja-Gopīs alone. Their inexplicable and inconceivable *Prema* of this particular characteristic attains a supreme kind of sweetness, which becomes the cause of the expressions of embraces, kisses, etc. The wise have, therefore, termed this unique *Prema* of the Braja-Gopīs as *Kāma*, (because *Kāma* itself is gloried in the absolute pleasures of the Absolute Divinity).
 — 284 —

COMMENTARY : Śrī Jīva Gosvāmī in his commentary on this śloka points out that Śrī Rūpa Gosvāmī has shown here how *Premarūpā Bhakti* is *Kāmarūpā* in relation to the Braja-Gopīs. This transcendental Love-in-union is possible only in the Gopīs of Braja. In the *Bhāgavatam*, Canto X, Chapter 31, Śloka 19, when Śrī Kṛṣṇa suddenly disappeared from the Circular Dance, *Rāsamaṇḍala*, the lovelorn Gopīs, smitten by the serpent of Separation from the Beloved, said in tears and mental agonies: "Oh Beloved! with utmost care and fear we hold Thy soft and tender Lotus-like Feet on our hard breast lest Thy tender Feet be hurt and feel pain! How dost Thou now roam about in the forests on such rose-like soft Feet of Thine? Are not Thy Feet pinched and pained by the sharp and needle-like pointed stones? Ah! all our intelligence fails us and our heads reel even to think of these Thy pains, Oh Life of our lives!" In this śloka, purest *Prema* of the Gopīs has been expressed, which is not tinged in the least by any touch of self-pleasures. Now a question may be raised: *Kāmarūpā Bhakti* must be of the nature of one's own thirst for pleasures in union with the Beloved, and it must, therefore, be expressive in actions, and not merely in thoughts. How can such active thirst for self-enjoyment in the Union with Divine Beloved be possible to be dissolved into pure *Prema*, which is completely free from even any thought of one's own pleasures? In reply, Śrī Rūpa Gosvāmī makes it clear that though *Kāmarūpā* is expressive in actions, such as embraces, kisses, etc., such actions can be mentally changed into pure *Prema* in the sense "May my *Kāmarūpā* actions, such as embraces, etc. give supreme pleasures to my Beloved Spouse, Śrī Kṛṣṇa!" Such thinking is a mental action. Thus the thirst for love-union with the Supreme Beloved, Who is the only Beloved and none else, finally ends in pure *Prema*, i.e. absolute pleasures of Śrī Kṛṣṇa alone.

Śrī Mukundadāsa Gosvāmī in his comments says that this *Kāmarūpā*

Bhakti, which is truly *Premarūpā*, finds its expressions in the Braja-Gopīs only. This has very nicely been described in the *Bhāgavatam*, Canto X, Chapter 31, śloka 19. In the *Ādi Purāṇam* Lord Śrī Kṛṣṇa addressing Śrī Arjuna says: “Oh Pārtha! The Gopīs who take special care of all limbs of their bodies, considering them to be My properties, are objects of My most esoteric Prema, and none else is superior to them.” Here also, the Prema of the Gopīs has been described as absolutely free from any thought of their personal pleasures—it is as pure as molten gold, and selfless.

Śrī Viśvanātha Cakravartī explains why this pure form of Prema-Bhakti of the Gopīs has been described by Scriptures as *Kāmarūpā*. The actions of the Prema of the Gopīs, expressed in the forms of embraces, etc. become the cause of Actions of the Supreme Beloved to His intimate devotees, like the Gopīs, in the forms of embraces, etc. Because of apparent similarities (not identical) of expressions, the *Prema rūpā Bhakti* of the Braja-Gopīs has been described as *Kāmarūpā*. — 284 —

Sanskṛta Text :

तथा च तन्त्रे—

प्रेमैव गोपरामाणां काम इत्यगमत् प्रथाम् ॥ इति ॥ २८५ ॥

इत्युद्धवादयोऽप्येतं वाञ्छन्ति भगवत्प्रियाः ॥ २८६ ॥

TRANSLITERATION :

Tathā ca Tantrē—

Premaiva Gopa-Rāmāṇām Kāma Ityagamat Prathām Iti.

— 285 —

Ityuddhavadayo'pyetaṁ Vāñchanti Bhagavat-Priyāh. — 286 —

TRANSLATION: Also it is in the *Tantra*—

It is definitely only PREMA of the Damsels of Braja that has derived fame as KĀMA by usage. — 285 —

It is thus that even Śrī Uddhava and such dear devotees of Śrī Kṛṣṇa covet this Kṛṣṇa-Prema of the Gopīs. — 286 —

COMMENTARY: Śrī Jīva Gosvāmī points out from the *Bhāgavatam*, Canto X, Chapter 47, śloka 58, while commenting on this śloka, that the great devotee Śrī Uddhava made his obeisances to the Gopīs of Braja who were overwhelmingly distressed by the pang of separation from their Beloved Spouse (Paramour) Govinda, Who had deserted them and had gone away to Mathurā. The Gopīs thus became almost mad, and the functions of all their senses were stopped, and they somehow held on to their

life-breath, discarded all associations and lived in utter loneliness. Seeing such unthinkable conditions of the Gopīs, Śrī Uddhava said: "These Damsels of Braja are indeed most fortunate in this world and have made a real success of their lives here because they have achieved supreme Prema in Lord Govinda alone, Who is the Life of all beings. The salvationists who are afraid of births and deaths in this world, the Munis who have attained freedom from earthly bondage, and even we who are fortunate to have attained the Company of Lord Śrī Kṛṣṇa—we all aspire after this PREMA; but we are not eligible for it. What use is there, therefore, of being a Brāhmaṇa by birth or by sacred-thread-ceremony or by vedic sacrifices, or even being born as Brahmā, the Creator of this Universe? For, those who have attained Kṛṣṇa-Prema are superior to all, even if they be born in any inferior caste!" Following this line of Śrī Uddhava's highest eulogy for the incomparable super-excellence of the Kṛṣṇa-Prema of the Gopīs of Braja over everything else, Śrī Rūpa Gosvāmī using the word '*etaṁ*'—this (*Kāma* of the Gopīs which is *Prema*), wants to show the cause of the nature of exuberance of *Prema* in the *Kāma* of the Braja-Gopīs. His contention in citing the words of Śrī Uddhava from the *Bhāgavatam* is that because the *Kāma* of the Braja-Gopīs is the highest form of *Prema*, therefore even so great a devotee like Śrī Uddhava or the salvationists or Jñānins who aspire after *Mokṣa* or the Munis who are freed from earthly bondage, pray for this supreme exuberance of *Prema*, and not really for the *Kāma-aspect* of the *Prema* of the Braja-Gopīs which is possible only in *Madhura Rati*, and it is only the Gopīs who are eligible for it. When devotees like Uddhava or Jñānins or salvationists and Munis or elevationists aspire for *Gopī-Prema*, it does not mean that they pray for the *Kāntā-bhāva*, i.e. the mistresshood of the Gopīs for the Supreme Spouse Śrī Kṛṣṇa, but they pray so that they could also be blessed with the intensity of the *Prema-aspect* of the Gopīs, and not their *Kāntā-aspect*; because, the *Kāntā-bhāva* would be against the innate and intrinsic nature of the Jñānins or the *Dāsyā-Sakhya-bhāva* of Uddhava. If the prayer of Uddhava, as cited by Śrī Rūpa Gosvāmī, would mean equal desire for *Kāntā-Prema* of the Gopīs, then it would contradict the conception of the variations of *Sthāyī-bhāvas*, i.e. permanent relationships of *Dāsa*, (Servant), *Sakhā* (Friend), *Pitā-Mātā* (Parents) and *Kānta* (Mistress). Śrī Uddhava cannot have *Kāntā-bhāva* of the Gopīs, but he realises its supreme excellence over all others. So, Śrī Uddhava prayed that he might in his permanent relation with the Lord possess and be blessed with the *same exuberance* of *Prema-Bhakti* as the Gopīs had in their *Kāntā-Prema* in *Kāmarūpā* *Prema-Bhakti*.

Śrī Mukundadāsa Gosvāmī observes that '*iti*' here should be understood to mean the process of dissolving the thirst for amorous desires

in the Arms of the Beloved into the absolute pleasures of the Beloved only with complete self-effacement of self-pleasures on the part of the Gopīs, which is the quality of pure Prema. — 285-86 —

Sanskṛta Text :

कामप्राया रतिः किन्तु कुब्जायामेव सम्मता ॥ २८७ ॥

TRANSLITERATION :

Kāmaprāyā Ratih Kintu Kubjāyāmeva Sammatā. — 287 —

TRANSLATION: But it is accepted by the wise that the *Rati* (attachment in a particular relationship) of Kubjā verges on *Kāma* (for her own pleasures). — 287 —

COMMENTARY: Śrī Jīva Gosvāmī commenting on this śloka points out the reason why Kubjā's *Rati* or attachment for the Lord verges on *Kāma* for self-pleasures. It has already been stated in connection with śloka 284 of the text of this book, on the authority of the *Bhāgavatam*, Canto X., Chapter 31 śloka 19, that *pure Prema* of the Gopīs is not found in Kubjā. In fact, according to *Bhāgavatam* Canto X, Chapter 42, śloka 9, more of supra-sensual desires for her own pleasures are noticed in Kubjā. In this context of Kubjā's desires, Śrī Śukadeva Gosvāmī said to King Parīkṣita: "Touched by the Supreme Lord Śrī Kṛṣṇa Śrī Kubjā attained exceptional beauty, qualities and amiability, and these made her overwhelmed with such an intense passion for the Company of the Lord that she pulled the hem of the Robes of Śrī Kṛṣṇa with a gentle smile and said..." According to this statement of Śrī Śukadeva it is quite clear that Kubjā had her passionate desires for the Person of the Lord alone, and, therefore, her loving attachment or *Rati* for the Lord though much inferior to the pure and self-effacing highest Prema of the Braja-Gopīs, is called *partial*, as she had also a partial intention for the pleasures of the Lord as well.

Śrī Mukundadāsa Gosvāmī observes that here *Kāma-prāyā Rati*, i.e. *Rati* which is more of the nature of *Kāma* than *Prema*, means that in this *Rati* there is dominance of self-pleasures over the absolute pleasures of the Supreme Beloved which latter is found in the case of the Damsels of Braja. In Kubjā's desires, desires for the pleasures of the Godhead are no doubt there; but there is decidedly greater desires for her own pleasures in the Company of Śrī Kṛṣṇa. Here, the passion for one's own pleasures in the direct Company of the Supreme Godhead does not contradict the nature and character of *Rati*. It is thus in relation to Kubjā only; her *Rati* has been qualified to be verging on *Kāma*. But there is no mistaking

whatsoever of *Prema* of the Gopīs for *Kāma*. Śrī Rūpa Gosvāmī makes it abundantly clear that the *Prema* of the Gopīs looks like *Kāma* and is called *Kāma* by the wise—their *Kāma* is the perfection of the Highest Form of *Absolute Prema*. But this cannot be said of Kujā; her *Kāma* cannot be said to be *Prema*—her *Prema* is *Kāma-prāya*, i.e. verging on *Kāma*. But it is also partially *Prema*, because her *Kāma* is directed to the Supreme Godhead and to none else, and also because there is an amount of desire on her part for the pleasures of the Lord Himself as well.

Śrī Viśvanātha Cakravartī says that though there is an abundance of desire for her own pleasures, yet such desires on the part of Kujā centered round the Supreme Godhead Śrī Kṛṣṇa, and therefore it cannot be denied that her *Rati* is at least partial. — 287 —

Sanskṛta Text :

तत्र सम्बन्धरूपा—

सम्बन्धरूपा गोविन्दे पितृत्वाद्यभिमानिता ।

अत्रोपलक्षणातया वृष्णीनां वल्लवा मताः ।

यदैश्यज्ञानशून्यत्वाद्देसां रागे प्रधानता ॥ २८८ ॥

TRANSLITERATION :

Tatra SAMBANDHARŪPĀ—

Sambandharūpā Govinde Pitytvādyābhimānitā

Atropalakṣṇatayā Vṛṣṇināṃ Vallavā Matāḥ

Yadaiśya Jñāna Śūnyatvādeṣāṃ Rāge Pradhānatā. — 288 —

TRANSLATION: SAMBANDHARŪPĀ—

The feeling of considering oneself as the Parents, etc. of Lord Govinda (i.e. 'I am father', 'I am mother', 'I am Friend', 'I am servant' of Lord Govinda) is called *Sambandharūpā Bhakti*. Previously in śloka 275 (where *Rāgātmikā Bhakti* has been described as *Kāmarūpā* and *Sambandharūpā*) the Vṛṣṇis (Yādavas) were mentioned, in a generic sense, implying other analogous persons like the Gopas of Braja, as possessing *Sambandharūpā Rāgātmikā Bhakti*. As the feeling of relationship in the hearts of the Gopas of Braja, viz. Nanda, Upānanda, Yaśodā, Rohinī (the Parents, i.e. possessing parental affection for the Lord), Śrīdāma-Sudāma-Vasudāma-Suvala (the Friends of the Lord possessing friendly attachment for the Lord), Citraka-Patraka and others (the Servants possessing almost filial affection for their Master, the Lord),

is completely free from any sense of awe or reverence and grandeur of Śrī Kṛṣṇa unlike the Yādavas, the Gopas are cited more prominently in the way of *Rāga* or *Bhāva-Bhakti*, and the Vṛṣṇis (Yādavas) were, therefore, previously mentioned in a general way as examples of *Sambandharūpā Rāgātmikā Bhakti* (including of course the Gopas). — 288 —

COMMENTARY: Śrī Jīva Gosvāmī points out that here the feeling of parenthood, friendship or servanthood on the part of the Gopas of Braja means the intense attachment and attraction that is aroused in them due to their such relation with Lord Kṛṣṇa—and the Bhakti which is guided by such *Rāga* is called *Sambandharūpā*. In the previous śloka 275, it has been stated that the Vṛṣṇis (Yādavas) attained Lord Kṛṣṇa through this feeling of their relationship with the Supreme Godhead; but the use of Vṛṣṇis there was by way of *upalakṣaṇā*, implying the Gopas thereby. Such rhetorical language has often been used by the author, which has to be understood.

Upalakṣaṇā in Sanskrit rhetoric means something that has not been actually expressed, implying something in addition or any similar object where only one is mentioned—it is a synecdoche of a part for the whole, of an individual for the species, etc. It is a language that while establishing oneself, also establishes objects or persons other than oneself. In this present case in śloka 275, mention of the Vṛṣṇis (Yādavas) as examples of those who attained the Supreme Lord Śrī Kṛṣṇa through a feeling of their relationship with the Lord implies also the Gopas of Braja who are eternally related to Lord Kṛṣṇa, though not mentioned expressly. Here in the *Upalakṣaṇā* of the Vṛṣṇis, the Gopas of Braja are also to be understood according to *Ajahatsvārthā-Lakṣaṇā* or *Upādāna-lakṣaṇā*. Every word has three faculties, generally giving three different meanings—its etymological, ontological and symbolical meanings. The power of a word that expresses its natural sense is called *abhidhā* power of a word. For example, when we say ‘this is the Gaṅgā’, the meaning is clear and unequivocal—it directly means the particular water-current in the particular bed of the river Gaṅgā. In rhetoric, the second power of a word is called ‘*Lakṣaṇā*’, which means an indirect application or secondary significance of a word—one of the three powers of a word. It is defined like this: When the principal and natural meaning of a word is hidden and obstructed, and a secondary meaning, connected with the natural meaning, is expressed, then it is called *Lakṣaṇā*. For example, when it is said: “The man lives on the Gaṅgā”, the natural meaning would be that the man lives on the current of the water of the Gaṅgā; but this is not possible, nor is it meant. Here the principal meaning of the Gaṅgā, being flow of water, is denied and an

implied meaning “the man lives on the bank of the Gaṅgā” is understood by use of such a rhetorical use of language. Such a rhetoric is also called ‘*Jahatsvārtha Lakṣaṇā*’, i.e. here the word loses its primary sense but is used in one which is in some way connected with the primary sense. In this example “the man lives on the Gaṅgā”, Gaṅgā loses its primary sense and means *Gaṅgā-taṭa*, the bank of the Gaṅgā. The word ‘*jahat*’ means ‘abandoning’, and ‘*svārtha*’ means “its own meaning”. In this instance, the man abandons the Gaṅgā or her flow of water but lives on its ‘bank’, i.e. the primary object the Gaṅgā is abandoned, and its secondary meaning associated with the primary one is accepted i.e. bank (of the Gaṅgā). There is also an *ajahatsvārthā Lakṣaṇā*, i.e. a kind of *Lakṣaṇā* in which the primary or original sense of a word, which is used elliptically, does not disappear. For example, when it is said ‘the lancers are coming’, it means that the men who hold the lances are coming along with their lances. Here the primary sense of the ‘lancers’ is not abandoned, i.e. it does not mean that men without the lances are coming, but they are coming along with the lances. There is also a third power of a word, called *Vyāñjanā*, by virtue of which it suggests or insinuates a sense. For example, in the example, ‘the man lives on the Gaṅgā’, according to *abhidhā* it first means the flow of water of the Gaṅgā on which the man lives as a primary meaning; but this primary meaning is abandoned by *jahatsvārthā lakṣaṇā*, and next, it means ‘on the bank or ‘*taṭa*’ of the Gaṅgā’, connected with the primary object ‘Gaṅgā’; after this when the *jahatsvārthā lakṣaṇā* is also rejected, then by *vyāñjanā* power of a word, in the example ‘Gaṅgā’, it means that ‘the man lives on the bank of the Gaṅgā because of its coolness and sacredness, etc.’.

Śrī Mukundadāsa Gosvāmī says that here the feeling of relationship of the Gopas of Braja is like this: “I am Lord Govinda’s father, I am Lord Govinda’s mother, I am His friend or I am His servant.” Thus their fondling or nourishing of the Divine Son or their lashing and rebuking the Divine Friend or Master are only expressions of their *anubhāvas*, i.e. various expressions of actions of *Prema*.

When Vṛṣṇis have been cited as examples of those who attained the Lord Śrī Kṛṣṇa through a feeling of relationship with Godhead, the Gopas of Braja are also included thereby by *Upalakṣaṇā*, because in the path of *Rāga* or intense attachment for the Lord the Gopas of Braja far excel the Vṛṣṇis (Yādavas); the feeling of relationship with the Lord is barred by a sense of consciousness of the divine majesties of the Lord in the case of the Vṛṣṇis, whereas the same sense of relationship of the Gopas for the Lord is not tinged in the least with any sense of reverence and awe—they simply hold Śrī Kṛṣṇa as their dearest Child or Friend or Master without any restrictions or hesitations.

Śrī Viśvanātha Cakravartī points out that in śloka 275 of this book, it has been said that the Vṛṣṇis attained Lord Kṛṣṇa from their feeling of relationship with the Lord. But here in the rhetoric of *Upalakṣaṇā*, the Vṛṣṇis include the Gopas of Braja. So in śloka 288, both Vṛṣṇis and *Vallavas*, i.e. the Gopas of Braja, are examples of those who attained Lord Kṛṣṇa through their sense of relationship with Him. But because the relation of the Gopas with the Lord far excels in nearness and attachment in the way of *Rāga* the restricted sense of relation of the Vṛṣṇis with the Lord mixed with a sense of reverence and awe, and hence restricted, the Gopas are to be understood by *Upalakṣaṇā* in 'Vṛṣṇis' in śloka 275. The purport is that when in śloka 275 of this book Śrī Nārada said that they (the devotees) attained Lord Śrī Kṛṣṇa through devotion, he mentioned it as the last example of those who attained Lord Kṛṣṇa in the order of *Kāmāt* by the Gopīs, *Bhayāt* by Kamsa, *Dveṣāt* by Śiśupāla, *Sambandhāt* by the Vṛṣṇis, *Snehāt* by the Pāṇḍavas, and lastly *Bhakti* by us (i.e. Śrī Nārada and others), and therefore it meant *Vaidhī Bhakti*. But besides this *Vaidhī Bhakti*, in the way of *Rāga*, i.e. *Rāgātmikā Bhakti*, as *Kāmānugā* of the Gopīs has been mentioned first as superior in the intensity of attachment for the Lord over the *Sambandharūpā*, so also here in the *Sambandharūpā Bhakti* the Gopas should be mentioned first because of their far superior sense of relationship with Lord Kṛṣṇa than that of the Vṛṣṇis. Though in the text the Vṛṣṇis have been mentioned before the Gopas (*Vallavā*), it should be read, says Śrī Cakravartī, in the reverse order, i.e. the *Vallavās* first and the Vṛṣṇis next. If this order be not maintained, then it will be wrongly understood as if the Vṛṣṇis are superior to the Gopas because they have been mentioned first! — 288 —

Sanskṛta Text :

कामसम्बन्धरूपे ते प्रेममात्रस्वरूपके ।

नित्यसिद्धाश्रयतया नात्र सम्यग्विचारिते ॥ २८६ ।

TRANSLITERATION :

*Kāma-Sambandharūpe Te Prema-Mātra-Svarūpake
Nitya-Siddhāśrayatayā Nātra Samyag Vicārite. — 289 —*

TRANSLATION : The true nature of the two forms of *Kāmarūpā* and *Sambandharūpā Bhakti* is *Prema* only, and they concern themselves with and take shelter in the Eternally Free Associates or Entourage of Lord Śrī Kṛṣṇa. They are, therefore, not discussed here in detail. — 289 —

COMMENTARY : Śrī Jīva in his commentary points out that here

'whose nature is Prema only' means that 'Prema alone is the characteristic and intrinsic nature', i.e. cause of both *Kāmarūpā* and *Sambandharūpā Bhakti*. 'The Eternal Associates' refer to Nanda and other Gopas.

Śrī Viśvanātha Cakravartī observes that there are evidently several differences between *Kāmarūpā* and *Sambandharūpā Bhakti*; but why have not these differences been stated in this śloka? In answer to such a query, Śrī Rūpa Gosvāmī says that because *Prema* is the essential nature of both, and as both have their existence in Śrī Nanda and others, they are not discussed here in all their details.

Śrī Mukundadāsa Gosvāmī says that 'Prema only is their nature' means that Prema is their very life; here *Nitya-siddha* or Eternal Associates should include Śrī Rādhikā and other Gopīs as well as Śrī Nanda and other Gopas. — 289 —

Sanskṛta Text :

रागात्मिकाया द्वैविध्याद्द्विधा रागानुगा च सा ।
कामानुगा च सम्बन्धानुगा चेति निगद्यते ॥ २६० ॥

TRANSLITERATION :

*Rāgātmikāyā Dvaividhyāḍ Dvidhā Rāgānugā Ca Sā
Kāmānugā Ca Sambandhānugā Ceti Nigadyate. — 290 —*

TRANSLATION : As *Rāgātmikā Bhakti* is divided into two, viz. *Kāmarūpā* and *Sambandharūpā*, and as *Rāgānugā Bhakti* follows in the wake of the *Rāgātmikā Bhakti*, this *Rāgānugā Bhakti* is also said to be of two forms, viz. *Kāmānugā* and *Sambandhānugā*. — 290 —

Sanskṛta Text :

तत्र अधिकारी—
रागात्मिकैकनिष्ठा ये ब्रजवासिजनादयः ।
तेषां भावाप्तय लुब्धो भवेदत्राधिकारवान् ॥ २६१ ॥

TRANSLITERATION :

Tatra ADHIKĀRĪ—

*Rāgātmikaikaniṣṭha Ye Braja-Vāsi-Janādayah
Teṣāṃ Bhāvāptaye Lubdho Bhavedatrādhikāravān. — 291 —*

TRANSLATION : THOSE ELIGIBLE for *Rāgānugā Bhakti*—
Those who are aspirants for or have eager craving or longing for .

following in the wake of the feelings and sentiments of the Eternal Associates of Braja, possessing firm and one-pointed attachment for *Rāgātmikā Bhakti*, are alone eligible for this *Rāgānugā Bhakti*. — 291 —

COMMENTARY: Śrī Mukundadāsa Gosvāmī observes that here by the use of 'eka-niṣṭhā' in the *Rāgātmikā*, i.e. one-pointed fidelity in the wake of the *Rāgātmikā* only, Śrī Rūpa Gosvāmī excludes those from the eligibility of *Rāgānugā Bhakti* who follow the path of *Bhakti* in the wake of the Eternal Associates of the Lord in *Dvārakā*; because, the Denizens of *Dvārakā* have their *Bhakti* for the Lord somewhat dazed by a sense of awe and reverence due to a conscious realisation that their affectionate Lord Kṛṣṇa is after all the Supreme Godhead. They are, therefore, excluded from the category of *Rāgātmikā Bhakti*, and hence those who long for following in their wake are also excluded from *Rāgānugā Bhakti*.

Śrī Viśvanātha Cakravartī points out that here while defining the characteristics and signs of *Rāgātmikā Bhakti*, Śrī Rūpa Gosvāmī indirectly and simultaneously also defines *Rāgānugā Bhakti*. Those who possess an intense longing and firm attachment for following in subordination to and in the wake of the *bhāvas*, i.e. feelings and sentiments in *Sthāyi-Bhāva-Rati*, i.e. permanent attachment in a particular relationship with the Supreme Godhead, Śrī Kṛṣṇa, viz. Śrī Rādhā and other Gopīs in *Madhura Rati*, Nanda-Yasodā and others in *Vātsalya Rati*, Śrīdāma-Sudāma and others in *Sakhyā Rati*, or Citraka-Patraka and others in *Dāsyā Rati* for Śrī Kṛṣṇa in Braja alone where there is no thinking about the Majesties of the Godhead, but His ambrosial Beauties and Love only dominate, and where their longing for any of these *bhāvas* is allied to their intrinsic nature, are alone eligible for the Way of *Rāgānugā Bhakti*. — 291 —

Sanskṛta Text :

तत्तद्भावादिमाधुर्ये श्रुते धीर्यदापेक्षते ।

नात्र शास्त्रं न युक्तिश्च तल्लोभोत्पत्तिलक्षणम् ॥ २६२ ॥

TRANSLITERATION :

Tattadbhāvādi-Mādhurye Śrute Dhīryadapekṣate

Nātra Śāstram Na Yuktīnca Tallobhotpattilakṣaṇam. — 292 —

TRANSLATION: If one's intelligence is no more guided by scriptural prescriptions or dependent on any human and favourable reasonings and arguments after listening to the different *Sthāyī Bhāvas* of the Four Categories of the Eternal Associates of the Lord in Braja and also

listening to the sweetness of their extraordinary beauties and qualities, then it is considered to be the sign that such craving or intense longing for Rāgānugā Bhakti has been aroused in one's heart.— 292 —

COMMENTARY: Commenting on the śloka Śrī Jīva Gosvāmī says that when the sweetness and excellence of the sentiments of Nanda-Yaśodā and others of Braja towards Śrī Kṛṣṇa are partly listened to from the *Bhāgavatam*, which establishes the concept of the Absolute Reality, and when from such listening there is also a slight relishing and realisation of it, and when the faculty of understanding is no more guided by scriptural injunctions and human reasonings and arguments and is engaged in attaining the supra-sweetness of the *bhāvas* in the wake of the Rāgātmikas of Braja, then such a state of mental attitude of the individual may be said to be the sign of the cause of awakening of a spontaneous and eager longing, which is the sign of *Rāgānugā Bhakti*.

Śrī Mukundadāsa Gosvāmī points out that here the word '*tattad-bhāvādī*' refers to the different sentiments and feelings of the different categories of the Eternal Associates of Lord Śrī Kṛṣṇa in Braja, including Nanda-Yaśodā and other Gopas and Gopīs, which, together with their sweetness, beauties and qualities satiate all the ever-increasing Desires of the *Aprākṛta* or supra-mundane Senses of the All-love Śrī Kṛṣṇa. When these *bhāvas* and functions of the *Rāgātmika* Associates of Śrī Kṛṣṇa in Braja are listened to from the *Bhāgavatam* and allied Scriptures that deal with the transcendental Pastimes of the Lord written by *Rasika Bhaktas*, i.e. devotees who have dived deep in the Ocean of *Rasa*, and when from such listening there is awakened in the heart even to a limited degree a relishing realisation of the supreme beauty and sweetness of the *bhāvas* of the Eternal Gopas and Gopīs of Braja, the intellectual faculty of such a person is no more bound by scriptural injunctions nor is such a person any more guided by mere human reasonings and favourable arguments. He is now independent of scriptural dogmas and human reasonings, and is guided by a strong longing for those *bhāvas*, their sweetness and unsurpassing beauties and qualities, and desires to follow in their wake. Such a state is said to be cause and sign of the awakening of this intense craving for *Rāgānugā Bhakti*. In the text, the use of '*śrute*' definitely stresses the great importance of listening to the *Bhāgavatam* about the *bhāvas* of the Eternal Associates towards Śrī Kṛṣṇa no doubt; but craving in self-pleasures in *Kāmānugā Bhakti* may also be aroused from seeing the beautiful and attractive *Śrīmurti* or the Symbolic Image of Lord Śrī Kṛṣṇa.

The special point on which Śrī Viśvanātha Cakravartī lays stress here is: '*Lakṣaṇa*' or sign of *Rāgānugā Bhakti* is used in the sense of

inferential knowledge only, because the cause of such carving of longing for *Rāgānugā Bhakti* in the wake of *Rāgātmikā Bhakti*, independent of Scriptures and reasoning, can be inferred by knowledge only. Therefore, this sign itself cannot be said to be the nature of the longing as cause of *Rāgānugā Bhakti*. The mere fact of non-dependence on Scriptures and reasoning does not necessarily establish the nature and characteristic of such a longing. — 292 —

Sanskṛta Text :

वैधभक्त्यधिकारी तु भावाविर्भावनावधि ।

अत्र शास्त्रं तथा तर्कमनुकूलमपेक्षते ॥ २६३ ॥

TRANSLITERATION :

*Vaidha-Bhaktiyadhikārī Tu Bhāvāvirbhavanāvadhi
Atra Śāstraṃ Tathā Tarkamanukūlamapekṣate. — 293 —*

TRANSLATION : Those eligible for *Vaidhi Bhakti* must depend on Scriptures as well as favourable reasonings and arguments till the flash of *bhāvas* appears in the hearts. — 293 —

COMMENTARY : Śrī Jīva Gosvāmī in his commentary on this śloka observes that as one eligible for *Rāgānugā Bhakti* follows in the footsteps of *Rāgātmikā Bhakti*, one's *Bhakti* is limitless i.e. there is no limit to which *Rāgānugā Bhakti* may extend and be practised. But for one eligible for *Vaidhī Bhakti*, is there any such limit? In answer to such a question, Śrī Rūpa Gosvāmī says that a follower of *Vaidhī Bhakti* has got to practise it to a limit till *bhāva* appears in his heart. In this connection one may refer to *Bhāgavatam* Canto XI, Chapter 20 and śloka 31 where Lord Śrī Kṛṣṇa addressing Uddava says: "My devotees who are free from all passions, who maintain equanimity of outlook everywhere and under all circumstances and who have attained Me Who am beyond *Māyā* and *Māyik* influences, and who have feelings for Me with the awakening of *bhāvas*—flash of *Sthāyī Bhāva*—in their hearts, such of My exclusive and one-pointed devotees are no longer bound by piety or vice arising out of observance or non-observance of scriptural prescriptions respectively."

Śrī Viśvanātha Cakravartī observes that in spiritual practices one has got to be guided by scriptural prescriptions and favourable arguments and reasoning so far *Vaidhī Bhakti* is concerned till *Rāga* is aroused. When such a longing for following in the steps of the Eternal Associates of the Lord in Braja is awakened in the heart, then such a devotee of *Vaidhī Bhakti* no more depends on the Scriptures and reasoning. But in *Rāga-Bhakti*, because the thirst for following in the wake of the *bhāvas*

of the *Rāgātmikās* of Braja is inherent from the very beginning, there is never any dependence on scriptural guidance and favourable arguments and reasoning. Thus it is far superior to Vaidhī-Bhakti. But when there is a longing for a particular *bhāva* or *sthāyi-bhāva* of Braja aroused in the heart of an individual, it becomes necessary that one knows the Object of that particular *bhāva* for its attainment. It is, therefore, necessary that enquiries be made about the Scriptures that deal with such an Object and the relevant desired *bhāva* in the wake of the Eternal Associates of the Lord of Braja and also for the knowledge of such practices as described in the Scriptures. The point is that *Vaidhī Bhakti* is completely guided by scriptural injunctions, reasonings and favourable arguments, i.e. arguments that help the cause of Vaidhī Bhakti, whereas the way of Rāga is trodden through such *Vidhī* or scriptural injunctions which aid or favour a spontaneous longing, aroused after listening to the beauties, qualities and sweetness of the sentiments of the Eternal Associates of the Lord in Braja as described by such Scriptures.

— 293 —

Sanskṛta Text :

कृष्णं स्मरन् जनंचास्त्र प्रेष्टं निजसमीहितम् ।
तत्तत्कथा-रतश्चासौ कुर्याद्वासं ब्रजे सदा ॥ २९४ ॥

TRANSLITERATION :

*Kṛṣṇaṁ Smaran JanāñCāśya Preṣṭhaṁ Nijasamīhitaṁ
Tattat Kathā-Rataścāsau Kuryādvāsaṁ Braje Sadā. — 294 —*

TRANSLATION: One (who treads the path of Rāgānugā Bhakti) shall always live in Braja by constantly remembering one's Most Beloved Kṛṣṇa and the dearest Associates of Śrī Kṛṣṇa of Braja, in following Whose *bhāvas* one has a burning craving for the service of one's Most Beloved Kṛṣṇa. — 294 —

COMMENTARY: Śrī Jīva observes that here the author Śrī Rūpa Gosvāmī describes the method of *Rāgānugā Bhakti*. If possible, a follower in the path of Rāgānugā Bhakti should physically live always in Vṛndāvana and Brajamāṇḍala; but should it not be physically possible for such a person to live in Braja for all time, one should at least live here mentally for all time.

Śrī Mukundadāsa Gosvāmī points out that the author has described in these three ślokas the methodical order of *Rāgānugā Bhakti*.
Śrī Viśvanātha Cakravartī comments that here *preṣṭha*, i.e. 'dearest' means one's dearest Object of attainment, viz, the Adolescent Son of

Nanda—Śrī Kṛṣṇa, and also the dearest One of Adolescent Kṛṣṇa, viz. Śrī Rādhā in *Madhura Rati*, Nanda-Yaśodā in *Vātsalya*, and so on, for following in the wake of whose *bhāvas* or feelings and sentiments one has developed an eager longing. One should thus live in Vṛndābana mentally, if residing there is not physically possible, and constantly meditate upon one's dearest Tender-aged Kṛṣṇa and also the dearest One of such Adolescent Kṛṣṇa, whose feelings and sentiments one has a burning longing for following. — 294 —

Sanskṛta Text :

सेवा साधकरूपेण सिद्धरूपेण चात्र हि ।

तद्भावलिप्सुना कार्या ब्रजलोकानुसारतः ॥ २९५ ॥

TRANSLITERATION :

Sevā Sādhakarūpeṇa Siddharūpeṇa Cātra Hi

Tad-Bhāva-Lipsunā Kāryā Braja-Lokānusārataḥ. — 295 —

TRANSLATION: In this Braja one engaged in spiritual practices under abject subservience to the Denizens of Braja with an eager longing for following in the wake of the *bhāvas*, i.e. feelings and sentiments of one's desired dearest One of Śrī Kṛṣṇa, should serve Them Both (Śrī Kṛṣṇa and His dearest Śrī Rādhā or Śrī Nanda-Yaśodā, as the case may be), both in the stage as a *sādhaka*, i.e. in the stage of spiritual practices yet in bondage, and also in the stage as a *siddha*, i.e. even when one has attained the Object of such spiritual practices. — 295 —

COMMENTARY: Śrī Jīva Gosvāmī in his commentary on the śloka explains '*sādhakarūpeṇa*' as one in the stage of spiritual practices in one's physical body, and '*siddharūpeṇa*' as one in one's mentally conceived body within, which is fit for one's desired services to the most beloved Kṛṣṇa. '*Tad-bhāva-lipsu*' means one who is desirous of attaining the *Bhāva-Rati* of the particular Dearest One of the Most Beloved Śrī Kṛṣṇa in a particular *Sthāyī-Bhāva-Rati*; '*Brajalokānusārataḥ*' means the Dearest Ones of Śrī Kṛṣṇa and also those who are dearest to the Dearest Ones of Śrī Kṛṣṇa and who are in subordination to the Dearest Ones of Śrī Kṛṣṇa.

Śrī Mukundadāsa Gosvāmī points out that '*as a sādhaka*' means in the physical body in Braja or elsewhere in the stage of early spiritual practices, and '*as a siddha*' means in one's mentally conceived body within, which is fit for the service of one's dearest Object of attainment, viz. Kṛṣṇa, and in such a mental body akin to the body of one in Braja one should live in Braja, longing for the *bhāva*, *Kāmarūpā* or

Sambandharūpā, and should consider oneself serving under guidance of the Gopa or Gopī of Braja as the case may be.

Śrī Viśvanātha Cakravartī explains the śloka in this way: '*Sādhaka-rūpeṇa*', i.e. as one practising spiritual ways in one's physical body; '*siddharūpeṇa*', i.e. as one mentally conceiving oneself in the body fit for the services of one's desired Object Śrī Kṛṣṇa in accordance with the sentiments and feelings, i.e. *Rati*, and should serve Śrī Kṛṣṇa under direction of the Dearest Associate of the Beloved Lord, viz. Śrī Rādhā, Śrī Lalitā, Śrī Viśākhā, and under Them Śrī Rūpa-Maṇjarī, Śrī Rati-Maṇjarī and others, and Their subordinates, viz. Śrī Sanātana Gosvāmī, Śrī Rūpa Gosvāmī and others. It means that in *siddha-deha*, i.e. mentally conceived eternal spiritual body, one should offer mental services of Śrī Kṛṣṇa under guidance and directions of Śrī Rādhā, Śrī Lalitā and others; and in *sāddaka-deha*, i.e. in one's physical body practise and follow a spiritual life and serve Śrī Kṛṣṇa in words and deeds under guidance and directions of Śrī Rūpa and Śrī Sanātana, who are also eternal denizens of Braja. This completely refutes the wrong and perverse methods of a modern group of people, whose theory is known as "Sauramya-theory". They interpret '*Braja-lokānusārataḥ*' as Śrī Rādhā, Śrī Candrāvalī and others of Braja, and do not accept Śrī Rūpa and Śrī Sanātana and others as belonging to Braja. They hold the view that by imitating the Gopīs of Braja, one in one's *sādhaka-deha*, i.e. physical body in the stage of spiritual practices should serve Śrī Kṛṣṇa physically and by words. Therefore, to surrender to the Feet of a Spiritual Master (Guru), observance of *Ekādaśī*, service of *Sālagrāma* and *Tulasī*, etc. are not necessary for a *sādhaka*, who is to follow the Ways of the Denizens of Braja, because the Gopas and Gopīs of Braja did not observe them! This wrong and perverse theory developed in the Surma Valley of Assam by a person known as Rūpa-Kavirāja who was discarded by his Guru Śrīmatī Hemlatā Thākuraṇī.

TRANSLATOR'S NOTE: In this particular śloka Śrī Rūpa Gosvāmī establishes a very important and significant method in the esoteric spiritual practices in *Rāgānugā Bhakti*. Unless this method and its true nature and concept as well as interpretation are correctly understood or rightly followed, one may very easily be misled to a wrong path and sheer mental imagination in an unripe stage of spiritual advancement in life.

Sādhana Bhakti in the stage of spiritual practices in their rudimentary form in utter bondage till the advanced stage of the awakening of an eager longing for the sentiments and feelings, i.e. *Sthāyī-bhāva Rati* for the eternal services of the Supreme Lord Kṛṣṇa in the wake of the *Rāgātmikā Bhakti* of the Eternal Associates of Śrī Kṛṣṇa in Braja in any

of the Four Forms of Their permanent relationships, is divided into *Vaidhī Bhakti* and *Rāgānugā Bhakti*. So long as one is in the fetters of *Māyā* and misidentifies oneself with one's physical body and changeable mind, one must necessarily undergo the rudimentary way of *Vaidhī Bhakti*, controlled and guided by Scriptural prescriptions supported by favourable arguments and reasons. Such a spiritual novice when he makes tangible progress in the long and scripturally controlled path of *Vaidhī Bhakti* may develop, listening to the *Bhāgavatam* and allied Scriptures that deal with the transcendental Pastimes of the Supreme Lord Śrī Kṛṣṇa, a spontaneous and intensely eager craving in his or her heart for being enabled to follow in the foot-steps of any of the Four Categories of the Dearest Associates of Lord Kṛṣṇa in Braja in regard to Their feelings and applied sentiments to the Dearest Śrī Kṛṣṇa, viz. *Dāśya* (as a servant), *Sakhya* (as a friend), *Vātsalya* (as Parents) or *Madhura* (as consorts). When such a longing for *Braja-Bhāva* is strongly and genuinely achieved, such an individual is no more bound by the restrictions of scriptural injunctions or human reasoning and arguments. The soul soars in the higher realm of burning feelings for the service of Lord Kṛṣṇa in subordination to any of the *bhāvas* of the Four Categories of the Eternal Associates of the Lord of Braja, which may awaken normally and naturally in the heart without any forced imagination. Such a *sādhaka*, i.e. one practising spiritual life, is no more, and cannot be kept any more, restricted by Scriptural regulations and mere human reasoning—the soul transcends them all in her spiritual flight in the Realm of *Bhāvas*—Waves of Feelings. In this stage, the individual serves by words and deeds the Supreme Lord and His Dearest Associates like Śrī Rūpa and Śrī Sanātana in the same manner in which they had lived in this world, consonant with the basic directions of the Scriptures, by chanting and listening to the Name of God and His Associates, and by reading and listening to such Scriptures like the *Bhāgavatam* that deal with the transcendental Pastimes of Lord Kṛṣṇa in the Company of His Dearest Associates. While maintaining a normal and restricted life of spiritual practices in body and words, the individual, in whom the intense longing for the *Bhāvas* of the *Rāgātmikā* Eternal Associates of the Lord is awakened, conceives mentally, in accordance with the genuinely awakened *Braja-bhāva* either as that of a Gopī or Nanda-Yaśodā or Śrīdāma-Sudāma or Citraka-Patraka, a *siddha-deha*—a permanent spiritual body, which shall correspond to and be favourable and fit for serving the Lord under guidance of the dearest one of the Dearest Associate of Lord Kṛṣṇa, for whose *bhāva* a craving has been aroused in the heart of such an individual so that he or she may engage himself or herself in the services of Lord Kṛṣṇa and His Dearest

Associate in the particular *sthāyī-bhāva* as a servant or a friend or a parent or as a maid, and such services are rendered mentally in the *siddha-deha* or spiritual body so conceived. Thus an individual, whether a man or a woman, in the stage of spiritual practices both in *Vaidhī Bhakti* and *Rāgānugā Bhakti* in the *Sāadhanā-stage*, must necessarily serve God and His Devotees by words and deeds in the physical body by chanting and listening to the Name of God, listening to the Scriptures and by worshipping in the temple as prescribed by the Scriptures. At the same time, outwardly behaving as such, one, in whom an eager longing for *Rāgānugā Bhakti* in the *Sāadhanā-stage* is awakened, thinks of a permanent and spiritual body within, which must correspond to the particular category of *sthāyī-bhāva* for Śrī Kṛṣṇa for which an earnest longing has developed in the heart—as a servant or a friend, or a father or a maid. In the case of *Madhura Rati* as an eternal MAID, the body so conceived is that of a lady. This mentally conceived *Bhāva-deha*, i.e. a body of feelings towards the Lord, be it a male body of a servant or a friend or a parent or the female body of a Maid in *Rāgānugā Bhakti*, has absolutely nothing to do with the physical body of a *sādhaka* in the stage of *Vaidhī Bhakti* in its rudimentary stages, be it male or female. As already stated, the *siddha Bhāva-deha*, i.e. the inner conceived spiritual body of the individual corresponding to one's awakened feelings towards the Lord in the wake of the feelings of any one of the Four Categories of the Eternal Associates of Śrī Kṛṣṇa, may be either that of a male or that of a female—the male and female concepts of the soul must be completely differentiated from any conception of male or female in this phenomenal world. The language sounds similar, but the subject is on entirely different planes. In the Caitanya system, *Madhura Rati* is the highest form of *Prema*, and an individual soul even in the stage of *Rāgānugā Bhakti* in the wake of the *Rāgātmikā Bhakti* considers herself as a Maid, called *Mañjarī*, under guidance of the way of services rendered by the dearest Rūpa-Mañjarī and Rati-Mañjarī and others, who, in their turn, are subservient to Śrī Lalitā-Viśākhā-Citrā-Indurekhā-Campakalatā-Raṅgadevī-Tuṅga-vidyā-Sudevī—the Eight Sakhis, Who are the Counter-Parts of Śrī Rādhā, Who is the Counter-Whole Divinity, Śrī Kṛṣṇa being the Beloved of all. They are all engaged in the *aprākṛta* services of their Beloved for His absolute pleasures and of none else. There is complete self-effacement on their part as regards their own pleasures in the supreme services of the Lord. Their cent per cent satisfaction lies in the absolute pleasures of their Beloved alone. So, a devotee, an individual soul, in *Rāgānugā Bhakti* may have the spiritual body of a male or a female independent of one's physical body in this world. Hence a *sādhaka* in *Rāgānugā Bhakti* may be a man or a woman in this physical world, but does deve-

lop the supra-mundane *aprākṛta* or non-earthly body of a Gopī, called a Mañjarī, if his or her *Rāga* or attachment is awakened in the wake of the Braja-Gopī. In the same way, an individual may be a woman in the *sādhaka-deha*, but should she develop a longing for the service of Śrī Kṛṣṇa in the wake of Nanda in *Vātsalya* or Śrīdāma in *Sakhya*, her *siddha-deha* or spiritual body will be that of a male in the transcendental realm. The physical body in this world can never reach the Feet of the Lord, much less join in the Lord's Pastimes. It is only in a spiritual *siddha-deha* (eternal body of pure *cit*, conceived as either a Gopī or a Gopa) in any one of the Four *Sthāyī-bhāvas* that the soul progresses in *Rāgānugā Bhakti*. When this happens, the individual then contemplates mentally in the stage of *Rāgānugā Bhakti* a spiritual body as a Gopī, more technically a Mañjarī, with a particular *name*, conception of her *form and beauty*, her particular *age*, her *costumes*, her specialised *service or seva*, her *grove* or *Kuñja* where she receives and serves the Divine Couple, special *bhāva* such as *madhyā* or *dhīra-madhyā*, etc., the special characteristics of her Beloved as *Nāyaka*. Thus considering one's *siddha-deha*, as stated by Śrī Rūpa Gosvāmī in this particular śloka of the text, the individual in *Rāgānugā Bhakti* meditates inwardly, looking upon himself or herself as a *Hand-maid* of Śrī Rūpa Mañjarī, Who is the personification of the *rūpa*, i.e. beauty of Śrī Rādhā, which Beauty is, in its turn, the projected Absolute Beauty of the Absolute Lord Śrī Kṛṣṇa. Śrī Rūpa-Mañjarī guides the individual *Hand-maid* in the fold of Śrī Lalitā Sakhī, Who in her turn engages the Hand-maid in the specialised services of Śrī Rādhā-Kṛṣṇa, the Divine Couple. It should, therefore, be understood without any confusion that an individual in the stage of spiritual practices in *Sādhanā-Bhakti*, must undergo the rudimentary spiritual practices of *Vaidhī-Bhakti* under strict guidance of scriptural prescriptions and favourable reasoning and arguments and not do anything arbitrarily till an earnest craving is aroused in the heart for a particular *bhāva* for Śrī Kṛṣṇa in the wake of any of the Four Categories of His Eternal and Dearest Associates developing into *Rāgānugā Sādhanā Bhakti* in subordination to *Rāgātmikā Bhakti*. When an individual is thus blessed with the spontaneous awakening of such an intense longing, he lives in two worlds at the same time—*physically* in this world he or she lives a normal life of spiritual practices under the guidance of injunctions of the Scriptures and chants the Lord's Name and listens to the glories of the Godhead from the Scriptures and saints, and *in the mentally mental world* he or she lives in an entirely different realm, possessing an *aprākṛta* body similar to any of the Four Classes of *Sthāyī Bhāvas* of the Eternal Associates of Śrī Kṛṣṇa, which will be fit to serve the Lord in the particular *bhāva* of either a servant or a friend or a parent or a HAND-MAID.

This maidenhood of the individual has nothing to do with the physical body whatsoever. It is sometimes noticed that men with perverse mentality act wrongly and foolishly in the name of Rāgānugā Bhakti. For example, if a man has been blessed with the burning craving for the service of the Lord in the wake of the feelings and sentiments of the Braja-Gopīs, he will maintain a strict behaviour in the physical world and would in his mind conceive a *Gopī-deha*; but if any man takes to the imitation of the ways and behaviour of a lady and dresses himself like a woman, he must be considered to be a man of perverse mentality and should be kept aloof with the contempt he deserves. The genuine and true awakening of *Rāgānugā Bhakti* is not an easy affair—without extraordinary grace of God, none can attain it in this physical world. It is therefore, that this caution is given here against wrong imitations. — 295 —

Sanskṛta Text :

श्रवणोत्कीर्तनादीनि वैधभक्त्युदितानि तु ।
यान्यङ्गानि च तान्यत्र विज्ञेयानि मनीषिभिः ॥ २९६ ॥

TRANSLITERATION :

*Śravaṇot-Kīrtanādīni Vaidha-Bhaktiyuditāni Tu
Yānyāṅgāni Ca Tānyatra Vijñeyāni Manīṣibhiḥ. — 296 —*

TRANSLATION: As to the listening, singing, meditating, etc., which are the various *Angas* of *Vaidhī Bhakti* and which have previously been described, the wise should know them to be useful in *Rāgānugā Bhakti* as well. — 296 —

COMMENTARY: Śrī Jīva Gosvāmī observes that the *Angas*, the different aspects, of *Vaidhī Bhakti*, such as listening and chanting, etc., which are to be observed in *Rāgānugā Bhakti* should be understood to be those *Angas* only which will be congenial to an individual's *bhāva*, i.e. sentiments of relation in *Sthāyī-Bhāva* in Madhura or Vātsalya or Sakhya or Dāsyā as the case may be.

Śrī Mukundadāsa Gosvāmī says that as regards listening, chanting, meditation, etc. which are described as *Angas* of *Vaidhī Bhakti*, a careful selection should be made out of them for finding what may nourish one's particular *Bhāva* in *Rāgānugā Bhakti* and not hamper it.

Śrī Viśvanātha Cakravartī points out that 'listening' and 'chanting' of the Name of God which are *Angas* of *Vaidhī Bhakti* and which are to be observed in *Rāgānugā Bhakti* as well should also include 'submission to the Spiritual Master or Guru', because without submission to the guid-

ance of the Spiritual Master or Guru there is no possibility of following in the wake of the Denizens of Braja. The wise in whose hearts the flower of Rāgānugā Bhakti has bloomed should use their wisdom in the selection of those *Āngas* of Vaidhī Bhakti only which will be conducive to the further unfolding of the particular *bhāva* in one's Rāgānugā Bhakti, and should apply discretion in non-observance of following of such *Āngas* of Vaidhī Bhakti which may be unhelpful, even antagonistic, to the progress of Rāgānugā Bhakti which finds its culmination in *Bhāva-Bhakti* and *Prema-Bhakti*. The following are some of the *Āngas* of Vaidhī Bhakti which are unhelpful and antagonistic to Rāgānugā Bhakti: (i) *Ahaṁ-grahopāsana*, i.e. to consider oneself as non-different from the Object of worship at the time of worshipping the Deity in the temple, which is an *Ānga* of Vaidhī Bhakti; (ii) *Mudrā*, i.e. different modes of intertwining of the fingers during worship; (iii) *Nyāsa*, i.e. consigning the *Prāṇas*—the five life-breaths in the mind; (iv) meditation on *Dvārakā*; (v) worship of Rukmīṇī and other Queens of *Dvārakā*. Though these have been described in the *Āgamas* as *Āngas* of Vaidhī Bhakti, they ought not to be followed in the path of Rāgānugā Bhakti, for, no serious damage is possible in the way of Raganuga Bhakti even if there be slight negligence and deficiency in the observance of some such *Āngas* of Vaidhī Bhakti. In the *Bhāgavata*, Canto XI, Chapter 2, Śloka 35, Kavi Yogīndra addressing King Nimi said: "Oh King! if one should simply go ahead by closing one's eyes in the path of this *Bhāgavata-dharma*, i.e. *Prema-dharma*, without observing, knowingly or unknowingly, some of the *Āngas* of Vaidhī Bhakti, such a one shall not stumble against any obstacle or be held in default or fall from one's cherished path (of Rāgānugā Bhakti)". Lord Śrī Kṛṣṇa said to Śrī Uddhava: "Uddhava! this "Bhakti-dharma" has been established personally by Me as the most supreme religion because of its causeless nature beyond the pale of all Māyik attributes. There is no possibility whatsoever of going astray for any one following this path, even though there be lapses from and strict non-observance of all the rules and regulations of the Scriptures. — 296 —

Sanskṛta Text :

तत्र कामानुगा—

कामानुगा भवेत्तृष्णा कामरूपानुगामिनी ॥ २६७ ॥

TRANSLITERATION :

Tatra KĀMĀNUGĀ—

Kāmānuṅgā Bhavettṛṣṇā Kāmarūpānugāminī. — 297 —

TRANSLATION: Next, Kāmānugā Bhakti—

The thirst that is *anugāmini*, i.e. in the wake of *Kāmarūpā Bhakti* is called *Kāmānugā*. — 297 —

COMMENTARY: Śrī Jīva Gosvāmī observes that the *thirsty Bhakti* that follows in the wake of *Kāmarūpā Bhakti* is called *Kāmānugā Bhakti*.

Śrī Viśvanātha Cakravartī points out that a thirst which follows in the footsteps of *Kāmarūpā Bhakti* is called *Kāmānugā*. It has already been shown previously that in *Kāmarūpā Bhakti* there is an action of passionate desires, so also here *tṛṣṇā* of a *sādhaka*, i.e. one engaged in spiritual practices of *Rāgānugā Bhakti* should be understood as *action* guided by the thirst of passionate desires. It thus follows that the action guided by a thirst of passionate desires which are subservient to and in the wake of, and not in imitation of, the action of the Braja-Gopīs, derived from the thirst for passionate desires for the *absolute pleasures* of all the *Aprākṛta Senses* of Their Divine Beloved, the Godhead, is called *Kāmānugā Bhakti*. Such actions are of two kinds, viz. mental services in the *Bhāva-bhūmi*, i.e. transcendental thought-world, and services such as are rendered by the physical senses in this phenomenal world. Here a question may be raised: If all the actions of a devotee in the stage of his spiritual practices in the *Kāmānugā*-aspect of the *Rāgānugā Bhakti* are to be according to the actions of the Braja-Gopīs, why then do such devotees not offer worship to the Sun-god as the Gopīs did? And should a devotee offer such worship to the Sun-god, it will ill fit in with the very fundamental conception of *Uttamā Bhakti*. Again, why did great devotees and saints like Śrī Rūpa and Śrī Sanātana offer prayers and observe fasting on the *Ekādaśī-day* and such other Fasting Days even though such actions were not performed by the Gopīs? To refute such arguments, Śrī Jīva explains that such questions cannot rise at all because the use of *anugāmini* in the text means *anusāriṇī* which means an intelligent following or a purposeful going after, and it certainly does not mean *anukāriṇī*, i.e. false imitation! It, therefore means pure subordination or subservience and obedience to the favourable ways of the thinking of the Gopīs—all the actions of the thirst for passionate desires in *Kāmarūpā*-aspect of *Rāgātmikā Bhakti* of the Braja-Gopīs which are possible only for Them alone are not necessarily to be followed by one in whom the *Kāmānugā*-aspect of *Rāgānugā Bhakti* has awakened. For example, in the name of the *Vedānta-sūtras* many scholars, following their own reasonings, have claimed their interpretations to be the true meaning of the aphorisms! So also those who have tried vainly to imitate the *aprākṛta* actions of the Gopīs and not intelligently and correctly to follow in the Footsteps of the *aprākṛta* actions of the Gopīs to the extent

which would help them in their Rāgānugā Bhakti, should be considered to be treading a mistaken path. — 297 —

Sanskṛta Text :

सम्भोगेच्छामयी तत्तद्भावेच्छात्मेति सा द्विधा ॥ २९८ ॥

TRANSLITERATION :

Sambhogecchāmayī Tattad-Bhāvecchātmēti Sā Dvidhā. — 298 —

TRANSLATION : Being desirous of supra-mundane selfish sex-enjoyments and desirous of the *bhāvas* or sentiments of the selfless supra-mundane sex-enjoyments are the two forms of this Kāmānugā Bhakti. — 298 —

COMMENTARY : Śrī Jīva Gosvāmī comments that here the first form of *Sambhogamayī Kāmānugā Bhakti*, i.e. supra-mundane sex-desires should be known to be in the wake of *Kāmaprāyā Bhakti* (explained before); and the selfless desire in the wake of the selfless desires of a Braja-Gopī Who is the chosen or tutelary Deity of a particular hand-maid is the second form of *tattad-bhāvecchātmikā Kāmānugā Bhakti*. This second form should be considered to be the primary *Kāmānugā Bhakti*. In Śloka 282, the Braja-Gopīs have been cited as examples of *Kāmarūpā Bhakti* while the Presiding Devis of the Śrutis or Śrī Kujā of Mathurā have been quoted as examples of *Kāmaprāyā Bhakti*. Those hand-maids who cherish desires in the wake of the desires of the Braja-Gopīs of *Kāmarūpā Bhakti* are known to be following the primary *Kāmānugā Bhakti*, whereas those who follow in the wake of the *Kāmaprāyā Bhakti* of Kujā are desirous of self-satisfaction in the *aprākṛta* or non-earthly sex-association with the Godhead Who is beyond all mundane conceptions of physical or mental sexes.

Śrī Mukundadāsa Gosvāmī explains the śloka quite differently. He says that *sambhoga* here means the desire which stimulates or arouses Rāgānugā Bhakti in the wake of a very special manifestation of Prema in *Nāyikā-bhāva* of Śrī Rādhā and such other Braja-Gopīs only, Each One of Whom is the Leader of a Group of Gopīs, i.e. a *Yutheśvarī*, where such a Leader-Gopī cherishes the feelings of a Mistress which are caused by their acts of embraces etc. thereby making Śrī Kṛṣṇa, the Supreme Beloved, realise and enjoy His absolute pleasures. Such a desire is called *Sambhoga-icchāmayī Kāmānugā in Rāgānugā Bhakti*; whereas, the longing for the desire in the wake of the desires of *Sakhī-bhāva* of Śrī Lalitā, Śrī Padmā and similar other Braja-Gopīs, i.e. the desire of the Sakhī of Śrī Rādhā or the Sakhī of Śrī Candrāvalī whose desire is to facilitate con-

ditions of bringing their respective Leader-Mistress (Śrī Rādhā in the case of Śrī Lalitā-Viśākhā-Citrā and others, and Śrī Candrāvalī in the case of Śrī Padmā and others) closer to Śrī Kṛṣṇa for Their closest Union, is called *Tattad-bhāvecchātmikā Kāmānugā* in *Rāgātmikā Bhakti*. In the *Nāyikā-Bhāva*, the Supreme Mistress Śrī Rādhā finds Her highest pleasures in the complete dedication with utter self-effacement for the absolute pleasures of Her Supreme Beloved, Who is Śrī Kṛṣṇa, the Godhead; here the bliss of the Mistresshood lies in the absolute pleasures of the Highest Divine Beloved. But in *Sakhī-Bhāva*, the Sakhīs, who are the projected Bodies of the Supreme Group-Leader Mistress, *Nāyikā*, find their highest pleasures in facilitating the conditions of Union between the Supreme *Nāyaka*, the Beloved, and the Supreme *Nāyikā*, the Leader-Mistress.

Śrī Viśvanātha Cakravartī points out that *Sambhogecchāmayī* should mean both desire and action provoked by a desire for independent amorous pleasures with the Divine Beloved in the same way as is the case with *Yutheśvarīs* like Śrī Rādhā and Śrī Candrāvalī. Śrī Candrakānti and others are its famous examples in the Scriptures. But the desire of a Hand-maid for relishing the particular *Bhāvas* of her chosen tutelary Group-Leader-Gopī,—where this desire alone is the cause of inciting *Kāmānugā Bhakti* is called *Tattad-bhāvecchātmikā Kāmānugā* Aspect of *Rāgānugā Bhakti*, which should be considered to be superior to the former, and is the primary *Kāmānugā Bhakti*. — 298 —

Sanskṛta Text :

केलितात्पर्यवत्येव सम्भोगेच्छामयी भवेत् ।
तद्भावेच्छात्मिका तासां भावमाधुर्यकामिता ॥ २९६ ॥

TRANSLITERATION :

*Keli-Tātparyavatyeva Sambhogecchāmayī Bhavet
Tad-Bhavecchātmikā Tāsāṁ Bhāva-Madhurya-Kāmitā. — 299 —*

TRANSLATION : *Kāmānugā Bhakti* with a purposeful desire for an amorous jest is called *Sambhogecchāmayī*, whereas the cupidity for the pleasantness of the *Bhāvas*, i.e. feelings and sentiments, of those *Sakhī-Gopīs* of Braja at the *aprākṛta* or supra-mundane Prema-Sports of *Nāyaka Kṛṣṇa* and *Nāyikā Rādhā*—the Divine Couple, is called the *Tattad-Bhāvecchātmikā Kāmānugā* aspect of *Rāgānugā Bhakti*. — 299 —

COMMENTARY : Śrī Jīva Gosvāmī points out that here by 'sambhoga' Śrī Rūpa Gosvāmī means to refer to the Prema-Union of the *Nāyakā-Nāyikā*—Śrī Śrī Rādhā-Kṛṣṇa only. And, where there is an intensely passionate appreciation of the sweetness of the *Bhāvas*, i.e. feelings, arising

out of the Prema-Union of the Supreme SUBJECT-OBJECT of Prema, and not one's own desire for such Prema-Union with the Supreme Beloved, Śrī Rūpa calls it *Tad-bhāvecchātmikā Kāmānugā aspect of Rāgānugā Bhakti*.

Śrī Mukundadāsa Gosvāmī comments that the author explains here what he means by 'desire for *sambhoga*', and what is 'desire for the Bhāva of *sambhoga*' in Rāgānugā Bhakti. Where there is an existence of active amorous jests in the intense longing in the wake of the Kāmarūpā Rāgātmikā Bhakti of Śrī Rādhā for Śrī Kṛṣṇa, it is called *Keli-tātparyāvatī Sambhogecchāmayī Rāgānugā Bhakti*. It is otherwise called a *Nāyikā-bhāva*, i.e. the feelings in the wake of the feelings of a *Nāyikā* who is a Leader-Mistress towards the *Nāyakā*, that is to say, the thirst in the wake of the thirst of Śrī Rādhā's feelings in the supreme pleasures of the Highest Divine Beloved in His Prema-Union with Her. This is *Nāyikā-bhāva*. Whereas a desire for the sentiments in the wake of the relishing of the sweetness of sentiments of those Braja-Gopīs who cherish a *sakhi-bhāva* towards the Subject-Object, i.e. their pleasures in creating favourable conditions for the Prema-Union of Nāyaka-Kṛṣṇa and Nāyikā- Rādhā, in which a *Sakhi* (Lady-Friend) finds her highest bliss instead of seeking her own Prema-Union, i.e. aprākṛta or supra-mundane Sports with the Beloved Himself, is called *Tat-tat-bhāva-icchātmikā Kāmānugā aspect of Rāgānugā Bhakti*. A *Sakhi* is a Lady-friend of *Nāyikā*, Group-Leader Mistress. Śrī Rādhā, Who is the Supreme Group-Leader Mistress has Eight such *Sakhis*, viz. Lalitā Viśākhā, Citrā, Indurekhā, Campakalatā, Raṅgadevī, Tuṅgavidyā and Sudevī. Similarly, the Group-Leader Mistress Candrāvalī, who is in the opposite camp, has Eight *Sakhis*, such as Padmā and others.

Śrī Viśvanātha Cakravartī points out that here 'sambhoga' should be understood in the sense of 'complete engagement', and the word 'keli' in the text should also be understood in the same sense as 'sambhoga'. Therefore, the active and purposeful engagement in the *aprākṛta* or non-earthly or supra-mundane Prema-Sports (i.e. Divine Love-dalliance in the Realm of Transcendence) should be understood by 'sambhoga-icchāmayī Kāmānugā aspect of Rāgānugā Bhakti'. And, the desire or longing for relishing the sweetness of the sweet sentiments or *Bhāvas* of the Braja-Gopīs, Who are *Sakhis* of Śrī Rādhā, towards Śrī Kṛṣṇa, is called 'Tat-tat-bhāvecchātmikā Kāmānugā category of Rāgānugā Bhakti'!

TRANSLATOR'S NOTE: What Śrī Rūpa Gosvāmī means by these two aspects of Rāgānugā Bhakti of an individual soul should be very clearly and correctly understood, i.e. (i) in the wake of the *Nāyikā-bhāva*, and (ii) in the wake of the *Sakhi-bhāva*. The 'Nāyikā-bhāva' means the active feelings of Śrī Rādhā as the Supreme Nāyikā, Who is the

Counter-Whole Projection of the Supreme Godhead Śrī Kṛṣṇa, out of His inconceivable prerogative, for the Supreme Nāyaka Śrī Kṛṣṇa; and the 'Sakhi-bhāva' means the sentiments of the Counter Projected Parts of the Counter-Whole Projection of the Godhead called 'Sakhis', for the pleasures of active and purposeful reciprocal Prema-Sports of the Divine Couple, viz. Nāyaka-Kṛṣṇa and Nāyikā-Rādhā. It therefore follows that the Original Nāyikā Śrī Rādhā alone can have active and purposeful *apṛākṛta* (that which is beyond Prakṛti or Māyik phenomena) Prema-jests with the Supreme Lord, in Whose absolute pleasures alone Śrī Rādhā finds Her highest pleasures. But in the 'Sakhi-bhāva', the Eight Sakhis, mentioned above, have no desire whatsoever for any direct Union with the Supreme Beloved, even though Each One of Them is completely competent to be a Nāyikā; but They sacrifice Their personal pleasures in the direct Prema-association with the Supreme Nāyaka-Kṛṣṇa, engage Themselves in creating favourable conditions and circumstances for the Prema-Union of Śrī Śrī Rādhā-Kṛṣṇa—the Divine Couple, in the thought of Whose Absolute Pleasures They relish the highest and best deliciousness of transcendental bliss and pleasures. Neither *Nāyikā-bhāva* nor *Sakhi-bhāva* is possible for any individual soul, because both belong to the Categories of Divinity only. But an individual soul, in whose heart there is an awakening of Rāgānugā Bhakti, does not seek—it is not in the essential nature of an individual soul—Prema-Union with the Most Beloved, but she finds her highest expression and realises highest bliss in the longing after relishing the sweetness in the wake of the *Bhāvas* and subservient to the pleasures of the Sakhis, Who derive Their supreme pleasures from relishing the absolute sweetness and beauty of the Prema-Pastimes of the Nāyaka-Nāyikā—the Divine Lover and the Divine Beloved. Thus, *Nāyikā-bhāva* is absolutely independent; *Sakhi-bhāva* is subservient to *Nāyikā-bhāva*, and the longing of an individual soul in Rāgānugā Bhakti can be only in the wake of, and in complete subordination to, the *Sakhi-bhāva*, and it is called a *Gopī-bhāva* or *Mañjarī-bhāva*, which is the highest possible end for an individual soul. Those who dabble in such foolish thoughts of considering themselves to be able to become a Rādhā or a Sakhi bring utter ruin to themselves and to those who associate with them. That is a perverse way of thinking of a perverse mind. One should protect oneself against such utterly wrong people. — 299 —

Sanskṛta Text :

श्रीमूर्तेर्माधुरीं प्रेक्ष्य तत्तल्लीलां निशम्य वा ।
तद्भावाकाङ्क्षिणो ये स्युस्तेषु साधनतानयोः ।
पुराणो श्रयते पादो पुंसामपि भवेदियम् ॥ ३०० ॥

TRANSLITERATION :

*Śrī-Mūrti-Mādhurīm Prekṣya Tattallīlāṇi Nīsamya Va
Tad-Bhāvākāṅkṣiṇo Ye syustesu Sādhantānayoḥ
Purāṇe Śrūyate Pādme Puṇsamapi Bhavediyam. — 300 —*

TRANSLATION : Those eligible for the practice of *Kāmānugā Bhakti*—

Those who aspire after and long for the different sentiments of the Braja-Devīs after listening about the Sports of Lord Kṛṣṇa or after seeing the beauty of the *Śrī Mūrti* or Portrait of the Lord, are alone eligible for either of the two categories or forms of *Kāmānugā* aspect of *Rāgānugā Bhakti*. Even male persons can attain such '*Bhāvas*'—so it is heard in the *Padmā Purāṇam*. — 300 —

COMMENTARY: Śrī Jīva Gosvāmī explains "*Śrī-Mūrti-mādhurīm*" as the sweetness of the beauty of the Image or Portrait of Kṛṣṇa and also that of the Image or Portrait of the Gopīs Who are His Mistresses. Those who are attracted by and have longing for the attainment of the *Bhāvas* of the Gopīs of Braja after seeing the pleasantness of the Pastimes of Those Gopīs Who are the dearest Mistresses of Śrī Kṛṣṇa with Their Most Beloved Spouse Kṛṣṇa painted in these Portraits, are alone eligible for these two forms of *Kāmānugā Bhakti*. Previously in śloka 292 'listening' only was mentioned as a cause of awakening of a desire for the *Bhāvas* of the Gopīs; but here the possibility of such awakening of a craving for *Gopī-Bhāva* is said to be even from seeing or gazing at the Pastimes of Śrī Kṛṣṇa and the Gopīs painted in Portraits or in Their Images. The sight of the Portrait of the Person of Śrī Kṛṣṇa or of His Image, i.e. *Śrī Mūrti* also depends on one's first listening of the *Bhāgavatam* depicting the Transcendental Pastimes of Lord Kṛṣṇa with His Mistresses of Braja Who are dearest to Him. Further, one may hear about the Pastimes of the Lord even without seeing the Portrait or Image of Lord Kṛṣṇa.

Śrī Mukundadāsa Gosvāmī points out that here the author Śrī Rūpa Gosvāmī shows two different causes of the awakening of the two different forms of longing for the two aspects of *Kāmānugā* category of *Rāgānugā Bhakti*, and thereby establishes their eligibility. Those who by looking at the beauty of the Portrait of Śrī Kṛṣṇa, and by looking at the charm and beauty of Lord Kṛṣṇa's *Pūrva-rāga* for the Gopīs on seeing the charm and beauty of the Gopīs only from their Portraits, and having realised and relished the sweetness and soul-attracting *Rāsa-Dance* and such other Pastimes of the Lord painted on Portraits, are attracted by them and in whose hearts a longing is aroused for those two aspects of (i) *Nāyikā-Bhāva* and (ii) *Sakhi-Bhāva*, are eligible for the practice of *Sambhoga-icchāmayī* and *Tat-tat-bhāvecchātmikā* aspects of *Kāmānugā Bhakti* respectively.

TRANSLATOR'S NOTE: Kṛṣṇa's *Pūrva-Rāga*: when *Prema* is aroused in the Heart of the Beloved for the Gopīs only on seeing their Portraits and without personal contact till then, it is called *Pūrva-Rāga* of the *Viṣaya-vigraha* of the *Ālambana* of *Rasa* (explained in the *Introduction*, where we have translated "Viṣaya-vigraha" as the 'Subject' and not as 'Object'). The *Pūrva-Rāga* of the *Āśraya-vigraha* Śrī Rādhā, i.e. *Prema* of Śrī Rādhā for Lord Kṛṣṇa is aroused in Her Heart by hearing the distant music of the Flute of the Lord, listening to the Name of the Lord from the lips of Her Sakhis or Lady-Friends like Lalitā and others, and from looking into the charm of the Person of the Lord as painted in a Portrait and shown Her by Her Sakhi Citrā, etc. Here a doubt may arise: Yes, such *Bhāvas* may possibly be attained by ladies—to achieve *Sambhoga-icchāmayī Kāmānugā Bhakti* when they have an intense longing for such *Bhāvas*, either in the wake of the *Nāyikā-Bhāva* or in the wake of the *Sakhi-Bhāva* after seeing the charming Character of Lord Kṛṣṇa painted in His Portrait; but, how can it be possible for any male person? In reply, Śrī Rūpa Gosvāmī has cited references from the *Padma Purāṇam* where it is stated that even for a man, i.e. a soul engaged in the body of a man, this form of *Kāmānugā Bhakti* is possible. The fact is that the soul is neither male nor female nor *Rāgānugā Bhakti* has anything to do with the physical body of a person, male or female. *Rāgānugā Bhakti* is aroused in the heart of an individual soul in the wake of the *Rāgātmikā Bhakti* of the Eternal Associates of the Supreme God-head. Material conceptions of male and female have completely to be washed away from the mind, and a supra-mundane and transcendental feeling of Maidenhood or Womanhood in a spiritual sense can awaken in the purified heart of an individual. We have repeatedly cautioned that from similar sounding language one must not be misled into identifying spiritual values with earthly affairs. A *Gopī* is not a mundane lady in a physical body of a woman, nor a *Gopa* is a man in the physical body of a human being. The conceptions of *Gopa* and *Gopīs* of Braja, the *Nāyaka-Nāyikā-relations* or the *Bride-and-Mistress-and-Spouse* are absolutely beyond earthly thinking—They are *aprākṛta* and that makes the whole difference. — 300 —

Sanskṛta Text :

यथा—

पुरा महर्षयः सर्वे दण्डकारण्यवासिनः ।

दृष्ट्वा रामं हरिं तत्र भोक्तुमैच्छन् सुविग्रहम् ॥

ते सर्वे स्त्रीत्वमापन्नाः समुद्रभूताश्च गोकुले ।

हरिं संप्राप्य कामेन ततो मुक्ता भवार्णवात् ॥ इति ॥ ३०१-३०२ ॥

TRANSLITERATION :

*Yathā**Purā Maharṣayah Sarve Daṇḍakāranya-Vāsinah**Dṛṣtvā Rāmaṃ Hariṃ Tatra Bhoktumaicchan**Suvighaham. — 301 —**Te Sarve Strīvamāpannāḥ Samadbhūtāśca Gokule**Hariṃ Samprāpya Kāmena Tato Mukta Bhavārṇavāt. — 302 —*TRANSLATION: As for example, in the *Padma Purāṇaṃ*—

In olden times when all the Maharṣis (great sages) who were living in Daṇḍakārnya—in the Daṇḍaka Forests, saw the beautiful Person of Lord Rāma, they desired to enjoy Him. They all were, therefore, born in Gokula as females and were freed for ever from earthly associations of the ocean of the world by attaining the Supreme Lord Śrī Kṛṣṇa (Hari) through (supra-mundane) sex-desires. — 301-302 —

COMMENTARY: Śrī Jīva Gosvāmī observes that the Ṛṣis of Daṇḍakārnya cherished a profound longing for the feelings and sentiments of the dearest Mistresses of Lord Kṛṣṇa, who lived in the neighbourhood of Gokula. Thus when they saw Beautiful Rāma, there flared up in the hearts of these Ṛṣis, who were practising extremely hard penances, desires in the wake of the sentiments of association of the Braja Gopīs for enjoying the Person of Lord Kṛṣṇa, Whose charm and beauty far surpassed those of Lord Rāma, and Who was to manifest Himself in the world in near future Dvāpara Age. These Maharṣis also prayed to Lord Rāma in their mind that they might be born in Gokula as females when the Supreme Lord Śrī Kṛṣṇa would make His Divine Descent, i.e. manifest Himself, in the world in Dvāpara so that they might enjoy the Lord's charming Person. Owing to their shyness, the Ṛṣis prayed to Lord Rāma in their hearts only and did not express anything in spoken words or open prayers. So Lord Rāma also, Who is Omniscient, blessed them in His Mind, like the wish-yielding tree, for the fulfilment of their mental prayer! They were thus born as females of the womb of the Gopīs in distant Gokula, and somehow reached the famous Gokula of Lord Kṛṣṇa and gained *aprākṛta* bodies from the Braja-Gopīs and thus attained Lord Kṛṣṇa, Whose charm and beauty far excel those of Lord Rāma. They were therefore able to cross the ocean of the world through this their mental resolve for enjoying the Person of Śrī Kṛṣṇa as their Beloved Spouse. It has further been said about these Ṛṣis in the *Bhāgavatam*, Canto X, Chapter 29, śloka 9-11: Before the *Rāsa-Dance* when Lord Kṛṣṇa attracted the Gopīs by playing on His Flute, at that time the wives of some of the Gopas could not come out of their homes to meet

the Beloved, and had to remain indoors. But these Gopa-wives who had already been in deep thoughts about their Divine Beloved, Śrī Kṛṣṇa, now closed their eyes and engaged themselves in an intense remembrance. They in this way gave up their material bodies because of the burning pang of separation from their Beloved, and attained non-earthly *aprākṛta* bodies (note, *aprākṛta* bodies), and in their *aprākṛta* bodies they could embrace the pure *cit* Body of the bodyless Supreme Godhead Kṛṣṇa.

Śrī Mukunda-lāsa Gosvāmī points out that when the Ṛṣis saw Lord Rāma, there was aroused in their hearts *Kṛṣṇa-rati*, i.e. amorous attachment for the Supreme Object of their devotion, and therefore their hearts were pierced by the flower-arrow of unearthly amour. After this, by the Grace of Lord Rāma, they attained the feelings of females, i.e. desire for enjoying the Beloved, and were hence born in Gokula as Gopīs, and through *Kāma*, i.e. amorous desires being blessed by Śrī Rādhā and other Eternal Damsels of Braja, who have no material bodies, these Ṛṣis achieved such an inexplicable and ambrosial attachment for Śrī Kṛṣṇa that they soon gave up their previous material bodies and were blessed with *aprākṛta* or supra-mundane eternal and all-conscious *cit* bodies of Gopīs with which they could at last contact the transcendental all-spiritual *Sat-cid-ānanda* Person (Body) of Lord Kṛṣṇa, and left this mundane world for ever and entered into the Eternal Realm of Gokula Where they could quench their thirst and relish supreme bliss. The contention of the whole thing is like this: By practising *Sādhana-Bhakti* one generally attains *Prema* only; because, in the 19th śloka of the 4th Wave of the Eastern Division of this Book Śrī Rūpa Gosvāmī will show that *Sneha*, *Pranaya*, etc. (See *Introduction*) are only different flashes of *Prema* itself, that is to say, as these are different stages of *Prema* only, and as these different stages of *Prema* are rarely manifest in the *sādhaka-deha*, i.e. in the physical body during the stages of *Sādhana-Bhakti*, their distinctive characteristics are not discussed here in the context of the *Rāgānugā-aspect* of the *Sādhana-Bhakti*. So the Ṛṣis had received female bodies in Gokula, but they could not attain Lord Kṛṣṇa just thereby. It was only after they had been particularly blessed by Lord Kṛṣṇa Himself and by His Eternal Mistresses and through attainment of the particular attachment caused by the association of *Bhāvas* of Braja that they ultimately could meet the Person of the Lord—the Divine Beloved—in their *aprākṛta cit-bodies* only. In the *Bhāgavatam*, Canto XI, Chapter 12 śloka 8 Lord Śrī Kṛṣṇa said to Uddhava: "Those who received *Gopī-deha*, i.e. supra-mundane spiritual body of a Braja-Gopī, through *Prema*, and were then born in Braja and finally liberated from mundane associations through special attachment for Me caused by their intense longing in the wake of the association of

Bhāvas of My Eternal Dearest Ones like Śrī Rādhā and Others, realised Me in Gokula, Which is beyond the scope of the limited phenomenal worlds. And, the Cows of Braja, Yamala-Arjuna and other Trees of Braja, Deers, Kaliya and other Serpents, the Creepers and Plants and all other Entities of Braja attained Me according to their Prema for Me.” How the Gopīs of Braja had attained Lord Kṛṣṇa has been clearly depicted in the *Bhāgavatam*, Canto X, Chapter 29, Ślokas 9 to 11.
— 301-302 —

Sanskṛta Text :

रिरंसां सुष्ठु कुर्वन् यो विधिमार्गेण सेवते ।

ऋलेनैव स तदा महिषीत्वमियात् पुरे ॥ ३०३ ॥

TRANSLITERATION :

*Riraṅsāṃ Suṣṭhu Kurvan Yo Vidhi-Mārgeṇa Sevate
Kevalenaiva Sa Tadā Mahiṣītvamiyāt Pura. — 303 —*

TRANSLATION: One who aspires after the closest amour with the Divine Beloved and is guided at the same time always by the strict injunctions of the Scriptures only in the path of Vaidhī-Bhakti attains Queen-consorthood in Dvārakā. — 303 —

COMMENTARY: Śrī Jīva Gosvāmī observes that here ‘yah’ in the masculine gender is used in a very general sense for both males and females. Therefore, whether one is a male or a female, if one desires to have a longing for a *Bhāva* or feeling for a perfect and closest sex-association with the Supreme Lord Himself in the wake of the feelings of relationship of the Queens of Dvārakā,—unlike Kubjā who had no sense of any relationship with Lord Kṛṣṇa, and strictly follows scriptural prescriptions of Vaidhī Bhakti without any eager longing for the sentiments of Braja in the wake of the Braja-Gopīs, and practises the regulated way of meditation—meditation even on the Beloved of the Braja-Damsels for the service of Śrī Kṛṣṇa, then, *tadā*, i.e. a little late, though not as quickly as is possible in Rāgānugā Bhakti, one shall attain queenhood in Dvārakā in subservience to the Eternal Queens, Rukmiṇī, Satyabhāmā and Others, of the Lord of Dvārakā and not as Hand-maids to the Eternal and Dearest Mistresses of the Lord of Prema of Braja, Śrī Kṛṣṇa. What doubt is there, then, that one would definitely attain the associateship of the Queens of Dvārakā who meditate on the Lord in the path of Vaidhī Bhakti?

Śrī Mukundadāsa Gosvāmī points out that even if one be desirous

of perfect Prema-dalliance with the Supreme Lord Kṛṣṇa, Son of Nanda, for the absolute pleasures of the Lord Himself, but serve Śrī Kṛṣṇa in the way of Vaidhī Bhakti, guided by Scriptures and reasonings and not in the path of Rāgānugā Bhakti, then such an individual shall achieve in the end queenship only in Mathura or Dvārakā. It means that even if there be a desire for offering absolute pleasures to Śrī Kṛṣṇa in His All-beauteous and All-charming and All-attractive Form in Braja as the Supreme Object of highest *Prema*, it can be achieved only by following the appropriate path of spiritual practices. If there be unevenness between Means and End—between *sādhana* and *sādhya*, the desired End cannot be achieved, realised and relished. For example, in the *Bhāgavatam*, Canto X, Chapter 16, śloka 36 while offering their Hymns to Lord Kṛṣṇa the wives of the Serpent Kāliya said: “Lord! even when inconstant Lakṣmī of Vaikuṇṭha—the Consort of the All-majestic Godhead Nārāyaṇa, had to sacrifice everything else and engage Herself in hard penances for a long time in order to anoint Her Body with the pollens of the Lotus of Thy Feet, how could this Kāliya (our husband) be eligible for Them—by what piety, we know not!” The purpose of quoting this śloka here is to emphasise that Lakṣmī could not attain the companionship of Śrī Kṛṣṇa of Braja as She did not follow the correct and appropriate path of subservience to the *Bhāvas* or sentiments of the Braja-Gopīs. It can be further shown from the words of Obeisances spoken by Śrī Uddhava to the Braja-Gopīs in *Bhāgavatam*, Canto X, Chapter 47, śloka 58, that it is impossible to possess the *Bhāvas* in the wake of the sentiments of Prema of the Braja-Gopīs for Lord Kṛṣṇa unless one follows the proper path.

Śrī Viśvanātha Cakravartī points out that here in this śloka Śrī Rūpa Gosvāmī wants to clarify that even if one be guided by a longing for a direct pleasure-association with Śrī Kṛṣṇa Himself but due to a sense of regard for scriptural injunctions where ‘meditation on Dvārakā’, ‘worship of the Queens of Dvārakā’ are perscribed for Vaidhī Bhakti, has to observe them inspite of such observances being opposed to one’s *Braja-bhāva*, one shall attain the associateship of the Eternal Queens Rukmiṇī, Satyabhāmā and Others in Dvārakā only, and shall not attain the Realm of Braja-Prema in the wake of the Braja-Gopīs. The fact is that those who cherish a longing for Śrī Kṛṣṇa’s *Aprākṛta* Sense-pleasures but follow a path of spiritual practices according to such injunctions of the Scriptures which are unfavourable to their own *Braja-bhāvas* and fully observe ‘*Dvārakā-dhyāna*’ (meditation on Dvārakā), ‘*Mahīṣī-pūjā*’ (worship of the Queens, i.e. Lakṣmīs of Dvārakā and Mathurā), etc. without making any discrimination and worship Śrī Kṛṣṇa through the medium of Vaidhī Bhakti, attain a place in the Entourage of the Queens

of Dvārakā. But those who long for relishing the ambrosia of the *Prema* of Śrī Śrī Rādhā-Kṛṣṇa and yet at the same time their spiritual practices include such directions of Vaidhī Bhakti as 'stamping of the Name of Kṛṣṇa on the 12 upper limbs of the physical body' etc., shall attain neither Dvārakā as they have no aspiration for serving the Lord of Rukmiṇī nor shall they attain Rādhā-Kṛṣṇa in Braja as they do not have any longing for the *path of Rāga*, i.e. Rāgānugā Bhakti. So it is to be understood that where spiritual practices in Vaidhī Bhakti are caused by a conscious recognition of the Majestic Dominance of the Lord, then in such an instance inspite of a longing for the *Prema* of Śrī Śrī Rādhā-Kṛṣṇa in Braja, one would attain Śrī Rādhā-Kṛṣṇa in Goloka, which is a majestic-cum-beauteous Part of Vṛndāvana, and not in the purely All-beauteous Vṛndāvana *Prema-dhāma* Itself! Śrī Rūpa Gosvāmī has described in his *Stabamālā* that Goloka is only a Part of Vṛndāvana in this way: "There is no place anywhere more charming than the 'Forest of Vṛndā' (Vṛndāvana). In order to make His Dear Denizens of Braja realise this, Lord Śrī Kṛṣṇa, after showing Them Vaikuṇṭha, easily and comfortably brought Them back to Goṣṭha. May That Mukunda protect you in every way!" Here by 'Vaikuṇṭha' Śrī Rūpa Gosvāmī means Kṛṣṇa-Vaikuṇṭha, i.e. Goloka only. It has further been stated in the *Bhāgavatam*, Canto X, Chapter 28, śloka 14-17 that in order to show the superiority of the charm and beauties of Vṛndāvana, the Gopas and Gopīs of Braja were sent by Śrī Kṛṣṇa to Goloka: "Thus thinking, the Most Gracious Lord Kṛṣṇa showed to the Gopas His Own Realm of Goloka which is beyond the māyik phenomenal world. This Goloka is all-conscious, eternal, unlimited, self-effulgent and identical with Brahman. The Munis can realise It in their state of *Samādhi* (absorbed in deep meditation) when all the influences of the three qualities *Satva-Rajas-Tamas* of Māyā, i.e. the Deluding Potency of the All-powerful Godhead, are completely destroyed. It was here in *Goloka* that Saint Akrura had previously his vision of *Brahmaloka*. Śrī Nanda and other Gopas of Braja were taken There (Goloka) by Śrī Kṛṣṇa and at His instance the Braja-Gopas realised this *Goloka* as *Brahmaloka* in their deep meditation! and they were then brought back by Śrī Kṛṣṇa to their normal conditions from their state of deep *Samādhi*. Śrī Nanda and other Gopas were astonished and highly dazed and pleased to remember having seen Goloka-Brahmaloka and having seen how Śrī Kṛṣṇa is worshipped in Brahmaloka-Goloka by Vedic Hymns and lordly gloriousness! This Brahmaloka refers to Goloka only, Which is the Realm of the Supreme Brahman in His Man-like Eternal *Aprākṛta* Form of Śrī Kṛṣṇa, and not Vaikuṇṭha of Śrī Lakṣmī, because in *Bhāgavatam* X. 28.14, '*Sva-loka*' refers to Śrī Kṛṣṇa's Own Realm. Therefore, Rāma-

Vaikuṇṭha, Which is the majestic Realm of Śrī Lakṣmī-Nārāyaṇa, cannot be Kṛṣṇa-loka when it is clearly stated that Śrī Nanda and other Gopas saw Śrī Kṛṣṇa being worshipped by the Vedas in that Brahmaloḥa. It is, therefore, clear that Brahmaloḥa cannot be Vaikuṇṭha-loka but must be Kṛṣṇa-loka, i.e. Goloka. Again, in the *Vaiṣṇavatoṣaṇī Tīkā* (Commentary) Brahmaloḥa has been identified with Kṛṣṇa-loka Goloka. The same has been delineated by Śrī Rūpa in his *Laghu-Bhāgavatāmṛta* śloka 277 in this manner: "The Realm of Śrī Kṛṣṇa, known as Goloka, is truly the wealthy *Property of Gokula*, Which is too well-known as the *Prema-dhāma* for Its extraordinary and incomparable attractiveness, charm, eternally ever-progressive and ever-fresh beauties and inexplicable ambrosical mellow-sweetness of *aprākṛta* or supra-mundane *Prema*. Goloka is, therefore, Gokula's own property and grandeur, because the Scriptures have always described the superior excellence, heart-softening glories, soul-attracting greatness and dignity of Gokula over Goloka! Thus it is said in the *Pātāla-Khaṇḍa*: "Ah! all glories be to this Madhupurī Which is more glorious than Vaikuṇṭha! If one should spend even only one night here, one is blessed with the highest Bhakti in Lord Hari." 'Vaikuṇṭha' in this śloka is explained by Śrī Rūpa Gosvāmī as 'Goloka' only. — 303 —

Sanskṛta Text :

तथा च महाकौर्मै—

अग्निपुत्रा महात्मानस्तपसा स्त्रीत्वमापिरे ।

भर्तारं च जगद्योनिं वासुदेवमजं विभुम् ॥ इति ॥ ३०४ ॥

TRANSLITERATION :

Tathā ca Mahā-Kaurme—

Agni-Putrā Mahātmānastapasā Strītvamāpire

Bhartāraṇca Jagad-Yoniṁ Vāsudevamajaṁ Vibhum—

Iti. — 304 —

TRANSLATION : So also in the *Mahā-Kūrma Purāṇaṁ*—

"The great Sons of Agni received femalehood by dint of their hard penances and attained Lord Vāsudeva, Who is the Absolute, the Unborn and the cause of the Universe, as their Spouse, i.e. Husband." — 304 —

COMMENTARY : Śrī Jīva Gosvāmī observes that here 'hard penances' should be understood to be spiritual practices of scriptural prescriptions in the path of *Vaidhī Bhakti*; and in the wider scope of *Vaidhī Bhakti*,

differences in the sentiments, such as womanhood of the soul and Husbandhood of the Lord, should also be accepted.

Śrī Mukundadāsa Gosvāmī points out that 'Mahātmā' here means: those *mahān*, i.e. great or superior, *ātmā*, i.e. minds, which are desirous of supra-sex-association with the Supreme Lord for His pleasures only.

Śrī Viśvanātha Cakravartī points out that here the use of the word 'bhartā', i.e. Husband, clearly shows that the Sons of Agni attained queenship in Dvārakā. — 304 —

Sanskṛta Text :

अथ सम्बन्धानुगा—

सा सम्बन्धानुगा भक्तिः प्रोच्यते सद्भिरात्मनि ।

या पितृत्वादि-सम्बन्ध-सननारोपणात्मिका ॥ ३०५ ॥

TRANSLITERATION :

Atha Sambandhānugā—

Sā Sambandhānugā Bhaktih Procyate Sadbhirātmani

Yā Pitr̥tvādi-Sambandha-Mananāropanātmikā. — 305 —

TRANSLATION : Next *Sambandhānugā—*

When one deeply muses on the feelings of relationships of Nanda-Yaśodā as Parents or Śrīdāma-Sudāma-Suvala-Madhumaṅgala as Friends of Śrī Kṛṣṇa, and ascribes to oneself the same feelings in the wake of the sentiments of Nanda and Yaśodā or Śrīdāma and Sudāma, viz. 'I also shall long to nourish and fondle my Son Kṛṣṇa as Nanda or Yaśodā', 'I also shall long to play with my Friend Kṛṣṇa like Śrīdāma and Sudāma and take Him on my shoulder to make Him happy', etc., there is aroused a form of Bhakti called by the wise as *Sambandhānugā Rāgānugā Bhakti* (in the wake of the *Sambandharūpā Rāgātmikā Bhakti*). — 305 —

COMMENTARY: Śrī Jīva Gosvāmī explains 'pitr̥tvādi-sambandha-nanana-āropanātmikā' as first to contemplate deeply on the Parenthood of Nanda-Yaśodā or the Friendship of Śrīdāma-Sudāma-Suvala-Madhumaṅgala towards Śrī Kṛṣṇa, and then to ascribe such relationship to oneself. — 305 —

Sanskṛta Text :

लुब्धैर्वातुसल्य-सख्यादौ भक्तिः कार्यात्र साधकैः ।

ब्रजेन्द्र-सुवलादीनां भावचेष्टितमुद्रया ॥ ३०६ ॥

TRANSLITERATION :

*Lubdhair-Vātsalya-Sakhyādaḥ Bhaktih Kāryatra Sādhakāḥ
Brajendra-Suvalādinām Bhāva-Ceṣṭita-Mudrayā. — 306 —*

TRANSLATION : Spiritual practitioners having a craving for Śrī Kṛṣṇa's parenthood or friendship, should serve Śrī Kṛṣṇa with the neat manner pursuing the sentiments and actions of the King of Braja (Śrī Nanda) and Suvala and others. — 306 —

COMMENTARY : Śrī Jīva Gosvāmī observes that in this *Sambandhā-nugā* Path, a spiritual practitioner should serve Śrī Kṛṣṇa in abject dependence, complete obedience and total pursuance of both the sentiments (*Bhāvas*) and actions of the King of Braja, i.e. Śrī Nanda Mahārāja, Father of Lord Śrī Kṛṣṇa, and Suvala and other Friends of Lord Śrī Kṛṣṇa in the sense of relation between Father and the Divine Son or between friend and the Divine Friend respectively. Such persons should owe allegiance to Nanda-Rāj or Suvala-Sakhā, but must not arrogate to themselves the position of either Nanda-Rājā or Suvala-Sakhā. The feeling of parenthood, etc. can be aroused in two different ways, viz. independently, and by indentifying oneself with the Parents (Nanda-Yaśodā) of Śrī Kṛṣṇa or with His Friends like Suvala or Madhumaṅgala. But the second form is not a desirable one like worshipping Divinity by conceiving oneself identical with the Object of worship, because Nanda, Yaśodā, Suvala, Madhumaṅgala and other Gopas, as will be shown ahead by Śrī Rūpa Gosvāmī, are as Eternal as Śrī Kṛṣṇa Himself. It is, therefore, undesirable to imagine oneself as identical with Them. By such undesirable thoughts of arrogating to oneself Eternal Associateship with the Supreme Godhead, one would only throw oneself in the vortex of offences.

Śrī Mukundadāsa Gosvāmī points out that a *Sādhaka*—one engaged in the spiritual practices, should serve Śrī Kṛṣṇa in his *aprākṛta* or spiritual body only in accordance with the *anu-bhāvas*, i.e. sentiments and actions, and with the *Mudrā*, i.e. neat methods of the *Sthāyī-bhāvas*, i.e. permanent feelings of relationship of *Vātsalya* or *Sakhya* of Śrī Nanda Rāj or Suvala Sakhā respectively.

Śrī Viśvanātha Cakravartī makes his special comments here: If a *Sādhaka* considers himself identical with Suvala and Others in *Sakhya-Bhakti*, such a person attains *sāyujya* with Suvala and Others, i.e. merges in Them. But in *Vātsalya-Bhakti* should a *Sādhaka* consider himself as King of Braja, i.e. Nanda Rājā or the Queen of Braja, i.e. Yaśodā, such self-conceited self-worshipping person—*Ahaṁ-graha-upāsana*—will only hasten himself to Hell, as this will only create an antagonism to

Śrī Nanda or Śrī Yaśodā, the Eternal Parents of the Supreme Godhead Kṛṣṇa. Therefore, a spiritual practitioner should serve Śrī Kṛṣṇa in his *siddha-deha*, spiritual body, only in obedience to the sentiments and actions of Śrī Nanda and Śrī Suvala and Others. There can be no such services in the *sādhaka-deha*, i.e. the physical body in the state of spiritual practices, because Śrī Nanda-Yaśodā, Suvala-Madhumāṅgala and Others Who are the Eternal Associates of the Supreme Lord as His Parents and Friends respectively, do not need any spiritual initiation from a Spiritual Master, Guru, prostrated obeisances, observances of *Ekādaśī-fast* and other religious vows and austerities, etc., but should a *Sādhaka* ignore or refuse to surrender to the guidance of the Spiritual Master and not observe the other rudimentary forms of Bhakti in his physical body, he shall only bring ruin to himself. Therefore, the most revered author Śrī Rūpa Gosvāmī had already said in I. 2. 63 that one commits an offence if one does not observe the different *Āṅgas* of *Sādhana-Bhakti*—it establishes the binding necessity of observing *Ekādaśī-fast* and other essential *Āṅgas* of Bhakti—and their non-observance is no doubt an offence. It is therefore stated in the *Bhāgavatam* that in the way of *Sambandhānugā Bhakti* one should serve Śrī Kṛṣṇa in one's *siddha-deha* or spiritual body only and follow in wake of the *Bhāvas*, i.e. sentiments, and *Ceṣṭā*, i.e. actions of Brajendra (King of Braja, Śrī Nanda) and Śrī Suvala. — 306 —

Sanskṛta Text :

तथा हि श्रूयते शास्त्रे कश्चित् कुरुपुरीस्थितः ।

नन्दसूनोरधिष्ठानं तत्र पुत्रतया भजन् ।

नारदस्योपदेशेन सिद्धोऽभूद्वृद्धवर्द्धकिः ॥ ३०७ ॥

TRANSLITERATION :

Tathā Hi Śrūyate Śāstre Kaścit Kurupurīsthitaḥ

Nandasūnoradhiṣṭhānaṁ Tatra Putratayā Bhajan

Nāradasyopadeśena Siddho' Bhūd Bṛddha-Vardhakiḥ. — 307 —

TRANSLATION: It is said in the Scriptures that one old carpenter of Hastināpur attained Lord Śrī Kṛṣṇa as his Son, advised by Śrī Nārada, by worshipping and serving the Image of the Son of Nanda, Śrī Kṛṣṇa, with deep feeling for Him as his Son. — 307 —

COMMENTARY: Śrī Jīva Gosvāmī points out that the feeling of parenthood of the Lord can be in two different ways—independently, and also by way of considering oneself as identical with Śrī Nanda, Father

of Śrī Kṛṣṇa, and with Suvala, Friend of Śrī Kṛṣṇa. Of these two ways of development of parental feeling for the Lord, the first independent form viz., considering oneself as parents of the Lord, is helpful and proper for a *sādhaka*—it is being established by the author by this particular śloka. In the text, the word '*adhiṣṭhanam*' should be understood as the Image or Portrait of the Lord; '*siddha*' should be understood in the same sense. As Lord Kṛṣṇa took the forms of all the sons and calves of Braja at the time of the stealing of the Original sons (Friends of Kṛṣṇa) of the Motherly Gopīs and the calves of the Cows of Braja by Brahmā,—and the elderly Gopīs and the Cows realised thereby Śrī Kṛṣṇa as their own sons and their own calves. In the same manner, there is a story in the *Skanda Purāṇam* in the *Santalkumāra-Saṁhitā* about a King known as Prabhākara: The King having no son of his own did not pray for any mundane son to succeed his kingdom after his death, but decided to perform the coronation ceremony, according to all scriptural rites, of Lord Vāsudeva, the Soul of all souls, the Lord of all the worlds, Who is established as the Highest Divinity by all the *Upaniṣads*, and Whom he looked upon as his Son. The King did not pray for any mundane son from Lord Vāsudeva, and therefore the Lord gave him the boon: "I Myself will be born as your Son!"—

Śrī Viśvanātha Cakravartī observes that here the author cites examples from the *Purāṇas* in order to show the differences in the category of Bhakti according to the differences of a *sādhaka's* sentiments of Bhakti. In the text, the expression 'the Image of the Son of Nanda' refutes any attempt to imitate the sentiments and actions of Nanda-Rājā towards Śrī Kṛṣṇa, because Śrī Nanda served directly the Person of Śrī Kṛṣṇa and not His Image or Portrait. But as this personal contact with the Lord is not possible for a *sādhaka*, one should therefore serve the Lord's Image only. It was thus the old carpenter and *sādhakas* served the Image or Portrait of Lord Śrī Kṛṣṇa as their Son under guidance of great Saints like Nārada. — 307 —

Sanskṛta Text :

अतएव नारायणव्यूहस्तवे—

पति-पुत्र-सुहृद्भ्रातृपितृवन्मित्रवद्धरिम् ।

ये ध्यायन्ति सदोदयुक्तास्तेभ्योऽपीह नमोनमः ॥ इति ॥ ३०८ ॥

TRANSLITERATION :

Ataeva Nārāyaṇa-vyūha-stave—

Patī-Putra-Suhṛd-Bhrātṛ-Pitṛvanmītra-Vaddharim

*Ye Dhyāyanti Sadodyuktāstebhyo'pīha Namō
Namah—Iti. — 308 —*

TRANSLATION: So it is said in the *Nārāyaṇa-vyūha-stava*—

I make my repeated obeisances to those who look upon Lord Hari as their Husband, Son, Confidant or Boon Companion, Brother, Father and Friend. — 308 —

COMMENTARY: Here Śrī Jīva comments that in this śloka the word 'suhṛd' means 'an Unbiased and Impartial Benefactor; and 'mitra' means 'Co-play-mate'—these two expressions should be differently understood. In the *Bhāgavatam* Canto III, Chapter 25, śloka 38, Lord Kapiladeva told His Mother Devahūtī: "Oh Ye Incarnation of Peace! Those devotees of Mine who are attached to Me, and to whom I am as Dear as their life, affectionate like a Son, Confidant as a *Sakhā*, Advisor as the Spiritual Master, Impartial Benefactor as *Suhṛd*, and Revered as the Object of worship, are never denied the eternal pleasures like the Denizens of Heaven, and My Wheel of Time can never crush them." — 308 —

Sanskṛta Text :

कृष्णतद्भक्तकारुण्यमात्रलाभैकहेतुका ।
पुष्टिमार्गतया कैश्चिदियं रागानुगोच्यते ॥ ३०६ ॥
इति श्रीश्रीभक्तिसामृतसिन्धौ
पूर्वविभागे साधनभक्ति-लहरी द्वितीया ॥

TRANSLITERATION :

*Kṛṣṇa-Tad-Bhakta-Kāruṇya-Mātra-Lābhaika-Hetukā
Puṣṭi-Mārga-Tayā Kaiścidīyaṃ Rāgānugocyate. — 309 —
Iti Śrī-Śrī-Bhakti-rasāmṛta-sindhau
Pūrva-Vibhāge Sādhana-Bhakti-Latārī Dvitiyā.*

TRANSLATION: The *Rāgānugā Bhakti*, of which the only cause is a longing for the attainment of compassion of Śrī Kṛṣṇa and His Eternal Associates and Devotees, is also called as *Puṣṭi Mārga* by some (Vallabha Sampradāya). — 309 —

COMMENTARY: Śrī Jīva Gosvāmī points out that in the way of scriptural prescriptions, it is sometimes found that offering fruits of Karma to the Lord opens the door to this inclination for *Rāgānugā Bhakti*; but primarily grace of the Lord is the most important thing to

depend upon in *Rāgānugā Bhakti*. Hence 'mātra' has been used here as 'the only cause'.

Śrī Mukundadāsa Gosvāmī observes that in *Rāgānugā Bhakti* the highest and supreme cause of the awakening of the craving for this path is the grace and compassion of Śrī Kṛṣṇa and His devotees alone, i.e. it is through the grace of Śrī Kṛṣṇa and His devotees that a deep and intense longing *in the wake of* the *Rāgātmikā Bhakti* can be aroused in the heart of an individual—there is no other cause even in the slightest degree. Though it has been said in śloka 238 that *bhāvas* may awaken in an offenceless heart on looking at the *Śrī-Mūrti* of Śrī Kṛṣṇa (Portrait or Image of Śrī Kṛṣṇa), but even then a deep longing for the path of *Rāgānugā Bhakti* is indeed very rare—only the grace of the Lord alone can create this longing. — 309 —

Thus ends "Sādhana-Bhakti"

In the SECOND WAVE of the EASTERN DIVISION
Of *Śrī Śrī Bhakti-rasāmṛta-sindhuh*.

EASTERN DIVISION: THIRD WAVE

BHĀVA-BHAKTI

Sanskṛta Text :

अथ भावः—

शुद्धसत्त्वविशेषात्मा प्रेमसूर्याशुसाम्यभाक् ।

रुचिभिश्चित्तमासृण्यकृदसौ भाव उच्यते ॥ १ ॥

TRANSLITERATION :

Atha BHĀVAH—

Śuddha-Satva-Viśeṣātmā Prema-Sūryaṁśu-Sāmyabhāk

Ruchibhi-Ścittamāṣṛṇya-Kṛdasau Bhāva Ucyate. — 1 —

TRANSLATION: When the afore-said generic character of Bhakti, strongly supported by various forms of taste, softens the heart, the reasoning faculty and the whole of the mental quantum, then it is called BHĀVA-BHAKTI. The essential nature of *Bhāva-Bhakti* is of a particular form of absolute *satva-quality* which is far beyond and completely different from the Māyik *satva-rajās-tamas* qualities; and this *Bhāva-Bhakti* expresses itself as a ray of the Sun of *Prema*. — 1 —

COMMENTARY: Śrī Jīva Gosvāmī comments on this śloka in detail. It has previously been shown in śloka 11 of the First Wave of the Eastern Division of this Book, while describing and defining the generic character of *Uttamā Bhakti*, that it is of two forms, viz. (1) *Ceṣṭārūpā* and *Bhāvarūpā*. The general character of *Uttamā Bhakti* is equally applicable to (a) *Sādhana-Bhakti*, (b) *Bhāva-Bhakti* and (c) *Prema-Bhakti*, the last developing into *Praṇaya*, *Māna*, *Rāga*, *Anurāga*, *Bhāva*, *Mahā-bhāva* and its climax in *Modana* (See *Introduction*).

(1) *Ceṣṭārūpā*: In the stage of practising the rudimentary forms of *Sādhana-Bhakti*, the senses are engaged in the performance of the different *Āṅgas*, and such endeavours are called *Ceṣṭārūpā Bhakti*. This *Ceṣṭārūpā Bhakti* is again of two forms—*first*, as the Cause of *Bhāva-Bhakti*; and *secondly*, as effects of *Bhāva-Bhakti*, i.e. in the stage of *Rasa*, there are expressive endeavours of *Bhāva-Bhakti* with effects of *Anu-bhāvas*, i.e. emotions that follow in the wake of *Bhāva-Bhakti*, resulting in the forms of laughter, cries, rolling on grounds, etc., which endeavours (*ceṣṭā*) are indicative of spiritual passions according to one's

internal feelings consistent with one's *Sthāyī-bhāva* or realisation of the particular permanent relationship with God. Of these two forms of *Ceṣṭārūpā Bhakti*—*Bhakti* expressed in endeavours—the first as the cause of *Bhāva-Bhakti* or *Kāraṇārūpa* has already been described in the Second Wave on *Sādhana-Bhakti*. And the second form of effects or *Kāryarūpa* *Ceṣṭātmaka Bhāva-Bhakti* resulting in the *Anu-bhāvas*, as stated above, will be shown in the context of *Rasa* hereafter in the Text.

,2) *Bhāvarūpā*: *Bhāvarūpā Bhakti* is again of two forms, viz. (a) in the stage of *Rasa* as *Sthāyirūpā*, and (b) in the stage of *Rasa* as *Sañcārīrūpā*. (a) *Sthāyirūpā Bhāva-Bhakti* is the steady and permanent sentiment of any of the five Primary feelings of relationship with the Lord, viz. *Śānta*, *Dāsyā*, *Sakhya*, *Vātsalya* and *Madhura*; (b) *Sañcārīrūpā Bhāva-Bhakti* means the emotions which enlarge and heighten the *Sthāyī-bhāva* or permanent relation like the waves of a weltering ocean that rise high up and again subside in the ocean itself. In like manner, the *Sañcārī*, also called *Vyābhicārī*, *Bhāva* also arises out of *Sthāyī-bhāva*, heightens it and again loses itself in it. *Sañcārī-bhāva* is the reverse of the *Sthāyī-bhāva* in which an evanescent feeling strengthens the pervading sentiments of the *Sthāyī-bhāva*.

(a) *Sthāyī-bhāvarūpā Bhāva-Bhakti* is again divided into two forms, viz. (i) *Premāṅkurarūpa Bhāva*, i.e. Sprout of *Prema*, and (ii) *Prema* including *Pranaya* to *Mahābhāva*. Another name for *Bhāva* is *Rati*. This *Rati* or *Bhāva* is the first sprout of *Prema*. Therefore, *Bhāva-Bhakti* comprises not only the *Prema-Aṅkura*, i.e. the Sprout of *Prema*, but also *Bhāva*, *Mahābhāva* and its climax in *Modana* (See *Introduction*). It, therefore, follows that *Prema-Bhakti* also comes under *Bhāva*.

(b) *Sañcārī-bhāvarūpā Bhāva-Bhakti*: This will be discussed under *Rasa*. Under such circumstances the various forms and aspects of *Bhāva-Bhakti* will be dealt with under *Sañcārī* or *Vyābhicārī Bhāva*. At present, the general nature of *Sthāyī-Bhāva Prema*, and the expressions of *Prema* including *Pranaya* etc. in the category of *Rati* and *Bhāva-Bhakti* as the Sprout of *Sthāyī-Bhāva-Prema* will be discussed here—*Rati* is another term for *Bhāva*.

Śrī Jīva Gosvāmī in his commentary here goes into details of the text of Śrī Rūpa. In the text the expression '*śuddha-satva*' means, says Śrī Jīva, the Cognitive Faculty of the Self-effulgent *Svarūpa-Śakti* or Innate Potency of the Supreme Lord Śrī Kṛṣṇa, and it must not be mistaken for the *Satva*-quality of *Māyā*. This has been discussed in minute details in the Second Part of the *Bhāgavata-Sandarbhā* and also in the *Bhāgavata-tippaṇī* of the Second Chapter of the *Vaiṣṇavatoṣaṇī*.

Again, in '*śuddha-satva-viśeṣa*', the addition of '*viśeṣa*' refers to the Most Powerful *HLĀDINĪ-ŚAKTI* of the *Svarūpa-Śakti* or Innate

Potency of God. For example, it is said in the *Viṣṇu Purāṇam*: “Oh Thou All-embracing Lord! all the *Three* Hlādinī, Sambit and Sandhinī Sakties, i.e. Gladdening, Cognitional and Volitional Powers respectively exist in Thee alone. Thou art qualityless. None of the three qualities of Māyā can touch Thee.” Thus according to this quotation, the expression ‘*śuddha-satva-viśeṣa*’ in the text should be understood to be that Object in which the Essence of Cognition (*Sambit*) combined with the cream of Delight-giving Hlādinī Potency of the Lord exist, i.e. the object in which there is a simultaneous existence of the essence of both *Sambit* (Cognition) and *Hlādinī* (Bliss) should be understood to be *śuddha-satva-viśeṣa*. But what is this cream or essence of both *Sambit* (Cognition) and Bliss or Delight-giving Potency (*Hlādinī*)? It means the intrinsic motive or inclination of the Eternal Associates of the Lord, which is of the highest order and which is completely favourable to the Desires of the Lord, and which originally exists in the heart of the Lord Himself and is conveyed to His Eternal Associates. This is what is meant by ‘*sār*’ or essence or cream. This highest and the most supreme essence and cream of the *Sambit* or Cognitional Potency and of the *Hlādinī* or Delight-giving Potency of the Lord will be described ahead as the most supreme expression of the Final End of Bhāva itself in what is called *Modana-aspect* of *Mahā-bhāva* (See *Introduction*). It has been delineated in the *Ujjvala-Nīlamanī* under Heading “*Sthāyī Bhāva*”. This “*Modana*” aspect of *Mahābhāva* is possible with Śrī Rādhā and Her Group alone, and nowhere else. This Kṛṣṇa’s heart-stirring uncommon beauty of the full-blooming Blossom of *Modana-Mahābhāva* is the dearest and the height of Prema-vilāsa or supra-mundane Prema-Sports of the *Hlādinī Potency*, Śrī Rādhā, of the Supreme Lord Śrī Kṛṣṇa.

Next, ‘*asau*’ in the text refers to the generic character of Bhakti which is favourable to the Desires of Kṛṣṇa and the endeavours in relation to Kṛṣṇa which must be agreeable to the taste of Kṛṣṇa. Though in the definition of the generic character of Bhakti, the endeavour agreeable to the taste of Kṛṣṇa has been explained in the commentary as including all forms of endeavours like the Sanskrit root “*Kṛ*”, yet here this Bhakti must not be taken to mean *Ceṣṭārūpa Bhakti*, but it refers to *Bhāvarūpā Bhakti* only, because here the object to be established has directly and unequivocally been stated to be ‘*Bhāva*’ only.

Śrī Rūpa Gosvāmī will describe ahead all aspects of *Bhāva* in śloka 251 of the Fourth Wave of the Southern Division of *Bhaktirasāmṛta-sindhuh*. For example, ‘*Bhāva*’ is defined as the mental quantum that excites the physical limbs and the sense-organs caused by the exciting property, such as dress, perfumes, etc. The *Vibhāvas* of *Ālambana* and *Uddīpana* are the motive-force behind the relishing of *Rati*, i.e. *Bhāva*

or emotions. The cause of relishing of *Rati* or *Bhāva* is called *Vibhāva*. One who is the target of arousing emotions or *Bhāvas* is called an *Ālambana*. *Ālambana* can be both a SUBJECT and also an OBJECT. When *Bhāva* is aroused by the exciting *Vibhāvas* manifest in the VIṢAYA, it is called *Viśaya-Ālambana* or SUBJECT-ĀLAMBANA, and when the *Vibhāvas* centre round the ĀŚRAYA, it is called ĀŚRAYA-ĀLAMBANA or OBJECT-ĀLAMBANA. The mental quantum or the motive of the mind here refers to the different kinds of emotions aroused other than the existing feelings. In the *Amara-koṣa*, '*Bhāva*' has been defined as 'mind in its altered state or deviated state from the normal conditions of the mind.' In spite of such definitions of '*Bhāva*' in the earthly sense, in the Spiritual Literature it will mean differently. Here '*asau*' '*Bhāva*' does not mean *Vyābhicārī* or *Sañcārī Bhāva*, which will be defined and described in the next Division of the Text, because *Vyābhicārī* or *Sañcārī Bhāva* does not soften the heart and the mental quantum, as '*Bhāva*' does. This *Bhāva-Bhakti* is, therefore, differentiated from *Vyābhicārī Bhāva* and is the germ of *Prema*. *Vyābhicārī* or *Sañcārī Bhāva* has already been explained before. Therefore the purport of the use of '*asau*'—this (Bhakti) refers to the two aspects of *Bhāva-Bhakti* and *Prema-Bhakti* which are included in the generic character of *Bhakti* as defined by Śrī Rūpa in the beginning of this book, and not *Sādhana-Bhakti* though this also comes under the generic character of *Bhakti*.

The true nature of this *Bhāva-Bhakti* is now further clarified. So far '*śuddha-satva-viśeṣa*' has been explained. Now Śrī Jīva explains '*ātmā*' in '*śuddha-satva-viśeṣa-ātmā*'. What is the intrinsic character of this *Bhāva-Bhakti*? One '*śuddha-satva-viśeṣa*' which is the *Svarupa-Sakti* or Innate Potency of Śrī Kṛṣṇa is the Eternal Associate of Śrī Kṛṣṇa Himself. Because this '*śuddha-satva-viśeṣa*' exists in the Eternal Associates or Entourage of Lord Kṛṣṇa, it is also eternal. It exists in the heart and by appropriating the heart to itself, it becomes one with the heart being agreeable to Śrī Kṛṣṇa. Such a mental feeling which is identified with the essence or cream of the Cognitional or *Sambit* and Delight-giving *Hlādinī* Aspects of the *Svarupa-Sakti* or Innate Potency of Śrī Kṛṣṇa is here meant by the addition of the word '*ātmā*' to '*śuddha-satva-viśeṣa-ātmā*'.

Next, '*Ruchibhiḥ*', i.e. 'by the Tastes'—the different kinds of tastes include (a) desire for attainment of Lord Kṛṣṇa, (b) desire for His agreeableness, and (c) desire for His Friendship whereby to soften the heart. This *Bhāva* is only the germ of *Prema* which is to be described later on. This has been described by using the expression "*sūryāṁśu-sāmyabhāk*", which means '*Bhāva* is the ray of the Sun of *Prema*.' Here the word '*Sun*' signifies the sun which is very soon to rise, with which

Prema has been compared. It means that Prema appears soon after the awakening of Bhāva-Bhakti. Therefore, Bhāva is the first flash of Prema, i.e. Bhāva is the Aurora of Prema. This will be explained in śloka 1 of the Fourth Wave of the Eastern Division. The wise call 'condensed form of Bhāva 'as Prema'. This Bhāva-Bhakti flies at even the pleasures of Mokṣa or Brahmānanda; it reveals even the Supreme Godhead, and is the giver of limitless Bliss which is *aprākṛta* or non-earthly, and it is the cream of the Hlādinī or Delight-giving Aspect of the Innate Potency of Śrī Kṛṣṇa.

Such is the nature of the Bhāva of the Eternal Associates of the Supreme Lord. This *Bhāva-Bhakti* may also be attained by the people of this mundane world by the Grace of Śrī Kṛṣṇa and His Associates only, and then such individuals can attain an equal status with the Eternal Associates. So the *Bhāva-Bhakti* of the people of this world has got to be measured by the criterion of the *Bhāva* of the Eternal Entourage of the Lord Himself.

Śrī Mukundadāsa Gosvāmī points out that when *Sādhana-Bhakti* softens the heart by a special form of taste for the Beauty, Qualities, Pastimes, etc. of Śrī Kṛṣṇa and His Associates, caused by the *Anu-bhāvas*, i.e. the emotions which excite the Sthāyī-Bhāva indicating passion by look or gestures, etc., it is called *Bhāva-Bhakti*. So, Bhāva-Bhakti is defined here in the context of its functions and effects. The nature of this Bhāva-Bhakti is that it decries the pleasures of *Mokṣa*, i.e. pleasures arising out of one's merging into the Absolute Brahman; it offers to the devotees that which even the Lord Himself does not easily confer, i.e. *Prema*; it reveals the Lord Himself in the heart of one who possesses it, i.e. *Bhāva-Bhakti*; and as it is the intrinsic character of the Innate Potency or *Svarūpa-Śakti* of Śrī Kṛṣṇa, it is self-effulgent and Blissful in nature. When Bhāva-Bhakti is compared with the ray of the Sun (of Prema), it means that Bhāva-Bhakti can lead one to the stage just before the revelation of the Lord and His Prema. It, therefore, follows that *Sādhana-Bhakti* leads one from the first step of rudimentary spiritual practices to attainment of *Āsakti*, i.e. attachment; *Bhāva-Bhakti* leads one to the stage of spiritual awakening till just before the manifestation of Prema-Bhakti, i.e. *Bhāva-Bhakti* is the precursor of *Prema-Bhakti* and *Prema*, and therewith the Appearance of the Lord Himself before the devotee. The first flash of Prema is Bhāva, comments Śrī Mukundadāsa Gosvāmī.

The notable comment that Śrī Viśvanātha Cakrabartī makes on this śloka is that the analogy of Bhāva-Bhakti as the Ray of the Sun of Prema should not be accepted in all its aspects, because a ray of the sun does not ultimately become one with the Sun whereas *Bhāva* becomes

Prema in the end. In the 1st śloka of the Fourth Chapter of this Division of the Book it has been said that the condensed form of *Bhāva* is *Prema*. — 1 —

Sanskṛta Text :

तथा हि तन्त्रे—

प्रेम्णस्तु प्रथमावस्था भाव इत्यभिधीयते ।

सात्विकाः स्वल्पमात्राः स्युरत्राश्रुपुलकादयः ॥ २ ॥

TRANSLITERATION :

Tathā hi Tantra—

Premṇastu Prathamāvasthā Bhāva Ityabhidhīyate

Sātvikāḥ Svalpamātrāḥ Syuratrāśru-Pulakādayaḥ. — 2 —

TRANSLATION : It has been said in the *Tantra* that the first stage of *Prema* is called *Bhāva*. There are partial manifestations of tears, horripilation, paleness, and other *Sātvika-bhāvas* in *Bhāva-Bhakti*. — 2 —

COMMENTARY : Both Śrī Jīva and Śrī Mukundadāsa point out that this authority, quoted by Śrī Rūpa, justifies his statement that *Bhāva* is the lustre and first stage of *Prema*. — 2 —

Sanskṛta Text :

स यथा पद्मपुराणे—

ध्यायं ध्यायं भगवतः पादाम्बुजयुगं तदा ।

ईषद्विक्रियमाणात्मा सार्द्रदृष्टिरभूदसौ ॥ इति ॥ ३ ॥

TRANSLITERATION :

Sa yathā Padmapurāṇe—

Dhyāyaṃ Dhyāyaṃ Bhagavataḥ Pādāmbūjayugaṃ Tadā

Īṣad-Vikriyamāṇātmā Sādrar-Dṛṣṭi-Rabhudasau—Iti. — 3 —

TRANSLATION : This 'Bhāva' has been stated in the *Padma Purāṇam* : Then the King Ambarīṣa was full of tears in his eyes being partially overwhelmed by meditating and meditating on the Lotus-Like Beautiful Feet of Lord Hari. — 3 —

Sanskṛta Text :

आविभूय मनोवृत्तौ ब्रजन्ति ततस्वरूपताम् ।

स्वयम्प्रकाशरूपापि भासमाना प्रकाश्यवत् ॥ ४ ॥

वस्तुतः स्वयमास्वादस्वरूपव रतिस्त्वसौ ॥

कृष्णादिकर्मकास्वादहेतुत्वं प्रतिपद्यते ॥ ५ ॥

TRANSLITERATION :

*Avirbhūya-Manovṛttau Brajanti Tatsvarūpatām
Svayaṁ-Prakāsarūpāpi Bhāsamānā Prakāśyavat
Vastutah Svayamāsvāda-Svarūpaiva Ratistvasau
Kṛṣṇādi-Karmakāsvāda-Hetutvaṁ Pratipadyate. — 4, 5 —*

TRANSLATION: This *Rati*, i.e. *Bhāva* appearing in the mind of the devotee becomes one with the whole mental quantum of the devotee (just as fire set to an iron-rod makes the whole iron-rod look like fire itself), and it itself being self-manifest appears as if it has been made manifest in the heart by the mental faculties. Besides, *Rati* or *Bhāva* is itself enjoyment or object of taste and enjoyment, and yet at the same time it becomes the cause of the devotee's experiencing the bliss of his Object of desire being Śrī Kṛṣṇa, His Entourage and His Transcendental Pastimes. — 4, 5 —

COMMENTARY: Here in his commentary Śrī Jīva Gosvāmī points out the difference between *Rati* or *Bhāva* manifest in the Eternal Associates of the Supreme Lord and His dear devotees in this world and *Rati* used in the mundane sense as feelings used by *Ālaṅkārikas* of sense-experiences. It has already been explained that the nature of spiritual *Rati* or *Bhāva* is that it is the cream or essence of the *Sambit* or Cognitive Potency and the *Hlādinī* Potency of Lord Kṛṣṇa alone—*śuddha-satva-viśeṣa-ātmā*. In śloka 4 and 5 Śrī Rūpa shows the distinctive nature of this *Rati* as manifest or as it appears in the heart of the dear devotees of the Lord in this world. *Śuddha-satva-viśeṣa-ātmā*, i.e. *Rati* which is the essence of the Cognitive or *Sambit* Potency as also of the *Hlādinī* Potency of Śrī Kṛṣṇa simulatenously, is the seed and root and primary nature of *Bhāva*. In spite of its being self-manifest or self-effulgent in itself, *Rati* appears in the heart and in the whole mental quantum of the dear devotees of Śrī Kṛṣṇa in this mundane world as the revealer of Śrī Kṛṣṇa, His Entourage, His Beauty and Form, His Name and Realm and His Supra—mundane and transcendental Pastimes to such devotees in whose mental quantum *Rati* has made itself manifest. Just as the sun may be said to be illuminator of all entities in this world and hence it is called self-effulgent, so also

as *Rati* reveals Śrī Kṛṣṇa and His Associates, it is called self-illuminating.

When *Rati* makes its self-appearance in the mental quantum of a devotee in this material world, and looks like being identical with the mental faculties of the devotee it is just like fire which permeating through every part of an iron-rod, appears like being one with the iron-rod (though truly speaking fire does not become one with the iron-rod, and so also *Rati* does not become identical with the mind and the mental quantum of the devotee—*Rati* or *Bhāva* only looks as if it has become one with the mental emotions of the individual devotee), and in this state though *Rati* appears itself like Brahman, it looks like floating in the heart being revealed by the mental faculty, i.e. mind's emotional faculty! As fire is not changed into the iron-rod, so also *Rati* does not turn out to be a faculty of the mind of the devotee—they only look identical. In fact, *Rati* is different from the mind's faculty. *Rati* is both Cause and Effect in different aspects. *Rati* or *Bhāva* in one aspect as the essence of *Hlādinī* Potency, is itself *Ānandarūpā* or *Āsvādarūpā*, i.e. Condensified Bliss and its taste in itself, and exists as such in the heart of a devotee when it makes its appearance therein; and in another aspect as the essence or cream of the *Sambit* or Cognitional Potency of Kṛṣṇa, *Rati* causes the devotee to realise the supreme pleasure of attaining the Final Object of his life, i.e. realisation of the beauty of Śrī Kṛṣṇa, His Eternal Associates, His Name, Form and Beauty, Realm and Pastimes, etc. Thus *Rati* in this sense becomes the cause of relishing the pleasure or realising the Lord and His Entourage by the devotee in whose heart *Rati* has appeared. This is the real nature of *Rati* or *Bhāva*. The first stage of *Rati* is its appearance in the mental quantum of a devotee as the cause of the devotee's experience of relishing the realisation of Śrī Kṛṣṇa, His Name, Form, Beauty, Realm, Associates and Pastimes; and this realisation by the devotee is the effect or fruit of *Rati* in its second aspect. The suffix 'ādi' to Śrī Kṛṣṇa should be understood to mean Śrī Kṛṣṇa, His Entourage and His Pastimes, etc.

Śrī Mukundadāsa Gosvāmī observes that in these two ślokaś 4 and 5 of the text, Śrī Rūpa has shown the inconceivable and extraordinary powers of *Rati* or *Bhāva*. The use of the word 'tu' suffixed to "*Ratistvasau*" here distinguishes *Rati* in relation to the Supreme Lord from *Rati* as used in the mundane or material Poetry and Literature. In the mundane sense as used by poets and men of literature *Rati* is mental emotion with a touch of sex-complex, whereas *Rati* in the Spiritual Context is absolutely different from mental emotions or earthly sex-complex. The *Rati* for the Lord or *Bhagavad-rati* is the 'essence of All-delight-giving Potency and All-conscious Cognitional Potency of the Supreme Lord Himself' and is itself *Āsvādarūpā* or *Ānandarūpā*, i.e.

Bliss and Enjoyment, and certainly is not painful owing to the pang of anxieties of a devotee—it is cause and effect in itself. It is the cause of tasting of the sweetness of the Name, Form, Beauty, Entourage and Pastimes of Śrī Kṛṣṇa by the devotee in whose mental quantum *Rati* makes its own appearance, because without *Rati* or *Bhāva* there can be no relishing of the luminousness of the super-excellence of the Beauties and Pastimes of the Supreme Lord Kṛṣṇa. It is otherwise with material or earthly *Rati*; for example, reading of Novels and Poetry or any rhetorical compositions may be the cause of mundane or earthly *Rati*, which is never possible with *Cid-rati* or *Bhagavad-rati*, i.e. *Rati* or *Bhāva* in relation to God. The spiritual *Rati* appears in the heart of a devotee by the Grace of Kṛṣṇa. It is, therefore, self-manifest. But at the same time, though self-manifest it takes its own initiative to appear in the mental quantum of eligible devotee and allows itself to be looked as identical with the same mental quantum or mental faculties, and appears as if it has been made manifest by such a mental faculty, that is to say, it itself is felt and realised on the mental quantum of the devotee. Such is the nature of *Bhagavad-Rati* as completely distinct from any mundane or earthly *Rati* or attachment in sex-relations. — 4, 5 —

Sanskṛta Text :

साधनाभिनिवेशेन कृष्णतद्भक्तयोस्तथा ।

प्रसादेनातिधन्यानां भावो द्वेधाभिजायते ।

आद्यस्तु प्रायिकस्तत्र द्वितीयो विरल्लोदयः ॥ ६ ॥

TRANSLITERATION :

Sādhanaḥbhi-Niveśena Kṛṣṇa-Tad-Bhaktayostathā

Prasādenāti-Dhanyānām Bhāvo Dvedhābhi-Jāyate

Ādyastu Prāyikastatra Dvitiyo Viralodayah. — 6 —

TRANSLATION: This *Bhāva* or *Rati* appears in the hearts of rare and extraordinarily fortunate ones due to either intense ardour for spiritual practices or causeless grace of Kṛṣṇa and His devotees. But in most cases it is due to the profound application to or earnestness for one's spiritual practices that *Bhāva*, i.e. *Rati* is aroused in the heart; the case of Kṛṣṇa's Grace and that of His devotees is very rare indeed. — 6 —

COMMENTARY: Śrī Jīva Gosvāmī points out that in this śloka, the causes of the appearance of *Bhagavad-Rati*, i.e. transcendental *Rati* in relation to the Supreme Lord as different from *Jaḍa-Rati* or material or earthly *Rati*, in the hearts of the devotees in this world are ascertained to be viz. (i) one's earnest spiritual practices, and (ii) Grace of Kṛṣṇa

and His Devotees. Due to either of these two causes or both, the *Bhagavad-Rati* appears in the hearts of those very rare and fortunate devotees who have had the privilege in the early stages of their spiritual practices of being blessed by the association of great saints. In the Tenth Canto of the *Bhāgavatam*, Chapter 51 śloka 53, King Mucukunḍa while offering Hymns to Śrī Kṛṣṇa said: "Oh Ye Unborn! thus floating in the current of time when one is about to be freed his fetters of earthly bondage, then only one has the rare fortune of being in the association of great saints; and when such association of great saints becomes available, then only *Rati* or *Bhāva-Bhakti* for Thee, Who art the Ultimate Object of all devotees and Who art the Ordainer of all causes and effects, appears in the heart of such a fortunate one." Again, in the *Bhāgavatam*, Canto V, Chapter 12, śloka 12 Mahārāj Bharat addressing the Rahūs said: "Oh Rahūs! knowledge of the Reality of the Supreme Lord is not attainable by observing celibacy or living the life of a house-holder or undergoing hard penances of a life of renunciation or leading the life of a monk, or by worshipping the different gods of water, fire, sun, etc. until one is annointed with the dust of the feet of the great self-realised saints; that is to say, the Lord can be felt and realised only by *Bhāva-Bhakti*, i.e. *Rati* which is aroused in the heart by the grace of great saints..

Śrī Mukundadāsa Gosvāmī observes that here the expression "rare and most fortunate" in the text is used by way of eulogy. It means that spiritual practices with earnest longing for the attainment of *Bhāva* or *Rati* is the real cause of its appearance in the heart. 'Prāyika' means that which is possible in many instances, and 'Vīrala' means that which is possible in rare instances only.

Śrī Viśvanātha Cakravartī says that *Bhagavad-Bhāva*, i.e. *Rati* appears in two different ways—First, by intense attention to one's spiritual practices, i.e. by *Niṣṭhā* or firmness in the striving for unfolding of *Bhakti* after cessation of all obstacles and defects that cloud *Bhakti* (*Anartha-nivṛtti*), (See *Introduction*); secondly, by Grace of Kṛṣṇa and His devotees. In support of the second cause Śrī Viśvanātha also cites the two references from the *Bhāgavatam* as quoted above by Śrī Jīva. Of these two ways of the appearance of *Rati* in the heart, the *first* is rather usual in most cases while the *second* cause is most exceptional in rare cases. — 6 —

Sanskṛta Text :

तत्र साधनाभिनिवेशजः—

वैधी-रागानुग-मार्गभेदेन परिकीर्तितः ।

द्विविधः खलु भावोऽत्र साधनाभिनिवेशजः ॥ ७ ॥

TRANSLITERATION :

Tatra Sāadhanā-bhiniveśajah—

Vaidhī-Rāgānugā-Mārga-Bhedena Parikīrtitah

Drividhah Khalu Bhāva'tra Sāadhanā-bhinivīśjah. — 7 —

TRANSLATION: Bhāva-Rati due to INTENSE SPIRITUAL PRACTICES:

The Bhāva that appears due to intense practices of *Vaidhī Bhakti* and *Rāgānugā Bhakti* is of two kinds respectively. — 7 —

COMMENTARY: Śrī Viśvanātha Cakravartī points out that here *Bhāva* or *Rati* that appears due to intense spiritual practices refers to both the two forms of *Bhāva* in relation to *Vaidhī Bhakti* as well as *Rāgānugā Bhakti*. — 7 —

Sanskṛta Text :

साधनाभिनिवेशस्तु तत्र निष्पादयन् रुचिम् ।

हरावासक्तिमुत्पाद्य रतिं संजनयत्यसौ ॥ ८ ॥

TRANSLITERATION :

Sāadhanābhiniveśastu Tatra Niṣpādayan Rucim

Harāvāsaktimutpādy Ratim Sanjanayatyasau. — 8 —

TRANSLATION: *Niṣṭhā*, i.e. firmness in striving for unfolding of *Bhakti* arouses *Ruci*, i.e. taste for *Bhakti* which creates *Āsakti*, i.e. attachment for Lord Hari, and this makes *Rati* appear in the heart. — 8 —

Sanskṛta Text :

तत्र आद्यो—

तत्रान्वहं कृष्णकथाः प्रगायतामनुग्रहेणाशृण्वं मनोहराः ।

ताः श्रद्धया मेऽनुपदं विशृण्वतः, प्रियश्रवस्यंग ! समाभवद्वरतिः ॥ ९ ॥

TRANSLITERATION :

Tatra Ādyo—⁷⁷

Tatrānvaham Kṛṣṇa-Kathāḥ Pragāyatā—

Manugrahenāśṛṇvaṃ Manoharāḥ

Tāḥ Śraddhayā Me'nupadam Viśṛṇvataḥ,

Priyāśravasyānga! Mamābhavad Ratih—Iti. — 9 —

TRANSLATION: FIRST, i.e. *Sādhana-abhiniveśa* in *Vaidhī Bhakti*—

In the *Bhāgavatam* Śrī Nārada tells Śrī Vyāsadeva: "Dear! there

⁷⁷ *Bhāgavatam*, Canto I, Chapter 5, Śloka 26.

the Ṛṣis used to sing daily the glorious Pastimes of Lord Kṛṣṇa, which was the elixir of the ears and heart and mind; and by their grace and compassion I used to listen reverentially and with rapt attention to their discourses on the Lord, and this aroused *Bhāva-Bhakti* in me for Śrī Kṛṣṇa Who is of highest and holy fame.” — 9 —

COMMENTARY: Commenting on the śloka, Śrī Jīva observes that here ‘by their grace and compassion’ should be understood to mean “their order, according to the injunctions of the Scriptures, ‘you also ought to listen to the discourses on Lord Kṛṣṇa’”; the expression, ‘elixir of the ears and heart’ though it indicates the cause of the appearance of *Ruci*, i.e. taste, also includes *Śraddhā*, i.e. faith even if it is not expressly mentioned in the text.

Śrī Mukundadāsa Gosvāmī points out that here ‘discourses on Lord Kṛṣṇa’ should be understood to mean continued discourses or narration on both the majestic and beatific Pastimes of Lord Kṛṣṇa in His All-majestic and All-beauteous Aspects. ‘By their grace’ refers to one’s faith in and reverence for discourses on Lord Kṛṣṇa; ‘listened to every word with rapt attention’ indicates one’s profound earnestness in spiritual practices; and, ‘elixir of heart and ears’ expresses one’s *Ruci*, i.e. taste for spiritual practices. “Listening with rapt attention and taste to every word of the discourses on Lord Kṛṣṇa by the great saints aroused *Rati*,” says Nārada, “in me caused by attachment for Śrī Kṛṣṇa.”

Śrī Viśvanātha Cakravartī makes his special comment that though all the different stages of *Rati*, starting from *Śraddhā* till appearance of *Rati*, i.e. *Bhāva-Bhakti*, should be said to be the cause of *Rati*, yet, truly speaking, it is only after cessation of all obstacles and defects that cloud *Bhakti* (*Anartha-nivṛtti*) and soon after this *Niṣṭhā*, i.e. firmness in the striving for the unfolding of *Bhakti*, this ardour for spiritual practices has been said to be the immediate cause of the appearance of *Bhāva-Bhakti* or *Rati* in the heart and mental quantum of the devotee.

— 9 —

Sanskṛta Text :

रत्या नु भाव एवात्र न तु प्रेमाभिधीयते ।

मम भक्तिः प्रवृत्तेति वक्ष्यते स यदग्रतः ॥ १० ॥

TRANSLITERATION :

Ratyā Tu Bhāva Evātra Na Tu Premābhidhīyate
Mama Bhaktiḥ Pravṛtteti Vaksyate Sa Yadagrataḥ. — 10 —

TRANSLATION: Here *Rati* is used in the sense of *Bhāva-Bhakti* only, and not with reference to *Prema-Bhakti*. Because, ahead (in Bhāg. I.5.28) *Prema-Bhakti* will be stated by quoting 'my inclination or propensity for Bhakti'. 10 —

COMMENTARY: Śrī Jīva comments that the author explains "Bhakti" in 'my inclination for Bhakti' stated ahead and quoted from *Bhāgavatam*, Canto I, Chap. 5. śloka 28, as *Prema-Bhakti*. *Rati* is the first stage of *Prema*, and hence *Prema-Bhakti* is superior to *Rati*. Therefore, in '*Bhāva*, as 'the ray of the Sun of *Prema*', a distinction has been drawn between *Bhāva* and *Prema*. — 10 —

Sanskṛta Text :

यथा तत्रव—

इत्थं शरत्-प्रावृषिकावृतू हरे-विशृण्वतो मेऽनुसवं यशोऽमलम् ।
संकीर्त्यमानं मुनिभिर्महात्मभिर्भक्तिः प्रवृत्तात्परजस्तमोपहा ॥ ११ ॥

TRANSLITERATION :

Yathā Tatraiva—⁷⁸
Itthaṃ Śarat-Prāvṛṣikāvṛtū Harer—
Viśṛṇvato Me'nusavaṃ Yaśo'malam
Samkīrtyamānaṃ Munibhir-Mahātmabhir—
Bhaktiḥ Pravṛttātma-Rajastamopahā. — 11 —

TRANSLATION: As in the *Bhāgavatam*—

Śrī Nārada addressing Śrī Vyāsadeva says: "In this way by listening very carefully and attentively to the pure glories of Lord Hari from the mouth of the great saints, the Ṛṣis, daily in the morning, noon and evening during the Rainy and late Autumn Seasons, I gained inclination for Bhakti that dispels the darkness of *Rajas* and *Tamas* qualities of *Māyā*." — 11 —

Sanskṛta Text :

तृतीये च—

सतां प्रसंगान्मम वीर्यसम्बिदो, भवन्ति हृत्कर्णरसायनाः कथाः ।
तज्जोषणादाश्वपवर्गवर्त्मनि, श्रद्धा रतिर्भक्तिरनुकमिष्यति ॥
इति॥ १२ ॥

⁷⁸ *Bhāgavatam*, Canto I, Chapter 5, Śloka 28.

TRANSLITERATION :

*Trīṇi ca—⁷⁹
 Satāṃ Prasāṅgānmama Vīrya-Samvido,
 Bhavanti Hṛt-Karṇa-Rasāyanāḥ Kathāḥ
 Tajjōṣaṇādaśvapavarga-Vartmani,
 Śraddhā Ratir-Bhaktīranu-Kramiṣyati—Iti. — 12 —*

TRANSLATION : Also in Canto Three—

Lord Kapiladeva, addressing His Mother Devahūti said: “Mother! in the association of saints discourses on Me are held, which are indicative of My Potencies and which soothe the heart and ears, and if one should listen with delight to such discourses on Me, one would soon attain *Śraddhā*, i.e. *Āsakti*, attachment for Me Who am the Bestower of Mukti, and there will gradually appear in his heart *Rati* (Bhāva-Bhakti) and Bhakti, i.e. Prema-Bhakti.” — 12 —

COMMENTARY: Śrī Mukundadāsa Gosvāmī points out that ‘discourses from the mouth of saints’ mean discourses on the Lord by the saints in the presence of such devotees who have reverential faith in Bhakti; ‘the powerful discourses’ signifies earnest concentration in spiritual practices, because it is by repeated listening to the discourses on the Lord that one gains the knowledge of the Lord’s All-powerful Divinity; ‘*śraddhā*’ here means ‘*āsakti*’ or attachment for the Lord, and ‘*bhakti*’ here refers to Prema-Bhakti.

Sanskṛta Text :

पुराणे नाट्यशास्त्रे च द्वयोस्तु रतिभावयोः ।
 समानार्थतया ह्यत्र द्वयमैक्येन लक्षितम् ॥ १३ ॥

TRANSLITERATION :

*Purāṇe Nāṭya-Śāstre Ca Dvayostu Rati-Bhāvayoh
 Samānārthatayā Hyatra Drayamaikyena Lakṣitam. — 13 —*

TRANSLATION: In the *Purāṇas* and Dramaturgy both *Rati* and *Bhāva* have been used in the same sense; here in this Bhakti literature also they are conceived as equivalent to each other. — 13 —

Sanskṛta Text :

द्वितीयो, यथा पादो —
 इत्थं मनोरथं बाला कुर्वति नृत्य उत्सुका ।
 हरिप्रीत्या च तां सर्वा रात्रिमेवात्यवाहयत् ॥ १४ ॥

⁷⁹ *Bhāgavatam*, Canto III, Chapter 25, Śloka 25.

TRANSLITERATION :

Dvitiyo, Yathā Pādme—

Itthaṃ Manorathaṃ Bālā Kurvatī Nṛtya Utsukā

Hari-Prītyā Ca Tām Sarvām Rātrimevātyavāhayat. — 14 —

TRANSLATION : SECOND, i.e. *Sādhanaḥbhiniveśaja Bhāva* : i.e. *Bhāva* (*Rati*) appearing due to an earnest attention to spiritual practices :—

It is said in the *Padma Purāṇaṃ* : “Thus determined in her mind that Damsel (Candrakānti) being eager for dance with Kṛṣṇa spent the whole night in dancing before Lord Hari for His pleasures.” — 14 —

COMMENTARY : Śrī Jīva Gosvāmī comments that here in this śloka and in the instance of Candrakānti, the very fact of mental determination for dancing before the Lord for His pleasures is itself *Rāgānugā Bhakti*, because at that time the Figure of Kṛṣṇa before her mind aroused in her heart the longing for the way of the Eternal Damsels of Braja who were engaged in the Dance-sports with Śrī Kṛṣṇa, and thus she attained similar feelings in her mind. Candrakānti herself said : “Beloved Kṛṣṇa is more attached to me than many other damsels, because He is expressing His fondness for me and is dancing with me by embracing my neck!” Now a question may be raised : If this quotation be from the original *Padma Purāṇaṃ*, how can this claim of Śrī Candrakānti be reconciled with the statements of Śrī Kṛṣṇa Himself in the *Vṛhad Gautamīya Tantra*? There Śrī Kṛṣṇa says : “I Myself am the Three Principles of Cause, Effect and all that is beyond cause and effect. So is also My Beloved Consort Śrī Rādhā, Who is identical with these Three Principles. I am beyond *Prakṛti*, i.e. phenomenal nature, and My Internal Potency Śrī Rādhā is also beyond *Prakṛti*, i.e. beyond the influence of phenomenal objects.” Besides, it has further been said in the same *Vṛhad Gautamīya Tantra* : “The inside-out of Śrī Rādhā is completely pervaded by Kṛṣṇa. She is the Supreme Goddess. She is the Fountain-source of all the Potencies of the Supreme Godhead. All fortune and prosperity rest in Her Person, and She is the Paragon of all-enchancement.” From all these it follows that Damsel Candrakānti of *Padma Purāṇaṃ* is only a glorious manifestation of Śrī Rādhā, Who is most famous as the Highest and Eternal Potency or Svarūpa-Śakti, including the *Sambit* and *Hlādinī* Aspects, i.e. the Cognitional and Delight-giving Powers of Lord Kṛṣṇa. But Śrī Rādhā Herself was graciously pleased with Śrī Candrakānti both during her stages of spiritual practices as well as in her state of final attainment of Śrī Kṛṣṇa, and thus Śrī Rādhā accepted Damsel Candrakānti as Her own friend (*Sakhī*) and made all her feelings towards Kṛṣṇa identical with Her own feelings or *Bhāva* towards Kṛṣṇa.

It is for this reason that in some places of the Scriptures Candrakānti has been identified with Śrī Rādhā.

Śrī Mukundadāsa Gosvāmī comments that 'ittham' in the text refers to the statement of Candrakānti in the *Padma Purāṇa* where she claims to be dearer to Kṛṣṇa than other Damsels of Braja because Śrī Kṛṣṇa has been dancing with her alone by embracing her neck! 'Thus determined in mind' signifies earnestness in spiritual practices (*Sāadhanābhiniवेश*); 'eager for dance' expresses *Ruci*, i.e. taste; 'for the pleasures of Lord Hari' refers to *Āsakti*, i.e. attachment; 'spent the whole night' shows *Rati*, because here 'never-wasting time'—*avyārtha kālatva* which is a sign and effect of *Rati*, is proved; and as longing for the Lord has been aroused in the heart by looking at the charm and beauty of the *Śrī-Mūrti*, i.e. the Deity or Image of Śrī Kṛṣṇa, here *Rati*, i.e. *Bhāva-Bhakti* is *sambhoga-icchamayī* which means desirous of pleasure-dalliance with the Person of the Lord. — 14 —

Sanskṛta Text :

अथ श्रीकृष्ण-तद्भक्तप्रसादजः—

साधनेन विना यस्तु सहसैवाभिजायते ।

स भावः कृष्ण-तद्भक्तप्रसादज इतीर्यते ॥ १५ ॥

TRANSLITERATION :

Atha Śrī-Kṛṣṇa-Tadbhakta-Prasādajah—

Sāadhanena Vainā Yastu Sahasaivābhijāyate

Sa Bhāvaḥ Kṛṣṇa-Tadbhakta-Prasādaja Itīryate. — 15 —

TRANSLATION : Next, *Bhāva* or *Rati* due to the causeless Grace of Kṛṣṇa and His devotees:—

Bhāva that suddenly appears in the heart of an individual without any spiritual practices is said to be due to the causeless Grace of Kṛṣṇa and His devotees. — 15 —

COMMENTARY : Śrī Mukundadāsa Gosvāmī says that here in this śloka 'sāadhanā', i.e. spiritual practice refers to that alone which is the cause of the appearance of *Rati*. Some may have limited spiritual practices; but *Rati* or *Bhāva* in their hearts appears by the grace and compassion of the Lord only. — 15 —

Sanskṛta Text :

अथ श्रीकृष्णप्रसादजः—

प्रसादा वाचिकालोकदानहार्दादयो हरेः ॥ १६ ॥

TRANSLITERATION :

*Atra Śrī-Kṛṣṇa-Prasādajah—
Prasāda Vācīkālokadānahārdādayo Hareh. — 16 —*

TRANSLATION : *Bhāva* due to Kṛṣṇa's Grace—

The Grace of Kṛṣṇa as cause of *Bhāva* is threefold, viz. (i) verbal, i.e. *vācika*, (ii) *Darsana-dāna*, i.e. appearing in Person, and (ii) *Hārda*, i.e. grace manifest in the heart of the devotee. — 16 —

Sanskṛta Text :

तत्र वाचिकप्रसादजः यथा नारदीये—
सर्वमंगलमूर्द्धन्या पूर्णानन्दमयी सदा ।
द्विजेन्द्र ! तव मय्यस्तु भक्तिरव्यभिचारिणी ॥ १७ ॥

TRANSLITERATION :

*Tatra Vācika-Prasādajah, Yathā Nārādīye—
Sarva-Manigala-Mūrdhanya Pūrṇānandamayī Sadā
Dvijendra! Tava Mayyastu Bhaktiravyābhicārīṇī. — 17 —*

TRANSLATION : *Bhāva* as caused by the Verbal Grace of Kṛṣṇa, as in the *Nārādīya*—

Lord Kṛṣṇa said to Nārada: "Oh King amongst the twice-born! I bless you so that the crest-jewel of all-benign, ever all-blissful and unalloyed or pure Bhakti for Me may appear in your heart!" — 17 —

Sanskṛta Text :

आलोकदानजः यथा स्कान्दे—
अदृष्टपूर्वमालोक्य कृष्णं जांगलवासिनः ।
विक्रिद्यदन्तरात्मनो दृष्टिं नाकष्टुमीशिरे ॥ १८ ॥

TRANSLITERATION :

*Ālokadānajah, Yatha Skānde—
Adṛṣṭapūrvamālokyā Kṛṣṇam Jāṅgalavāsinah
Viklīdya-Dantarātmāno Dṛṣṭim Nākṣṭumīśire. — 18 —*

TRANSLATION : *Bhāva* caused by Appearance of Kṛṣṇa in Person, as in the *Skanda Purāṇam*—

It has been described in the *Skanda Purāṇam* that the people of

the country of Kurujaṅgala were overwhelmed and their hearts softened by suddenly seeing the never-before-seen Person of Kṛṣṇa, and they could not turn their gaze away from the Person of Kṛṣṇa. — 18 —

COMMENTARY: Commenting on the śloka, Śrī Mukundadāsa Gosvāmī says that the people of Kurujaṅgala were not eligible for beholding Śrī Kṛṣṇa as they had no spiritual experiences for such a supreme end; but the Lord Himself was graciously pleased to reveal His Person before them. Also in śloka 239 of the Second Wave of the Eastern Division of this Book, this very *Bhāva* has been mentioned by Śrī Rūpa Gosvāmī when he says: "Friend! if you have any desire to enjoy any jest in the company of your friends and relatives, then never meet the Person of Lord Kṛṣṇa near Keśī-ghāt (on the banks of the Yamunā at Keśī-tīrtha where Demon Keśī was killed by Śrī Kṛṣṇa), Whose Face is always fascinatingly smiling, Whose long-drawn Eyes are crafty and enchanting, Whose soft Lips are put on the Holes of the Flute thereby maddening the Damsels of Braja, and Whose Head is decorated with the charmingly beautiful tails of the peacocks!" The *Bhāva* caused by seeing the Deity of Kṛṣṇa (Śrī Mūrti) or His Portrait also appears in the offenceless hearts of very rare and fortunate devotees only. The vision of Vṛndāvana is an illustration of their fortune and blessedness. The statement, "Their hearts were softened and they could not turn their gaze away from the Person of Kṛṣṇa" shows the supreme difference between the *Bhāva* arising out of seeing Kṛṣṇa appearing in Person and the *Bhāva*, previously said in Śloka 239, caused by seeing the charming Deity or Portrait of Kṛṣṇa. The superhuman, extraordinary and amazing luminousness of the Appearance of Kṛṣṇa in Person before His devotees will be explained ahead in śloka 58 of the Third Wave of this Eastern Division of this ocean of Bhakti-rasa—*Bhakti-rasāmṛta-sindhuḥ*. — 18 —

Sanskṛta Text :

हार्दः—

प्रसाद आन्तरो यः स्यात् स हार्द इति कथ्यते ॥ १६ ॥

TRANSLITERATION :

HĀRDAH—

Prasāda Āntaro Yaḥ Syāt Sa Hārda Iti Kathyate. — 19 —

TRANSLATION: Hārdah, i.e. grace manifest in the heart:

The grace that appears in the heart only is called *Hārda*, i.e. pertaining to the heart. — 19 —

Sanskṛta Text :

यथा शुकसंहितायाम्—

महाभागवतो जातः पुत्रस्ते वादरायण !

विनोपायैरुपेयाभूद्विष्णुभक्तिरिहोदिता ॥ २० ॥

TRANSLITERATION :

Yathā Śuka-saṁhitāyām—

Mahābhāgavato Jātaḥ Putraste Bādarāyaṇa!

Vinopāyairupeyābhūdviṣṇu-Bhaktirihoditā. — 20 —

TRANSLATION : So it is said in the *Śuka-saṁhitā*—

“Oh Bādarāyaṇ! a great self-realised saint has been born as your son. Even without any spiritual practices, Bhakti at the Feet of Lord Viṣṇu, which is hardly attainable by long and persistent spiritual practices, had spontaneously manifested itself in the heart of this your son when he was in his mother's womb.” — 20 —

COMMENTARY : Śrī Jīva Gosvāmī explains that Bhakti which is attainable by undergoing various means of spiritual practices had appeared in the heart of Śukadeva, son of Bādarāyaṇa Vyāsa, without any such means. In this case, other means of *sādhana* or spiritual practices has been denied and at the same time the grace of devotees has also not been specifically mentioned. So, by the logic of the remainder, it should be accepted that Bhakti appearing in the heart of the son of Bādarāyaṇa, Śukadeva, was due to the Grace of God, and that also *Hārda-grace*, because Bhakti appeared in his heart due to his remembrance of the Lord while still in the womb of his mother. So in this instance, Bhakti of Śukadeva could not be caused by either the Appearance of the Lord before him or verbal grace of the Lord; it therefore follows that his Bhakti was caused by *Hārda-grace*. This can be known, says Śrī Jīva, from the *Brahma-vaivarta Purāṇam*. — 20 —

Sanskṛta Text :

अथ तद्वक्तप्रसादजः, यथा सप्तमे—

शुणौ रत्नमसंख्येयैर्माहात्म्यं तस्य सूच्यते ।

वासुदेवे भगवति यस्य नैसर्गिकी रतिः ॥ इति ॥ २१ ॥

TRANSLITERATION :

Atha Tad-Bhakta-Prasādajah, Yathā Sapṭame—⁸⁰

⁸⁰ *Bhāgavatam*, Canto VII, Chapter 4, Śloka 36.

*Guṇairalamasamkhyeyairmāhātmyam Tasya Sūcyate
Vāsudeve Bhagavati Yasya Naisargikī Ratiḥ—Iti. — 21 —*

TRANSLATION: Next, *Bhāva* caused by the grace of devotees, as in the Seventh Canto of the *Bhāgavatam*—

Nārada, the Sage amongst the gods, addressing King Yudhiṣṭhira said: “Prince Prahlāda has a natural *Rati* in Lord Vāsudeva. Who can determine the number of his innumerable qualities? And yet by these words I am only making a general survey of his greatness.” — 21 —

Sanskṛta Text :

नारदस्य प्रसादेन प्रह्लादे शुभवासना ।

निसर्गः सैव तेनात्र रतिर्नैसर्गिकी मता ॥ २२ ॥

TRANSLITERATION :

*Nāradasya Prasādena Prahlāde Śubha-Vāsanā
Nisargah Saiva Tenātra Rati-Naisargikī Matā. — 22 —*

TRANSLATION: The noble desire of Prahlāda caused by the grace of Sage Nārada has been said to be ‘*Nisarga*’, i.e. inborn or innate. Therefore, *Rati* here which is innate has been described as ‘natural *Rati*’ (*Naisargikī Rati*). — 22 —

Sanskṛta Text :

स्कान्दे च—

अहो धन्योऽसि देवर्षे ! कृपया यस्य तत्क्षणात् ।

नीचोऽप्यत् पुलको लेभे लुब्धको रतिमुच्यते ॥ इति ॥ २३ ॥

TRANSLITERATION :

Skānde ca—

*Aho Dhanyo’si Devarṣe! Kṛpayā Yasya Tatksanāt
Nico’pyutpulako Lebhe Lubdhako Ratimucyate—Iti. — 23 —*

TRANSLATION: So it is said in the *Skanda Purāṇam*—

“Oh Devarṣi! Thou are blessed, because it was by thy grace only that this low-born hunter instantaneously attained *Rati* (*Bhāva*) in Lord *Acyuta* (Viṣṇu), his body overwhelmed with horripilation.” — 23 —

Sanskṛta Text :

भक्तानां भेदतः सेयं रतिः पञ्चविधा मता ।

अग्रे विविच्य वक्तव्या तेन नात्र प्रपञ्च्यते ॥ २४ ॥

TRANSLITERATION :

*Bhaktānām Bhedataḥ Seyaṃ Ratiḥ Pañcavidhā Matā
Agre Vivicya Vaktavyā Tena Nātra Prapañcyate. — 24 —*

TRANSLATION : According to the differences in the grades of devotees, this *Rati* is of five kinds, which will be discussed threadbare ahead, and hence they are not treated here at length or expounded here. — 24 —

Sanskṛta Text :

ज्ञान्तिरव्यर्थकालत्वं विरक्तिर्मानशून्यता ।
आशावन्धः समुत्कण्ठा नामगाने सदा रुचिः ॥
आसक्तिस्तद्गुणाख्याने प्रीतिस्तद्वसतिस्थले ।
इत्यादयोऽनुभावाः स्युर्जातभावाङ्कुरे जने ॥ २५, २६ ॥

TRANSLITERATION :

*Kṣāntiravyārtha-Kālatvaṃ Viraktirmānaśūnyatā
Āśāvandhaḥ Samutkaṇṭhā Nāma-Gāne Sadā Rucih
Āsaktistad-Guṇākhyāne Prītistad-Vasatisthale
Ityādayo'nubhāvāḥ Syurjāta-Bhāvāṅkure Jane. — 25, 26 —*

TRANSLATION : Those in whose hearts there has been bursting forth of the sprout of *Bhāva* shall have in its wake the appearance of the following signs in them without any doubt—forbearance, ensuring that not a moment is allowed to go in vain, i.e. there is no cessation of *Bhāva* in them, indifference to worldly enjoyments, unassumingness, i.e. having no vanity or pride, cherishing positive hopes or firm hopes of receiving the Lord's Grace, eager and anxious longing for the Beloved Lord, ever relishing the chanting of the Name of the Lord, attachment for the praise and eulogy of the glories of the Lord, and love to live in His Dwelling Place or Realm, and others. — 25, 26 —

Sanskṛta Text :

तत्र ज्ञान्ति—
क्षोभहेतावपि प्राप्ते ज्ञान्तिरक्षुब्धितात्मता ॥ २७ ॥

TRANSLITERATION :

*Tatra Kṣāntih—
Kṣobhahetavapi Prāpte Kṣāntirakṣubhitātmatā. — 27 —*

TRANSLATION : FORBEARANCE—its sign:

To remain placid even when there are causes of chagrin is the sign of *Kṣānti*, i.e. forbearance. — 27 —

Sanskṛta Text :

यथा प्रथमे—

तं मोपयातं प्रतियन्तु विप्रा, गंगा च देवी धृतचित्तमीशं

द्विजोपसृष्टः कुहकस्तक्षको वा दशत्वलं गायत विष्णु-गाथाः ॥ २८ ॥

TRANSLITERATION :

Yathā Prathame—⁸¹

Taṁ Mopayātaṁ Pratiyantū Bīprā, Gaṅgā Ca Devī

Dhṛtacittamīśe

Dvijopasṛṣṭaḥ Kuhakastakṣako Vā Daśatvalaṁ Gāyata

Viṣṇu-Gāthāh. — 28 —

TRANSLATION: An example of FORBEARANCE in the First Canto—

King Parīkṣita addressing the assembled Ṛṣis (Saints) prayed: “Oh Brāhmins! you and the Gaṅgā Devī are already dedicated to the Supreme Lord. May you accept me as one who has taken shelter in you as your protegee! Let the witchcraft, i.e. illusion or the serpent, sent by the Brahmin-boy, smite me at ease as it pleases, and I do not mind it. You please sing the glories of Lord Viṣṇu to me!” (In this instance, though there is positive cause of anxiety as regards sure death, yet King Parīkṣita remains unperturbed—this is a sign of *Kṣānti* or forbearance in whom the seed of *Bhāva* has sprouted.) — 28 —

COMMENTARY: Śrī Mukundadāsa Gosvāmī observes that here ‘vā’ in the text shows indifference to reactions. This example of King Parīkṣita who had attained *Rāga* beyond *Bhāva* (See Introduction) as an instance of the sprouting of *Bhāva* only is quite appropriate, because at this stage the King had attained *Bhāva* only and did not reach upto *Rāga*. In the same way, it is to be understood that there is gradual blooming of full, fuller and fullest *Bhāva* in one engaged in spiritual practices while in bondage, in one freed from earthly bondage and in one who is eternally free respectively. — 28 —

Sanskṛta Text :

अथ अन्यर्थकालत्वं, यथा हरिभक्तिसुधोदेये—

वाग्भिः स्तुवन्तो मनसा स्मरन्तस्तत्त्वा नमन्तोऽप्यनिशं न वृत्ताः

भक्ताः स्रवन्नेत्रजलाः समग्र-मायुर्हरेरेव समर्पयन्ति ॥ २६ ॥

⁸¹ *Bhāgavatam*, Canto I, Chapter 19, Śloka 15.

TRANSLITERATION :

*Atha Avyārtha-Kālatvam, Yathā Haribhaktisūdhodaye —
 Bāgbhih Stuvanto Manasā Smaranta-stanvā Namanto'pyaniṣaṃ
 Na Tṛptāḥ
 Bhaktāḥ Śravannetrajalāḥ Samagra-Māyurharereva
 Samarpayanti. — 29 —*

TRANSLATION: Next AVYĀRTHA-KĀLATVAM, i.e. Not allowing even a moment to go in vain—

It is said in the *Haribhaktisukhodaya* that devotees who are not satisfied even after constantly offering Hymns to the Lord by words, incessantly remembering Him mentally and making prostrated obeisances by the body, devote their whole lives to Lord Hari with tears trickling down. — 29 —

Sanskṛta Text :

अथ विरक्तिः—

विरक्तिरिन्द्रियार्थानां स्यादरोचकता स्वयम् ॥ ३० ॥

TRANSLITERATION :

Atha Viraktih—

Viraktirindriyārthānāṃ Syādarocakatā svayaṃ. — 30 —

TRANSLATION: Next VIRAKTI, i.e. indifference to worldly enjoyments:

The natural distaste for the objects of the senses, i.e. distastes of the eyes, ears, nose, tongue and skin for beauty, words smell, taste and touch respectively, is called *Virakti*, i.e. indifference to objects of worldly enjoyments. — 30 —

COMMENTARY: Commenting on the śloka Śrī Jīva points out that here 'distaste' and 'indifference' have been used as identical terms because of their invariableness, i.e. wherever there is indifference there is always a distaste for the same object.

TRANSLATOR'S NOTE: According to Patañjala Philosophy, indifference to worldly enjoyments, i.e. continence, is practised in four different ways, viz. (1) direct endeavour, (2) exclusion or indirect method, (3) existence in the senses, and (4) complete control. (1) In the first method, endeavour is made directly to check the senses so that they might be engaged in the enjoyment of their respective sense-objects; (2) in the second method, by checking the senses from their respective

objects the passions that have been controlled are carefully observed so that they do not again get out of control, i.e. the controlled sense-desires are kept eliminated from those sense-desires which have not yet been brought under control; (3) when the controlled passions cannot any more prevail upon the senses to be engaged in the enjoyments of the respective and reciprocative objects, but continue to create only a curiosity in the heart about those sense-enjoyments, it is called the third method of keeping the sense enjoyments confined to the senses only; and (4) 'baṣīkaraṇ' or complete control of the senses from enjoyment of worldly objects is there when there is not even any more curiosity about sense-enjoyments, i.e. even when earthly or heavenly objects of sense-enjoyments are presented before one and yet one is no more tempted by them and feels complete aversion to them, it is the state of complete continence according to Patañjali. When Śrī Rūpa Gosvāmī speaks about 'Virakti', i.e. indifference to worldly objects, he means the same complete control of sense-enjoyments as stated by Śrī Patañjali. — 30 —

Sanskṛta Text :

यथा पंचमे—

यो दुस्त्यजान् दारसुतान् सुहृद्राज्यं हृदिस्पृशः ।

जहौ युवैव मलवदुत्तमः श्लोकलालसः ॥ ३१ ॥

TRANSLITERATION :

Yathā Pañcame—³²

Yo Dustyājān Dārasutān Suhrḍrājyaṃ Hrdisprśah

Jahau Yuvaiva Malabaduttamahśloka-Lālasah. — 31 —

TRANSLATION : As in the Fifth Canto—

Śrī Śukadeva said: His heart being attracted by the Feet of Lord Hari, the Sage-King Bharata very easily renounced in his full youth his charming wife, sons, friends and kingdom and all such objects which it is very hard to relinquish, considering them to be as dirty as the excrement. — 31 —

Sanskṛta Text :

अथ मानशून्यता—

उत्कृष्टत्वेऽप्यमानित्वं कथिता मानशून्यता ॥ ३२ ॥

³² *Bhāgavatam*, Canto V, Chapter 14, Śloka 43.

TRANSLITERATION :

*Atha Mānaśūnyata—**Utkṛstatve'pyamānitraṃ Kathitā Mānaśūnyatā. — 32 —*

TRANSLATION : Next, UNASSUMINGNESS—

To cherish no pride or vanity inspite of one's eminence and superiority is called 'unassumingness.' — 32 —

Sanskṛta Text :

यथा पादमे—

हरौ रतिं वहन्नेव नरेन्द्राणां शिखामणिः ।

भिक्षामटन्नरिपुरे श्रपाकमपि वन्दते ॥ ३३ ॥

TRANSLITERATION :

*Yathā Pādme—**Harau Ratiṃ Vahanneṣa Narendrāṇāṃ Śikhamaṇih**Bhikṣāmaṭannaripure Śvapākamapi Vandate. — 33 —*

TRANSLATION : It is said in the *Padma Purāṇam* : King Bhagīratha, the crest-jewel amongst kings, having achieved *Rati*, i.e. fond attachment in Lord Hari, used to beg alms from the houses of enemies and adore even the low-born dog's flesh-eater. — 33 —

Sanskṛta Text :

अथ आशाबन्धः—

आशाबन्धो भगवतः प्राप्तिसम्भावना दृढा ॥ ३४ ॥

TRANSLITERATION :

*Atha Āhābandhah—**Āśābandho Bhagavatah Prāpti-sambhāvanā Dṛḍhā. — 34 —*

TRANSLATION : Next, FIRM HOPE—

Unshaken possibility of the realization of God is called 'Āśā-bandha', i.e. positive hopes. — 34 —

Sanskṛta Text :

यथा श्रीमत् प्रभुपादानाम्—

न प्रेमा श्रवणादि-भक्तिरपिवा योगोऽथवा वैष्णवो,

ज्ञानं वा शूभकर्म वा कियदहो सज्जातिरप्यस्तिवा ।

हीनार्थाधिकसाधके त्वयि तथाप्यच्छेद्यमूला सती,

हे गोपीजनवल्लभ ! व्यथयते हा हा मदाशौव माम् ॥ ३५ ॥

TRANSLITERATION :

*Yathā Śrīmat Prabhupādānām—
Na Prema Śravaṇādi-Bhaktirāpi Vā Yogo'thavā Vaiṣṇavo,
Jñānaṃ Vā Śubha-Karma Vā Kiyadiho Sajjātirapyasti Vā
Hīnārthādhika-Sādhake Tvayi Tathāpyacchedyamulā Satī,
He Gopījanavallabha! Vyathayate Hā Hā Madāsaiva
Mām. — 35 —*

TRANSLATION: Śrīmat Rūpa Gosvāmīpāda himself has said: "Oh Beloved Lord of the Gopīs! I have no Prema for Thee, nor have I any wealth of spiritual practices by way of listening and singing Thy Name; meditation or contemplation etc.; also I have none, nor do I possess any knowledge about Thy Divine Concept; services of devotees and such other auspicious deeds I have not done, and I do not even possess a high caste for being eligible for offering worship to Thee. Even then, because Thou dost meet the needs of those who are humble and insignificant, my unshaken hopes for attaining Thee is giving me utmost pain. Alas! what shall I do now?" — 35 —

COMMENTARY: Commenting on the śloka Śrī Jīva points out that here 'yoga' should be understood in the sense of *Aṣṭāṅga-yoga*, and not 'Vaiṣṇava-yoga' which is meditation on Lord Viṣṇu: in the *Yoga-Śāstra* it is called 'Sagarbha-yoga'. 'Jñāna' here refers to 'knowledge of Brahman', and 'śubha-karma' means practice of *Varṇa-and-Āśrama-Dharma*; 'sajjāti' means caste which is eligible for *Varṇa-Āśrama-Dharma*. If Yoga, i.e. *Aṣṭāṅga-Yoga*, Knowledge of Brahman, *Varṇa-Āśrama-Dharma*, are performed in favour of Bhakti, then they can also be causes of God-realisation. In this connection Śrī Jīva Gosvāmī refers to the 28th śloka of the Third Chapter of the Third Canto of the *Bhāgavatam*, and the 54th śloka of the 18th Chapter of the *Gītā*, and again the 6th śloka of the 2nd Chapter of the First Canto of the *Bhāgavatam* and justifies his comment that if such Yoga, Jñāna and Karma be favourable to Bhakti, then they also can be causes of the attainment of the Supreme Lord. Further, Śrī Jīva explains '*Mad-Āśā*'—'my hopes' of Śrī Rūpa, as 'my hopes of attaining Thee, Kṛṣṇa, with the desire of my own happiness', and not hopes of attaining Kṛṣṇa by Prema for His pleasures only'; because here in this case the root of self-pleasures is not completely destroyed. Under the circumstances, i.e. when the root of the desire for self-happiness in realising or attaining Kṛṣṇa is not destroyed, what shall I do?—thus laments Śrī Rūpa. And then he finds the solution: "Oh Thou Beloved of the Gopīs! You dost meet the needs, all the more, of those

who are unworthy. I am such a one, my Lord! So Thou wilt transform my desire for my-happiness into Thy-happiness, and thus I am cherishing the hope that I shall one day attain Thee, even though my present hopes are for my own pleasures!" All these have been said by Śrī Rūpa out of his inordinate humbleness of heart, and this is an example of *Rati*.

Śrī Mukundadāsa Gosvāmī observes that though Yoga, Jñāna or Karma (Varṇa-Āśrama) etc. do not make any part of Bhakti, i.e. though they are not *Āṅgas* of Bhakti, they have been mentioned here as an example of utmost humbleness. "Oh Gopījana-vallabha! when I am bereft of even Yoga-Jñāna-Karma which are *Āṅgas* of Bhakti, how can I talk of having undergone any spiritual practices of any *Āṅga* of Bhakti, such as listening to or singing Thy Name? Though I have no trace of Prema at Thy Feet, yet my inordinate hope itself in Thee is giving me pain, i.e. I am feeling the pang from non-attaining Thee so far, and also from the continuity of my hopes of Thy Appearance before me. Oh Beloved! if Thou sayst "How can you attain Me because you have no qualification? So, be happy by giving up all hopes of attaining Me!" then in reply I would say: "Oh Merciful! Oh Thou Compassionate! Thou art ever eager to be kind to the most unworthy. And as there is none more unworthy than myself, my hopes of attaining Thee have taken deep roots in my heart."

Śrī Viśvanātha Cakravartī makes a little different comment on this śloka. He says that the sign of 'Āśābandha' in this śloka is 'hope without any alloy of Yoga-Jñāna-Karma for service of Kṛṣṇa with Prema for His pleasures alone'. There can be no second explanation to it, says he, and therefore he does not consider it necessary to elaborate it.. — 35 —

Sanskṛta Text :

अथ समुत्कण्ठा—

समुत्कण्ठा निजामीष्टलाभाय गुरुलुब्धता ॥ ३६ ॥

TRANSLITERATION :

Atha Samutkaṇṭhā—

Samutkaṇṭhā Nijābhīṣṭa-Lābhāya Guru-Lubdhata. — 36 —

TRANSLATION : Next, ANXIOUS LONGING—

The weightier longing for the attainment of the Supreme Object of one's spiritual desires is called '*Samutkaṇṭhā*', i.e. utmost anxieties. —36 —

Sanskṛta Text :

यथा कृष्णकर्णामृते—
 आ-नम्रामसित-भ्रुवोरुपचितामक्षीणपद्माङ्कुरे-
 ष्वालोलामनुरागिणोर्नयनयोराद्री मृदौ जल्पते ।
 आताम्रामधरामृते मदकलामम्लानवंशीखने-
 ष्वाशास्ते मम लोचनं ब्रजशिशोर्मूर्त्तिं जगन्मोहिनीम् ॥ ३७ ॥

TRANSLITERATION :

Atha Kṛṣṇa-Karṇāmṛte—

Ā-Namrāmasita-Bhruvorupacilamakṣiṇa-Pakṣmāṅkure,—
Ṣvālolāmanurāgiṇornayanayorādrām Mṛdau Jalpīte.
Ātāmṛāmadharāmṛte Madakalāmamlāna-Baṅśīsvane,—
Ṣvāśāste Mama Locanaṁ Braja-Śiśormūrtiṁ Jaganmohinīm.
 — 37 —

TRANSLATION : An example of *Samutkaṇṭhā* (Anxious longing) :

Śrī Vilvamaṅgala said in *Kṛṣṇakarṇāmṛtam* : “My eyes ever crave for seeing the all-world-fascinating tender-aged Kṛṣṇa of Braja, Whose pair of dark eye-brows are slightly curved, Whose eye-lashes are thick and dense, Whose two eyes are always restless in relation to those who are attached to Him, Whose gentle talk is exceptionally soft, the nectar of Whose lips is slightly of a coppery red colour due to its touch of His crimson lips, and the inexplicable sweet music of Whose faultlessly handsome Flute maddens all.” — 37 —

Sanskṛta Text :

अथ नामगाने सदा-रुचिः यथा—
 रोदनविन्दुमरन्दस्यन्दि दृगिन्दीवराद्य गोविन्द !
 तव मधुरस्वरकण्ठी गायति नामावलीं वाला ॥ ३८ ॥

TRANSLITERATION :

Atha Nāma-Gāne Sadā-Rucih, Yathā—
Rodana-Vindu-Marandasyandi Dṛgindīvarādya Govinda!
Tava Madhura-Svara-Kaṇṭhī Gāyati Nāmāvalīm Vālā. — 38 —

TRANSLATION : Next, taste for constant chanting of the Name of Kṛṣṇa :

A particular Damsel (Sakhi) of Braja addressing Kṛṣṇa says: "Oh Govinda! today Vālā (Rādhā) shedding tears like the flower-honey from Her Lotus-like-eyes is singing Thy various Names with all the more musical voice!" — 38 —

Sanskṛta Text :

तद्गुणाख्याने आसक्तिः, यथा कृष्णकर्णामृते—
माधुर्यादपि मधुरं, मन्मथता तस्य किमपि कैशोरम्
चाप्यलादपि चपलं, चेतो वत हरति हन्त किं कुर्मः ? ॥ ३८ ॥

TRANSLITERATION :

*Tad-Guṇākhyāne Āsaktih, Yathā Kṛṣṇakarnāmṛte—
Mādhuryādapi Madhuraṁ, Manmathatā Tasya Kimapi
Kaiśoram
Capalyādapi Capalaṁ, Ceto Vata Harati Hanta Kiṁ
Kurmah? — 39 —*

TRANSLATION : Attachment in discoursing on the glories of the Lord :

In the *Kṛṣṇakarnāmṛta* Śrī Vilvamaṅgala said: "The Love-inspiring Kṛṣṇa's inexplicable Adolescence is sweeter than the sweetest or Kṛṣṇa's adolescence is the Cause of supra-mundane cupidity. Oh! That Adolescence of Kṛṣṇa, which is more fickle than the most fickle object, is now stealing my mind and the whole of my mental quantum! Alas! what shall I do now?" — 39 —

Sanskṛta Text :

तद्वसतिस्थले प्रीतिः, यथा पद्यावल्याम्—
अत्रासीत् किल नन्दसङ्ग शकटस्यात्राभवद्भञ्जनं,
बन्धच्छेदकरोऽपि दामभिरभूद्बद्धोऽत्र दामोदरः ।
इत्थं माथुरवृद्धवक्त्रविगलतपीयूषधारां पिव-
न्नानन्दाश्रुधरः कदा मधुपुरीं धन्यश्चरिष्याम्यहम् ? ॥ ४० ॥

TRANSLITERATION :

*Tad-Vasatistale Prītiḥ, Yathā Padyāvalyām—
Atrāsīt Kila Nandasadma Śakaṭasyātrābhavadbhañjanam,
Bandhacchedakaro'pi Dāmabhirabhūdvaddho'tra Dāmodarah.*

*Itthaṃ Māthura-Vṛddha-Vaktra-Vigalat-Pīyūṣadhārāṃ Pira,—
Nnānandāśrudharah Kadā Madhupurīm Dhanyaścariṣyā-
myaham? — 40 —*

TRANSLATION: Love to live in the Lord's Realm, as in the *Padyāvalī*—

“Oh! when shall I be blessed to roam about in the Mathurāmaṇḍala when tears of joy will trickle down my breast while drinking with my ears the torrental ambrosia of the words flowing from the mouth of the elderly inhabitants of Mathurā who will point out to me—‘Look! here was the House of the Gopa-king Nanda—here the Cart was broken or the Demon Śakata was killed by Kṛṣṇa—here was Dāmodara (Kṛṣṇa) Who, even though He cuts asunder the bondage of all, was Himself tied with a rope by Yaśodā!’ — 40 —

Sanskṛta Text :

अपि च—

व्यक्तं मसृणतेवान्तर्लक्ष्यते रतिलक्षणम् ।

मुमुक्षु प्रभृतीनांचेद्भवेदेवा रतिर्न हि ॥ ४१ ॥

TRANSLITERATION :

Api ca—

Vyāktam Masṛṇatevāntarlakṣyate Rati-Lakṣaṇam

Mumukṣu-Prabhṛtīnāñcedbhavedeṣā Ratirna Hi. — 41 —

TRANSLATION: Besides, something more about *Rati*—

If the apparently similiar sign of the softening of the heart of *Rati* be visibly and clearly manifest in the hearts of persons who are aspirants of *Mokṣa*, i.e. self-annihilation in the Brahman, that cannot be said to be (Sign of true) *Rati* at all. — 41 —

COMMENTARY: In his commentary on the śloka, Śrī Jīva Gosvāmī remarks that the desire for Kṛṣṇa alone is the sign of *Rati*. If there be any desires other than for Kṛṣṇa alone, then even if the signs of tears, tremour, horripilation, paleness of the colour of the body, etc., which follow in the wake of *Rati*, are manifest in anybody, one should not misidentify them as signs of true *Rati*. The word ‘ca’ has been used in the sense of ‘tu’, i.e. ‘but’. Therefore, the inner softening of the heart of a genuine devotee which is the real character of *Rati*, if be found in those who are aspirants of *Mokṣa*, it should not be called *Rati*. The reason is: they are desirous of merging in the Absolute. It is not good logic to hold that today one

will have desire for Mokṣa, and the next day for *Rati* in Kṛṣṇa—they do not go together.

Śrī Mukundadāsa Gosvāmī points out that the true nature of *Rati* is the softening of the heart. But if such softening signs be noticed in those who long for objects other than Kṛṣṇa, then that cannot be said to be real *Rati*. — 41 —

Sanskṛta Text :

विमुक्ताखिलतर्यैर्या मुक्तैरपि विमृग्यते ।
या कृष्णेनातिगोप्याशु भजद्भ्योऽपि न दीयते ।
सा भुक्तिमुक्तिकामत्वाच्छुद्धां भक्तिमकुर्वताम् ।
हृदये सम्भवत्येषां कथं भागवती रतिः ? ॥ ४२, ४३ ॥

TRANSLITERATION :

Vimuktākhilatarairyā Muktairapi Vimṛgyate
Yā Kṛṣṇenātigopyāśu Bhajadbhyo'pi Na Dīyate
Sā Bhukti-Mukti-Kāmatvācchuddhāṁ Bhaktimakurvatām
Hṛdaye Sambhavatyēṣāṁ Kathaṁ Bhāgavatī Ratih? — 42, 43 —

TRANSLATION: The *Rati* that is sought by the self-realised souls after sacrificing all possible desires, the *Rati* which Lord Kṛṣṇa withholds in great secrecy is not easily conferred by Him even to the devotees who are engaged in spiritual practices. How can there be appearance of such *Rati* in the hearts of those who do not practise unalloyed and pure Bhakti because of manifold desires for elevation and salvation and those who are anxious for self-destruction by way of desiring for merging in the Absolute Brahman? — 42, 43 —

COMMENTARY: Śrī Jīva points out that here it is explicitly shown how *Rati* cannot appear in the hearts of the aspirants for Mokṣa, and that the signs of tears, horripilation, paleness, etc. manifest in them are no real signs of *Rati*. The reason is that they are desirous of the fruits of elevation and salvation, and therefore it is not possible that *Rati* in the Lord can awaken in their hearts. The defect in them is that they do not practise unalloyed Bhakti which is completely free from the tinge of fruitive Karma and dry Knowledge. — 42, 43 —

Sanskṛta Text :

किन्तु बालचमत्कारकारी तद्धिब्वीक्षया ।
अभिज्ञेन सुबोधोऽयं रत्याभासः प्रकीर्तितः ॥ ४४ ॥

TRANSLITERATION :

*Kintu Vāla-Camatkārakārī Taccihṇa-Vikṣayā
Abhijñāna Subodho'yaṃ Ratyābhāsah Prakīrtitah. — 44 —*

TRANSLATION : Those who are ignorant about the true nature of *Rati* are amazed by the outward signs of *Rati*, viz. tears, horripilation, etc.; but those who are well conversant with the true nature of genuine *Rati* in *Kṛṣṇa* call those signs as only *Ābhās* of *Rati*, i.e. *semblance* of *Rati*. — 44 —

COMMENTARY : Commenting on this śloka Śrī Mukundadāsa Gosvāmī holds the view that here 'signs of *Rati*' refer to few drops of tears or little horripilation or both simultaneously. — 44 —

Sanskṛta Text :

प्रतिविम्बस्तथा च्छाया रत्याभासो द्विधा मतः ॥ ४५ ॥

TRANSLITERATION :

Prati-Vimba-Stathā-Cchāyā Ratyābhāso Dvidhā Matah. — 45 —

TRANSLATION : This *Rati-Ābhāsa*, i.e. *semblance* of *Rati* is of two kinds, viz. *Prativimba*—Reflection or Shadow or an exact image, and *Chāyā*—a reflected image. — 45 —

COMMENTARY : Śrī Mukundadāsa Gosvāmī explains the *Prativimba* and *Chāyā* aspects of the *Semblance* of *Rati* in this way: The reflection of the full body on a mirror is *Prativimba*, while the partial shadow of the body in rays of the Sun is called *Chāyā*. So the reflection has been described by these two terms according to its fulness and partial aspect. — 45 —

Sanskṛta Text :

तत्र प्रतिविम्ब—

अश्रमाभीष्टनिर्वाही रतिलक्षणलक्षितः ।

मोगापवर्गसौख्यशिव्यञ्जकः प्रतिविम्बकः ॥ ४६ ॥

TRANSLITERATION :

Tatra Prativimba—

Āśramābhiṣṭa-Nirvāhī Rati-Lakṣaṇa-Lakṣitah

Bhogāpavarga-Saukhyāṃśa-Vyañjakah Prativimbakah. — 46 —

TRANSLATION : Sign of *Prativimba Rati-Ābhāsa* i.e. Reflection Aspect of the Semblance of *Rati*—

That which easily offers the desired objects without any strain or endeavour, and where the signs of *Rati*, viz. tears, horripilation, trembling, paleness of colour, etc., are expressive of a longing for enjoyments or elevation and salvation or Mokṣa, there it is called *Prativimba* Aspect of the Semblance of *Rati*. — 46 —

COMMENTARY : Śrī Jīva Gosvāmī observes that the primary nature of *Rati* is that it is non-qualified, i.e. completely free from any desire for enjoyments or emancipation in the form of self-merging in Brahman, and when *Rati* is thus qualified it is called *Rati-Ābhāsa* or semblance of *Rati*. This *ābhāsa* or semblance of *Rati* is caused by an inferior or indirect inclination. Therefore the *ābhāsa* of *Rati* (*Ratyābhāsa*) has first been ascertained as of two forms of *Prativimba* and *Chāyā*; and now the author defines the *Prativimba* form. On observing the signs of *Rati* e.g. tears and horripilation, which follow in its wake, though one may think it to be *Rati*, yet if the same semblance of *Rati* expresses itself in the pleasure-sides of enjoyments and Mokṣa, then it is to be understood to be 'Prativimba' of *Ratyābhāsa*. To make it more clear, it means that the two qualities of conferring enjoyments and salvation belong to the Supreme Lord Himself, and when taking recourse to these divine qualities one clings to the longing for either enjoyment or salvation or both, and applies them as cause of *Rati*, which itself is completely free from any desire, and therefore *Rati* is made defective or alloyed by this imposition into it, it is called *Prativimba Semblance* of *Rati*. In spite of all these defects and alloy in pure *Rati*, this Reflection of the Semblance of *Rati* endows one with one's desired objects of either enjoyments and pleasures in heaven or Mokṣa without any effort. This shows the great merit of even the Reflection of the Semblance of *Rati*, what to speak of genuine *Rati* in *Kṛṣṇa*?

Śrī Viśvanātha Cakravartī points out that this *Prativimba Ratyābhāsa* is powerful enough to bestow Mokṣa on one without one's undergoing the hard penances of sense-control, etc. — 46 —

Sanskṛta Text :

दैवात् सङ्कतसङ्गेन कीर्तनाद्यनुसारिणाम् ।

प्रायः प्रसन्नमनसां भोगमोक्षादिरागिणाम् ॥

केषांचिद्दृढि भावेन्दोः प्रतिविम्ब उदंचति ।

तद्भक्त-हृन्मःस्थस्य तत्संसर्गप्रभावतः ॥ ४७, ४८ ॥

TRANSLITERATION :

*Daivāt Sad-Bhakta-Saṅgena Kīrtanādyānusāriṇām
Prāyah Prasanna-Manasām Bhoga-Mokṣādirāgiṇām
Keśāñcit-Hṛdi Bhāvendoh Prativimba Udañcati
Tad-Bhakta-Hṛnnabhahsthasya Tat-Saṁsarga-Prabhā-
Vatah. — 47, 48 —*

TRANSLATION : Owing to one's association at any unknown time with pure devotees and due to one's imitation of those pure and unalloyed devotees in their chanting the Name of the Lord and singing His glories, such persons are generally happy at heart and are desirous of sense-enjoyments or Mokṣa; and amongst such persons who have had the fortune of the association of pure devotees whom they had imitated in regard to the singing the Name of the Lord, only a few and rare are fortunate in whose hearts the *Moon of Bhāva*, which has appeared in the firmament of the hearts of the pure devotees, is reflected. — 47, 48 —

COMMENTARY: Śrī Jīva Gosvāmī points out here the process of the appearance of *Prativimba Ratyābhāsa*, i.e. Reflection of the Semblance of Rati. If persons who are longing for sense-enjoyments or for self-merging in the Brahman should perchance have the association of pure devotees, and should they imitate the pure devotees in their chanting of the Name of the Lord even with the same craving for elevation or salvation, they are generally happy at heart; and of such elevationists and salvationists, only a few and rare ones may have the luck, in spite of their non-realisation of the faults of such desires for earthly enjoyments or self-merging in Brahman in relation to *Uttamā Bhakti* or pure devotion, that the *Moon of Bhāva* which has appeared in the firmament of the hearts of pure devotees—hearts which are fit for the appearance of the *Moon of Prema*—is reflected on their hearts, but not true nature of *Rati*. Here the point is this: There is no possibility of the appearance of the Reflection of the Semblance of *Rati* (*Prativimba Ratyābhāsa*) unless one sings the Name of the Lord in imitation of the singing of the Name of the Lord by genuine and pure devotees and at the same time cherishes desires for enjoyments and Mokṣa. The Lord alone has the quality of bestowing earthly or heavenly pleasures or Mokṣa. And when one's heart is clouded by the desire for either of these two Divine Qualities, there can appear in one's heart only the reflection of the semblance of *Rati*, which is not the true nature of true *Rati* which is applied to the absolute pleasures of Kṛṣṇa alone. Pure *Rati* alone can attract the Supreme Lord in His Fullness, because in pure *Rati* all the manifold qualities of the Lord are manifest,

and it functions for the pleasures of Kṛṣṇa. Now a question arises: When the *Moon of Bhāva* of the sky of the heart of a pure devotee is reflected on the heart of one who has ulterior desires other than pure Bhakti under circumstances of one's association with such a pure devotee and because of one's imitation of the singing of the Name of the Lord by such a pure devotee, why should not this reflection on the heart of such an individual vanish with the disappearance or non-presence of the pure devotee? The reply is that such *Prativimba Ratyābhāsa*, i.e. Reflection of the Semblance of Rati, becomes permanent in such an individual by long habit that has been developed in the company of the pure devotees.

Śrī Mukundadāsa Gosvāmī observes that the appearance of the semblance of Rati in its reflected form is possible only because of the great fortune of the company of pure devotees and by their blessings only inspite of one's longing for enjoyments or Mokṣa and not desiring for the *Bhāva* of the heart of pure devotees. The company of saints is the important factor here. — 47, 48 —

Sanskṛta Text :

अथ छाया—

क्षुद्रकौतुहलमयी चंचला दुःखहारिणी ।

रतेच्छाया भवेत् किञ्चित् तत्सादृश्यावलम्बिनी ॥ ४६ ॥

TRANSLITERATION :

Atha Chāyā—

Kṣudra-Kautūhalamayī Cañcalā Duhkhahārīṇī

Ratēśchāyā Bhavet Kiñcit Tat-Sādrśyāvalambinī. — 49 —

TRANSLATION: Next, Chāyā—SHADOW RATYĀBHĀSA—

What is slightly exciting curiosity or inquisitiveness, fickle, remover of the agonies of earthly afflictions and miseries, and adopts in a very small degree the resemblance of Rati, is called *Chāyā Ratyābhāsa*, i.e. Shadow of the semblance of Rati. — 49 —

COMMENTARY: Śrī Jīva Gosvāmī observes that here the word 'Chāyā' is used in the sense of 'lustre'. According to *Amara-Koṣa*, 'Chāyā' has different meanings, such as, wife of sun-god, lustre, reflected image, absence of sunshine, etc. Here 'kānti', i.e. 'lustre' should be understood to mean 'reflected image'. Because 'Chāyā' is used here as lustre, which is a reflected image, which again has the association of a semblance, it has been called '*Chāyā Ratyābhāsa*', i.e. Shadow-semblance

of *Rati*. 'Slighting curiosity' means the curiosity about the spiritual singing of the glories of the Lord or chanting of the Lord's Name and dancing of devotees in ecstasy, thinking them to be all secular affairs! Even then, because a slight image of the spiritual curiosity or inquisitiveness about *Rati* is reflected here, it is called '*Chāyā*' or Shadow. The shadow of *Rati*, of course, carries a certain similiarity with *Rati*. It is, therefore, fickle, being a shadow of *Rati*; and is not steady like *Prativimba Ratyābhāsa*, because secular curiosity cannot be as steady and strong as the desires for sense-enjoyments and *Mokṣa* which are present in *Prativimba Ratyābhāsa*. In spite of all these limitations, *Chāyā* or Shadow *Ratyābhāsa* by its intrinsic nature removes earthly miseries. As *Chāyā* or shadow semblance of *Rati* (*Bhāva*) is not clouded by the desires of enjoyments and *Mokṣa*, which are necessary factors in *Prativimba Ratyābhāsa* or reflected aspect of the semblance of *Rati*, it does not follow that *Chāyā* semblance of *Rati* shall fall short of, or be too narrow to include, the generic signs of *Rati*, viz. tears, horripilation, etc. because curiosity itself is a form of enjoyment. On the other hand, the *Prativimba Ratyābhāsa*, i.e. the reflected semblance of *Rati* will not be so wide as to include *Chāyā Ratyābhāsa* in it, because 'the insignificant curiosity' itself differentiates *Chāyā Ratyābhāsa* from *Prativimba Ratyābhāsa*. — 49 —

Sanskṛta Text :

हरिप्रिय-क्रिया-काल-देश-पात्रादि-संगमात् ।
अप्यानुषंगिकादेवा कचिदज्ञेयपीडयते ॥ ५० ॥

TRANSLITERATION :

Haripriya-Kriyā-Kāla-Deśa-Pātrādi-Saṅgamāt
Apyānuṣaṅgikādeśa Kvacidañjñēṣvapīḍyate. — 50 —

TRANSLATION : The shadow of this *Rati* appears in some undeserving and less intelligent people also if they concomitantly perform the acts of listening and singing which are pleasing to Lord Hari, observe the Time of the Lord's Advent Celebrations and live in Vṛndāvana and have occasional company of saints or devotees. — 50 —

COMMENTARY : Commenting on the śloka Śrī Jīva observes that here "company or association of the actions that are pleasing to Lord Hari" means simultaneous association by even an undeserving person of all the factors viz.,—of singing and listening to the Name of Lord Hari which are pleasing to Him together with the company of devotees and

observance of the Lord's Advent Celebrations and pilgrimage to Vṛndābana all at the same time.

Śrī Mukundadāsa Gosvāmī points out that 'ānuṣaṅgik' or 'accessory' should be understood to mean 'achievement only by dint of good fortune without any preconceived object or aim.' 'Some undeserving and ignorant persons' refer to some amongst those who aspire after enjoyment and liberation.

Śrī Viśvanātha Cakravartī explains "ignorant" as those who are free from any desire for self-merging in the Brahman, i.e. Mokṣa, and bereft of the various *anubhāvas*, such as forbearance, habit of not allowing even a moment to go in vain, ardent attachment for the singing of the Name of the Lord, etc. in the wake of *Rati*—such ignorant persons. — 50 —

Sanskṛta Text :

किन्तु भाग्यं विना नासौ भावच्छायाभ्युदंचति ।
यदभ्युदयतः क्षेमं तत्र स्यादुत्तरोत्तरम् ॥ ५१ ॥

TRANSLITERATION :

Kintu Bhāgyaṃ Vinā Nāsau Bhāva-Cchāyāpyudañcati
Yadabhyudayatah Ksemaṃ Tatra Syāduṭtarottaram. — 51 —

TRANSLATION : By the appearance of which there is gradual unfolding of fortune or bliss, that *Shadow of Bhāva* does not appear in the heart without good luck. — 51 —

COMMENTARY : Śrī Mukundadāsa Gosvāmī points out that 'even *Shadow of Bhāva*' explicitly explains that the *Prativimba Ratyābhāsa* i.e. reflection of the semblance of *Rati* does not appear without a good fortune. It has already been said that the reflection of the semblance of *Rati* (*Prativimba Ratyābhāsa*) is caused by fortunate listening to and singing of the Name and glories of the Lord. Now, here it is shown that the cause of 'Shadow semblance of *Rati*' (*Chāyā Ratyābhāsa*) is due to the fortunate association of each one of the actions which are pleasing to Lord Hari. When previous desires are washed off or burnt and there is full appearance of both *Prativimba Ratyābhāsa* and *Chāyā Ratyābhāsa* caused by singing the Name of Lord Hari, then such a blessed person gradually attains ardent attention and profound attachment for Lord Hari. — 51 —

Sanskṛta Text :

हरिप्रियजनस्यैव प्रसादभरलाभतः
भावाभासोऽपि सहसा भावत्वमुपगच्छति ॥ ५२ ॥

TRANSLITERATION :

*Hari-Priyajanasyaiva Prasādabharalābhatah
Bhāvābhāso'pi Sahasā Bhāvatvamupagacchati. — 52 —*

TRANSLATION: Even the resemblance of *Bhāva* may suddenly develop into *Bhāva* if one is immensely blessed by the dear devotees of Lord Hari. — 52 —

COMMENTARY: Commenting on this śloka Śrī Mukundadāsa Gosvāmī observes that 'eva'—even, in the text, signifies that even if there be no ardent attention to spiritual practices, one's *Pratīvimba Ratyābhāsa* and *Chāyā Ratyābhāsa* may soon develop into *Bhāva* only by exceptional grace of the dear devotees of the Lord. — 52 —

Sanskṛta Text :

तस्मिन्नेवापराधेन भावाभासोऽप्यनुत्तमः
क्रमेण क्षयमाप्नोति खस्थः पूर्णशशी यथा ॥ ५३ ॥

TRANSLITERATION :

*Tasmīnnevāparādhenā Bhāvābhāso'pyanuttamah
Krameṇa Kṣayamāpnoti Khasthah-Pūrṇa-Śaśi Yathā. — 53 —*

TRANSLATION: If one should commit offence at the feet of such dear devotees of the Lord, then even the best resemblance of *Bhāva* slowly disappears from the heart like the Full Moon on the firmament. — 53 —

COMMENTARY: Śrī Mukundadāsa Gosvāmī points out that it is only due to offence committed at the feet of the dear devotees that one's best reflection of *Bhāva* fades away, and not because of sense-enjoyments.
— 53 —

Sanskṛta Text :

किञ्च—
भावोऽप्यभावमायाति कृष्णप्रेष्टापराधतः ।
आभासताञ्च शनैर्न्यूनजातीयतामपि ॥ ५४ ॥

TRANSLITERATION :

*Kiñca—
Bhāvo'pya-Bhāvamāyāti Kṛṣṇa-Preṣṭhāparādhatah
Ābhāsatañca Śanakair-Nyūna-Jāṭiyatāmapī. — 54 —*

TRANSLATION: Besides, if one commits offence at the feet of the most dear devotees of the Lord, then *Bhāva* is completely destroyed, or slowly degenerates into its resemblance and ultimately to a lower grade of its category. — 54 —

COMMENTARY: Śrī Jīva observes that if offence be committed to the dear devotees and very dear devotees of the Lord, and if both these two forms of offences be very severe then they completely destroy *Bhāva* in the heart; if the offences be of a medium nature, then that *Bhāva* turns into a *resemblance of Bhāva*; and if the offences be of a very mild nature, then *Bhāva* attains an inferior category.

Śrī Mukundadāsa Gosvāmī points out that 'dear devotees of Lord Hari' and 'very very dear devotees of the Self-same Supreme Lord Śrī Kṛṣṇa, who have attained self-realisation and Kṛṣṇa-realisation by spiritual practices' are devotees of two different categories; and if one should commit severe offences to both the classes of the devotees of Lord Kṛṣṇa, then *Bhāva* (*Rati*) is completely destroyed. But in case of lesser offences, *Bhāva* degenerates into *ābhāsa* or reflection and *Chāyā* or shadow of *Bhāva*, i.e. there arises in the heart desires for the four forms of *Mukti*; and if offence be of a very mild nature, *Bhāva* (*Rati*) is transformed into a lower grade of *Rati*. That is to say, Madhura *Rati*, which is highest, becomes Vātsalya *Rati*, Vātsalya *Rati* becomes Sakhya *Rati*, Sakhya *Rati* becomes Dāsyā *Rati*, and Dāsyā *Rati* becomes Śānta *Rati*.

Śrī Viśvanātha's comment is almost the same as that of Śrī Mukundadāsa, and therefore it is not repeated here. — 54 —

Sanskṛta Text :

गादासंगात् सदायाति मुमुक्षौ सुप्रतिष्ठिते ।

आभासतामसौ किंवा भजनीयेशभावताम् ॥ ५५ ॥

TRANSLITERATION :

Gādha-Saṅgāt Sadāyāti Mumuksau Supraṭiṣṭhite
Ābhāsātāmasau Kimbā Bhajanīyeśa-Bhāvatām. — 55 —

TRANSLATION: If there be constant and intense attachment for those who are well established in the aspiration for Mokṣa or self-merging in the Brahman, there one's *Bhāva* is changed into a reflection and shadow of a resemblance of *Bhāva*, and such a person then attains the arrogance of identifying himself with the Supreme Object of devotion, i.e. the Godhead. — 55 —

COMMENTARY: Śrī Jīva observes that 'bhajanīyeśa-bhāvatām' i.e. 'considering oneself to be the Godhead Who is the Object of devotion' means to arrogate to oneself the position of the Object or devotion Who is God Himself. It means that such a person then begins to say "I am God! I am Brahman! I am the Supreme Object! I am that Divinity Who am now changed into the present form! etc."

Śrī Mukundadāsa says that it means that such a person attains a state of mind when he begins to imagine himself as 'Brahman'—he attains a feeling: I am the Brahman!

Śrī Viśvanātha Cakravartī points out that "well established in the aspiration for Mokṣa" means one who has achieved fame in establishing Mokṣa as the highest end by means of twisting the esoteric meaning of the Scriptures and by knowledge of the Scriptures supported by human reasoning and favourable arguments. Such a person is referred to here.

— 55 —

Sanskṛta Text :

अतएव कचित्तेषु नव्यभक्तेषु दृश्यते ।
क्षणमीश्वर-भावोऽयं नृत्यादौ मुक्तिपक्षगः ॥ ५६ ॥

TRANSLITERATION :

Ataeva Kvacitteṣu Navya-Bhakteṣu Dṛśyate
Kṣaṇamīśvara-Bhāvo'yaṁ Nṛtyādaū Mukti-Pakṣagah. — 56 —

TRANSLATION: It is, therefore, noticed in some modern devotees that this feeling of 'I am God' of those who follow the path of Mokṣa is at moments manifest at the time of their dancing etc. in the Name of the Lord. — 56 —

COMMENTARY: Śrī Jīva Gosvāmī points out that here 'at moments' has been used in an elliptical or general sense, implying at times 'always', and 'Mukti' has been used in the sense of Sārūpya-Sārṣṭi-Samīpya Mukti, and not Sāyujya Mukti.

Śrī Mukundadāsa Gosvāmī explains 'īśvara-bhāva', i.e. feeling of Godhood as 'attempts like God'. As this is an inner feeling, only the wise can always know it; but the average people can directly feel it at the time of dancing etc. in the Name of God. — 56 —

Sanskṛta Text :

साधनेनां विना यस्मिन्नकस्माद्भाव ईक्ष्यते ।
विघ्नस्थगितमत्रोहं प्राग्भवीयं सुसाधनम् ॥ ५७ ॥

TRANSLITERATION :

Sādhaneṣām Vinā Yasminnakasmādbhāva Īkṣyate
Vighnasthagītamatrohyaṃ Prāg-Bhavīyaṃ Susādhanaṃ. — 57 —

TRANSLATION: If a sudden appearance of *Bhāva* in anybody be seen without noticing any of his attempts for spiritual practices, then it should be understood that the fruits of his carefully undergone spiritual practices in previous births were just hindered by unknown obstacles. — 57 —

COMMENTARY: Śrī Jīva observes that it is to be accepted as the cause of the appearance of *Rati* in one who has not undergone spiritual practices in this life that he must have been blessed by Kṛṣṇa and His devotees in some previous births, like Vṛtra and others, and that is why it is noticed in some that there is a sudden awakening of *Rati* in this life even though they might not have the knowledge of the Scriptures.

Śrī Mukundadāsa Gosvāmī commenting on this śloka points out that the fruits of genuine and earnest spiritual practices in previous births, i.e. listening to and singing the Name of God with attachment which is the cause of the appearance of *Rati* (*Bhāva*), which were obstructed due to mild offences like desires for sense-enjoyments, are now suddenly manifest in such a person as *Rati* on removal of such obstacles. — 57 —

Sanskṛta Text :

लोकोत्तर-चमत्कारकारकः सर्वशक्तिदः ।

यः प्रथीयान् भवेद्भावः स तु कृष्णप्रसादजः ॥ ५८ ॥

TRANSLITERATION :

Lokottara-Camatkāra-Kārahah Sarva-Śaktidah
Yah Prathīyān Bhaved-Bhāvah Sa Tu Kṛṣṇa-Prasādajah.
 — 58 —

TRANSLATION: *Bhāva* which possesses superhuman, and extraordinary amazingness and luminosity, which is bestower of all power and is ever-progressive, can be caused by the Grace of Kṛṣṇa alone. — 58 —

COMMENTARY: Śrī Jīva points out that previously in śloka 6 of the Third Wave of the Eastern Division, it was stated that *Bhāva* (*Rati*) is caused by (1) ardent attention to spiritual practices, (2) Grace of Kṛṣṇa, and (3) Grace of the devotees of Kṛṣṇa, and here it is stated about the appearance of *Bhāva* owing to spiritual practices in previous births. Of these, which is superior? In reply, Śrī Jīva points out that the author

gives highest importance to the Grace of God as was in the case of Putanā and others.

Śrī Mukundadāsa Gosvāmī observes that when spiritual practices are not noticeable, why should it then not be considered to be due to grace of Kṛṣṇa as in the case of Śrī Śukadeva and others? In reply, Śrī Mukundadāsa points out that *Bhāva* that is aroused by the Grace of Kṛṣṇa is extraordinarily amazing and luminous, all-powerful, ever-progressive and endowed with all such qualities, while *Bhāva* that appears from spiritual practices by the individual possesses no such exceptional qualities. — 58 —

Sanskṛta Text :

जने चेज्जातभावेऽपि वैगुण्यमिव दृश्यते ।

कार्या तथापि नासूया कृतार्थः सर्वथैव सः ॥ ५६ ॥

TRANSLITERATION :

Jane Cejjāta-Bhāve'pi Vaiguṇyamiva Dṛśyate
Kāryā Tathāpi Nasūyā Kṛtārthah Sarvathairva Sah. — 59 —

TRANSLATION: If some kind of worthlessness be noticed in a person in whose heart *Bhāva* has once appeared, such a person should not be slandered, nor should any malice be cherished against him, because his life has been a complete success (by attaining *Bhāva*). — 59 —

COMMENTARY: Commenting on this śloka Śrī Mukundadāsa observes that if a person, in whose heart *Bhāva* has made its appearance, is found to cling to some sort of forbidden actions, it is only because Śrī Kṛṣṇa Himself desires him thereby to long for it (*Bhāva*) all the more. So, if any unwholesomeness be noticed in a person who has been blessed with *Bhāva*, it should be considered as extraneous because such a thing has been caused by the Will of Kṛṣṇa Himself, and because it is all due to the Grace of the Lord, such a person is all-successful in life. As an example of this one may refer to Śrī Vilvamaṅgala. Śrī Kṛṣṇa made Vilvamaṅgala first attached to Cintāmaṇi, a prostitute, and afterwards made him completely sacrifice everything earthly at her instance and absolutely devoted to His Own Supra-mundane and Transcendental Pastimes, and finally He appeared before him in Person by drawing him to Vṛndāvana. Again, though the vice of too much attachment to a fawn in previous birth was all removed, King Bharata was made to be born

as a deer and again as a Brāhamana when he had followed extreme detachment and thereby the Lord aroused *Bhāva* in his heart. — 59 —

Sanskṛta Text :

यथा नारसिंहे—

भगवति च हरावनन्यचेता, भृशमलिनोऽपि विराजते मनुष्यः ।

न हि शशक्लुपच्छविः कदाचित्तिमिरपराभवतामुपैति चंद्रः ॥

इति ॥ ६० ॥

TRANSLITERATION :

Yatha Nārasimha—

Bhagavati Ca Harāvananyacetā, Bhṛśmalino'pi Virājate
Manuṣyah

Na Hi Śaśa-kaluṣacchaviḥ Kadācit, Timira-parābhavatā-
mupaiti Candrah—Iti. — 60 —

TRANSLATION: So it is said in the *Narasimha Purāṇaṃ*—

Though the Moon is spotted with or humiliated outwardly by dark spots, it is never subdued by darkness; so also though a person who has one-pointed devotion to God, may appear outwardly to be following evil practices, he shines brightly after bringing all others under him by dint of his inner Bhakti at heart. — 60 —

COMMENTARY: Śrī Jīva observes that a person who has profound Bhakti at heart may outwardly behave badly, and yet he brings all people under his control and lives in glories. It has been said in the *Harivaṃśa*: People call the dark shadow on the digit of the moon to be a hare's horn! Therefore though outwardly humiliated by dark spots, the moon never is over-shadowed by darkness—she removes darkness. So also it is with a devotee in whose heart *Bhāva* has appeared—his outward ill-manners do not count; he shines in all glories amongst men. Śrī Mukundadāsa Gosvāmī also makes similar comments on this particular śloka. The author Śrī Rūpa Gosvāmī has used a rhetoric, what is called '*Arthāntara-nyāsa*', i.e. 'a figure of speech involving a support of one idea by another similar idea.' In the *Alaṅkāra Kaustubha*, 8th Ray, "*Arthāntara-nyāsa*" has been defined as: Whether of any mutual affinity or of dissimilar characters, when a genus is expressed by a species and a species is expressed by a genus, it is called '*Arthāntara-nyāsa*', i.e. supporting one idea by another similar idea. — 60 —

Sanskṛta Text :

रतिरनिशानिसर्गोष्ण, -प्रवलतरानन्दपूररूपैव ।

उष्माणमपि वमन्ती, सुधांशुकोटेरपि स्वाद्वी ॥ ६१ ॥

इति श्रीश्रीभक्तिरसामृतसिन्धौ

पूर्वविभागे भाव-भक्ति-लहरी तृतीया ॥

TRANSLITERATION :

Rati-Ranīśa-Nisargoṣṇa-Pravalatarānanda-Pūra-rūpaiva
Uṣmāṇamapi Bamanī Sudhāṁśu-Koṭerapi Svādvī. — 61 —
Iti Śrī-Śrī Bhakti-rasāmṛta-sindhau
Purva-vibhāge BHĀVA-BHAKTI-LAHARĪ Tṛtīyā.

TRANSLATION: The nature of this *Rati* is that it is always full of warmth, i.e. of an uncontrollable nature, and is the fast current of a very powerful and predominant bliss or delight. Therefore even though this *Rati* throws up, i.e. manifests the heat of all forms of *Sāñcārī Bhāvas* (an evanescent feeling or *Bhāva* of a changeable nature as a reverse of the *Sthāyī Bhāva*, which strengthens the pervading sentiments), it is cooler and sweeter than crores of moons. — 61 —

COMMENTARY: Śrī Jīva Gosvāmī observes that because there is an ever increasing longing for *Rati*, it is called full of warmth or heat, i.e. of an uncontrolled nature; and because *Rati* is delight-giving, it is called 'Ānandarūpā', i.e. blissful by nature. Therefore, *anīśah*, i.e. from eternity this *Rati* is full of warmth by nature and is the current of delight. — 61 —

Thus ends. "*Bhāva-Bhakti*"

In the THIRD WAVE of the EASTERN DIVISION
 of Śrī Śrī Bhakti-rasāmṛta-sindhuh.

EASTERN DIVISION: FOURTH WAVE

PREMA-BHAKTI

Sanskṛta Text :

अथ प्रेमा—

सम्यङ्मसृणितस्वान्तो ममत्वातिशयाद्धितः ।

भावः स एव सान्द्रात्माबुधैः प्रेमा निगद्यते ॥ १ ॥

TRANSLITERATION :

Atha Premā—

Samyaṅmasṛṇitasvānto Mamatvātiśayaṅkitaḥ

Bhāvah Sa Eva Sāndrātmā Budhaiḥ Premā Nigadyate. — 1 —

TRANSLATION: Next, *PREMĀ*—

When the same *Bhāva* (as explained in the previous Chapter) is inspissated or deepens to the maximum, softens the heart completely and develops into an exceedingly “my-ness” feeling for Śrī Kṛṣṇa and makes the individual extremely attached to Śrī Kṛṣṇa, then the wise designate it as *PREMĀ*. — 1 —

COMMENTARY: Śrī Jīva Gosvāmī points out that the positive or direct nature of *Prema* is its extremely deepened state of *Bhāva*, i.e. the deepened state of *Bhāva-Bhakti* is *Prema-Bhakti*; and the other two aspects, viz. complete softening of the heart, and extreme attachment for Kṛṣṇa, are the two secondary natures of *Prema*.

Śrī Mukundadāsa Gosvāmī observes that the same *Bhāva* is called *Prema* when it deepens to its maximum. This denseness or inspissated or condensed state of *Bhāva* is the primary nature or characteristic of *Prema*. The difference between *Bhāva* and *Prema* is this: *Bhāva* softens the heart, but *Prema* softens the heart completely and over-whelmingly; in *Bhāva*, the heart is softened by the desires and tastes, i.e.. desire for attainment of Śrī Kṛṣṇa, desire for satisfying the desires of Kṛṣṇa which are agreeable to Him and desires for friendship with Him, whereas in *Prema* the heart is most deeply and overwhelmingly softened by an extreme attachment and a feeling of ‘my-ness’ for Kṛṣṇa.

Commenting on the śloka Śrī Viśvanātha Cakravartī says that the author Śrī Rūpa Gosvāmī after describing the signs and nature of *Bhāva* now describes the nature and different signs of *Prema*. When *Bhāva*

overwhelmingly softens the heart, far exceeding the first stage of heart-softening by the appearance of *Bhāva*, and when *Bhāva* becomes profoundly deep, i.e. the ocean of delight swells far more than the first stage of delight in *Bhāva*, and therefore an intense attachment develops for Śrī Kṛṣṇa, then *Bhāva* of this nature is called *Prema*. Now a question may be raised: If *Bhāva* be the material or foremost cause of *Prema* and *Bhāva* itself is transformed into *Prema*, then according to *Sāṅkhya*-theory, *Bhāva* should cease to continue; because, according to *Sāṅkhya*, the material cause itself becomes the effect after losing its original causal aspect, and there can be no further continuity of a cause when it ceases to lead to any effect. For example, when molasses is changed into coarse sugar, molasses no more exists—the cause of coarse sugar, which is molasses, is changed into its effect in the form of coarse sugar, and the cause does not continue any more; again when coarse sugar is changed into sugar-candy, coarse sugar, which is its cause, no more continues. In the same manner, can it be argued that when *Bhāva* develops into *Prema*, it should no more exist and become one with *Prema*? Or, can it be argued that when *Prema* develops into *Sneha*, *Sneha* into *Māna*, *Māna* into *Pranaya*, *Pranaya* into *Rāga*, *Rāga* into *Anurāga*, *Anurāga* into *Bhāva* and *Bhāva* into *Mahābhāva*, then in the long run only *Mahābhāva* alone should remain? According to *Sāṅkhya* theory, the cause-effect relation is like this: In the beginning there was *Prakṛti*. When *Prakṛti* is stirred, she gives birth to *Mahattatva* or the intellectual principle, and *Prakṛti* no more continues to exist. Again, when *Mahattatva* or the intellectual principle, changes to *Ahaṁkāra*, i.e. egoism, *Mahattatva* does not continue any more. *Ahaṁkāra* has three forms, viz. *sātvika-ahaṁkāra*, *Rājasika-ahaṁkāra* and *Tāmasika-ahaṁkāra*. When *Sātvika-ahaṁkāra* becomes the presiding deity of the senses, it no more exists; when *Rājasika-ahaṁkāra* changes into eleven senses, *Rājasika-ahaṁkāra* ceases to continue; and when *Tāmasika-ahaṁkāra* becomes the subtle *Pañca Tanmātrā*, i.e. form or beauty, taste, smell, touch and sound, then *Tāmasika-ahaṁkāra* does not any more exist separately; and again, when these five subtle *Tanmātrās* become gross *Pañca-tanmātrā*, viz. earth, water, fire, air and sky respectively, the subtle forms of these do not any more continue to exist. Now, Śrī Viśvanātha says that such arguments of *Sāṅkhya*-theory cannot be applicable to *Bhāva-Prema-Sneha-Māna-Pranaya-Rāga-Anurāga-Bhāva-Mahābhāva*, because here *Rati* (*Bhāva*) which is the essence of the *Hlādinī Śakti* or Delight-giving Power of Śrī Kṛṣṇa, develops into gradual superiority and eminence in *Prema*, *Sneha*, *Māna*, *Pranaya*, *Rāga*, *Bhāva* and *Mahābhāva* (See Introduction) without losing its previous stage. It is possible because of the inconceivable prerogative and power of Śrī Kṛṣṇa. It, therefore, follows that with

the appearance of a superior aspect of *Bhāva*, the previous *Bhāva* also continues simultaneously. For example, this supreme prerogative and power of Kṛṣṇa, which are absolutely impossible for human intellect to understand, can be seen in His eternal *Līlā*, i.e. Transcendental Pastimes in His Five-fold Relations with His Eternal Associates. The Childhood of Kṛṣṇa in relation to the parental affection of Nanda and Yaśodā does not cease to continue even when by His some supra-extra-ordinary power Kṛṣṇa changes into His *Paugāṇḍa-Body*, i.e. the Body between the fifth and tenth year of age; and when Kṛṣṇa's *Paugāṇḍa-Body* becomes a *Kiśore-Body*, i.e. a Body in the prime of youth from tenth to fifteenth year of age, His *Paugāṇḍa-Body* also continues. It means that Kṛṣṇa's *Child-Body*, *Paugāṇḍa-Body* and *Kiśore-Body* are all eternal, and they are simultaneously manifest in different Worlds or Planes in accordance with His particular Pastimes in the different relationships. When the Child-Body of Kṛṣṇa in this world changes into a *Paugāṇḍa-Body*, the Child-Form moves on to another World where the Lord is manifest. In the same way, when the *Paugāṇḍa-Body* develops into the *Kiśore-Body*, the *Paugāṇḍa-Body* shifts to another World where the Lord is manifest for specific Pastimes in that particular Body. As the Sun in one part of the Universe moves on to another part, so does the Lord's Appearance in this world move on to another world according to the needs of His Transcendental Pastimes. Unlike the Sun, the Lord can make Himself manifest simultaneously in different Planes in His Different Eternal Bodies as Child, as *Paugāṇḍa* and as *Kiśore*. The whole contention of Śrī Cakravartī is that in those devotees who are blessed with Rati, Prema, etc., the permanent *Bhāvas*—*Sthāyī-Bhāvas*, a particular aspect of *Bhāva* or its superior excellence in *Prema*, *Sneha*, *Māna*, *Praṇaya*, etc. is sometimes found manifest due to the forces of *Vibhāva*, i.e. listening to or singing of the particular Pastimes of Kṛṣṇa, and other *Bhāvas* remain unmanifest in their hearts. It is often noticed that when anger is manifest in a person, his other vices remain suppressed within, and they make their appearances as occasions or causes arise. In the same way, *Prema*, etc. appears at times in one according to its cause in *Bhāva*, and at other times it remains unmanifest in the heart for want of any cause of its outward expressions. — 1 —

Sanskṛta Text :

यथा पंचरात्रे—

अनन्यममता विष्णौ ममता प्रेमसंगता ।

भक्तिरित्युच्यते भीष्म-प्रह्लादोद्धव-नारदैः ॥ इति ॥ २ ॥

TRANSLITERATION :

Yathā Pañcarātre—

Ananya-Mamatā Viṣṇau Mamatā Prema-Saṅgatā

Bhaktirityucyate Bhīṣma-Prahlādoddhava-Nāradaih—Iti. — 2 —

TRANSLATION : It is said in the *Nārada-Pañcarātra* that the attachment which is completely apathetic to other objects and the attachment which is fully drenched in the nectar of Prema and is exclusively directed to Viṣṇu is called *Prema-Bhakti* by Bhīṣma, Prahlāda, Nārada and Uddhava. — 2 —

Sanskṛta Text :

भक्तिः प्रेमोच्यते भीष्ममुखैर्यत्र तु संगता ।

ममतान्यममत्वेन वर्जितेत्यत्र योजना ॥ ३ ॥

TRANSLITERATION :

Bhaktih Premocyate Bhīṣma-Mukhairyat Tu Saṅgatā
Mamatānya-Mamatvena Varjitetiyatra Yojanā. — 3 —

TRANSLATION : When attachment is excluded from every thing else and is placed in Kṛṣṇa alone, such an attachment or deep feeling for Kṛṣṇa as one's own is termed as *Prema* by Bhīṣma and other great sages. The previous śloka should be understood in this sense. — 3 —

COMMENTARY : Śrī Mukundadāsa observes that 'Bhakti' in this śloka means 'Bhāva-Bhakti' which softens the heart. The expression 'exclusive attachment' indicates the overwhelming melting of the heart of the devotee by the softening powers of Bhāva Bhakti. Śrī Viśvanātha Cakravartī points out that here the author has explained the statement of the previous śloka of *Pañcarātra*. "Bhakti" here means "Bhāva-Bhakti."
— 3 —

Sanskṛta Text :

भावोत्थोऽतिप्रसादीत्यः श्रीहरेरिति स द्विधा ॥ ४ ॥

TRANSLITERATION :

Bhāvottho'ti-Prasādotthah Śrī-Hareriti Sa Dvidhā. — 4 —

TRANSLATION : This *Prema-Bhakti* is of two kinds according as its appearance is due to *Bhāva* or to Śrī Hari's extraordinary Grace. — 4 —

Sanskṛta Text :

तत्र भावोत्थः—

भाव एवान्तरंगाणामंगानामनुसेवया ।

आरुढ़ः परमोत्कर्ष भावोत्थः परिकीर्तितः ॥ ५ ॥

TRANSLITERATION :

Tatra Bhāvotthah—

Bhāva Evāntarāṅgāṇāmaṅgānāmanusevayā

Ārūḍhah Paramotkarṣaṁ Bhāvotthah Parikīrtitah. — 5 —

TRANSLATION : Of these, the sign of *Prema* arising out of *Bhāva* :

By constant practice of the inner and esoteric *Āṅgas* or Parts or Aspect of *Bhakti*, *Bhāva* is aroused; and when such *Bhāva* achieves excellence, it is called *Prema-Bhakti* arising out of *Bhāva*. — 5 —

COMMENTARY : Śrī Jīva Gosvāmī points out that here the expression 'esoteric *Āṅgas* of *Bhakti*' means the *Anu-bhāvas* of *Bhāva-Bhakti*, i.e. listening and chanting about Śrī Kṛṣṇa. — 5 —

Sanskṛta Text :

तत्र वैधभावोत्थो, यथैकादशे—

एवंव्रतः स्वप्रियनामकीर्त्या, जानानुरागो द्रुतचित्त उच्चैः ।

हसत्यथो रोदिति रौति गाय-त्युन्मादवन्नृत्यति लोकवाह्यः ॥ ६ ॥

TRANSLITERATION :

Tatra Vaidha-Bhāvottho, Yathaikādaśe—⁸³

Evam-Bratah Sva-Priya-Nāma-Kīrtiyā, Jātānūrāgo

Druta-Citta Uccaiḥ

Hasatyatho Roditi Rauti Gāya-Tyunmādavannṛtyati

Lokavāhyah. — 6 —

TRANSLATION : Example of *Vaidha-Bhāvottha-Premabhakti* as in the Eleventh Canto—

Sage Yogindra, addressing King Nimi, said: Thus guided by the Scriptural prescriptions, one who has attained attachment for the Lord and whose heart has been overwhelmed and softened by singing the Name of one's dear Lord, ignores all ridicules and praises of others and

⁸³ *Bhāgavatam*, Canto XI, Chapter 2, Śloka 40.

like a mad person laughs aloud, weeps, screams, sings and dances in ecstasy." — 6 —

COMMENTARY: Commenting on the śloka Śrī Mukundadāsa Gosvāmī points out that the *Bhāva* which appears from Scriptural directions, and *Prema* that is caused by such *Bhāva* is called *Vaidhī Bhāvottha-Prema-bhakti*. The word 'Bratah' in this śloka signifies Scriptural regulations; 'by singing the Name of One's dear Lord' refers to the esoteric and important *Angas* or Parts of Bhakti, and their application; 'aroused attachment for the Lord' refers to the appearance of the sentiments of Prema caused by the appearance of Bhāva; 'overwhelmed with softening of the heart' shows complete melting of the heart by Bhāva; and loud laughter, etc. are expressive of one's intense feeling of 'my-ness' for the Lord.

Śrī Viśvanātha Cakravartī points out that '*Evaṃ Bratah*' refers to the previously stated scriptural injunctions and it should be understood in the sense of one who is thus engaged in such spiritual practices according to the scriptural prescriptions. *Bhāva* that is caused by such scriptural practices is called *Vaidhī Bhāva-Bhakti*. 'By singing the dear Name of the Lord' explains the agreeableness of Kṛṣṇa and is the *Anubhāva* of *Bhāva-Bhakti*. '*Sva*' signifies the Lord Who is dear to one, and it therefore expresses one's attachment for the Lord with a feeling of 'my-ness'. '*Anurāga*' that is already aroused refers to the overwhelmingness of this attachment for the Lord. '*Rauti*' means loud voice besides weeping, and '*loka-Vāhya*' should be understood in the sense that the outward expressions like weeping, loud laughing, screaming, etc. are all beyond ordinary human expressions, i.e. such expressions are all supra-mundane. — 6 —

Sanskṛta Text :

रागानुगीय-भावोत्थो, यथा पाद्वे —
न पति' कामयेत् कंचिद्ब्रह्मचर्यस्थिता सदा ।
तामेव मूर्तिं ध्यायन्ति चंद्रकान्तिर्वरानना ॥ ७ ॥
श्रीकृष्णगाथां गायन्ती रोमांचोद्भेदलक्षणा ।
अस्मिन्मन्वन्तरे स्निग्धा श्रीकृष्णप्रियवार्तया ॥ ८ ॥

TRANSLITERATION :

Rāgānugīya-Bhāvottho, Yathā Pādve—
Na Patiṃ Kāmayet Kañcid-Brahmacarya-Sthitā Sadā
Tameva Mūrtiṃ Dhyāyanti Candrakantir-Varānanā. — 7 —
Śrī-Kṛṣṇa-Gāthāṃ Gāyanti Romāñcodbheda-Lakṣaṇā
Asmin-Manvantare Snigdha Śrī-Kṛṣṇa-Priya-Vārtayā. — 8 —

TRANSLATION: Example of PREMA-BHAKTI as is aroused from *Bhāva* which appears from *Rāgānugā Bhakti* in the wake of *Rāgātmikā Bhakti*:

It is said in the *Padma Purāṇam*: The beautiful-faced Damsel Candrakānti never desired anybody as her husband, but always maintaining her supreme chastity and sense-control by way of *Brahmacarya* or unmarried life, she constantly meditated on the Person or Portrait of Śrī Kṛṣṇa; and ever singing His glories, she would be beautified with overwhelming expressions of horripilation, and thus she became affectionately attached to the culture of agreeable talks on Śrī Kṛṣṇa in this very *Manvantara*. — 7, 8 —

COMMENTARY: Śrī Jīva points out that 'she meditated on the Person of Kṛṣṇa' shows that *Bhāva* had already appeared in the heart of Candrakānti. 'Never desired anybody else as her husband' establishes her deep attachment for Kṛṣṇa which is the cause of her *Prema-Bhakti*.

Śrī Mukundadāsa observes that 'Candrakānti's observance of *Brahmacarya* and non-desire for anybody else as her husband' show her complete indifference to and distaste for sense-enjoyments which is the sign of *Bhāva*. This *Bhāva* has been caused by *Rāgānugā Bhakti*, because this *Bhāva* had appeared from seeing the *Mūrti* of Kṛṣṇa, i.e. Deity or Portrait of Kṛṣṇa. 'Meditating on the Person of Kṛṣṇa and singing the glories of Kṛṣṇa' show cultivation of *Antarāṅgā Bhakti* or highest Bhakti; 'meditated on the *Mūrti* for Whom *Bhāva* had already been aroused' indicates profound feeling of 'myness for Kṛṣṇa'; 'beautified by extraordinary horripilation' refers to the overwhelming and complete softening of the heart. And thus she was drenched in the cultivation of the agreeable discourses on Kṛṣṇa and attained *Prema-Bhakti*. — 7, 8 —

Sanskṛta Text :

अथ हरेरतिप्रसादोत्थः—

हरेरतिप्रसादोऽयं संगदानादिरात्मनः ॥ ६ ॥

TRANSLITERATION :

Atha HARERATI-PRASĀDOTTHAH—

Harerati-Prasādo'yaṁ Saṅga-Dānādi-rātmanah. — 9 —

TRANSLATION: Next, PREMA-BHAKTI caused by extraordinary Grace of Lord Hari—

To offer His Personal Company is known as 'extraordinary Grace' of Lord Hari. — 9 —

COMMENTARY: Śrī Viśvanātha Cakravartī says that the action on the part of Lord Hari to allow His Own Company etc. is truly exceptional Grace of the Lord, and hence it is called 'Atiprasāda.' — 9 —

Sanskṛta Text :

यथैकादशे—

ते नाधीतश्रुतिगणा नोपासितमहत्तमाः ।

अब्रतातप्ततपसः (मत्) सत्संगान्मासुपागताः ॥ इति ॥ १० ॥

TRANSLITERATION :

Yathaikādaśe'—⁸⁴

Te Nādhīta-Śrutigaṇā Nopāsita-Mahattamāh

Abṛatā-Tapta-Tapasah (Mat) Sat-Saṅgān-Māmupāgatāh—

Iti. — 10 —

TRANSLATION: In the Eleventh Canto of the *Bhāgavatam* Lord Kṛṣṇa addressing Uddhava says: "Oh Uddhava! Mahārāj Vali and other great sages did not read the Vedas in order to attain Me, nor did they keep the company with such great scholars who were authorities on Vedic Studies in order to learn the Vedas in search of Me, or they also did not undergo hard penances and other vedic rituals. But they attained *Prema-Bhakti* by being in My Company Who am the greatest of all saints, and thereby were ultimately eligible to attain Me. — 10 —

COMMENTARY: The above translation has been rendered on the basis of Śrī Jīva's comments. Śrī Mukundadāsa Gosvāmī points out that 'te'—'they' refer to the Wives of the Vedic Brāhmaṇas who had all attained *Prema-Bhakti* due to the Company of Kṛṣṇa and thereby attained Him. Even before them, amongst the Daityas and Asuras, Tvāṣṭra, i.e. Vṛtrāsura, and Kāyādhava, i.e. son of Kayādhī (Prahāda), also attained the Lord only by the Grace of His Company.

Śrī Viśvanātha Cakravartī observes that though the Supreme Lord is absolutely independent, here He mentions Himself as One amongst the saints, which is only an expression of the Lord's polite nature. Therefore their *Prema-Bhakti* should be considered to have been aroused by the Grace of the Lord. — 10 —

Sanskṛta Text :

माहात्म्यज्ञानयुक्तश्च केवलश्चेति स द्विधा ॥ ११ ॥

⁸⁴ *Bhāgavatam*, Canto XI, Chapter 12, Śloka 7.

TRANSLITERATION :

Māhātmya-Jñāna-Yuktaśca Kevala-Śceti Sa Dvidha. — 11 —

TRANSLATION : This Prema-Bhakti is again of two kinds, viz. (a) associated with the knowledge of greatness and majestics, and (b) One-pointed, i.e. all-beauteous. — 11 —

COMMENTARY : Śrī Mukundadāsa Gosvāmī explains KEVALA PREMA as that Prema-Bhakti, the cause of which is the feeling and experience of the all-beauteousness only of the Form, Qualities, Pastimes etc. of Śrī Kṛṣṇa. Śrī Viśvanātha says that 'Kevala Prema' should be understood to be Prema caused by the knowledge of the all-beauteous Form of Kṛṣṇa, i.e. Mādhurya only. — 11 —

Sanskṛta Text :

अथ आद्यो, यथा पंचरात्रे—

माहात्म्यज्ञानयुक्तस्तु सुदृढः सर्वतोऽधिकः ।

स्नेहो भक्तिरिति प्रोक्तस्तथा साष्टर्यादि नान्यथा ॥ १२ ॥

TRANSLITERATION :

Atha ĀDYO, Yathā Pañcarātre—

Māhātmya-Jñāna-Yuktastu Sudṛḍhah Sarvato'dhikah

Sneho Bhaktiriti Proktastayā Sārṣṭyādi Nānyathā. — 12 —

TRANSLATION : FIRST of the two, i.e. examples of Prema-Bhakti: aroused out of knowledge of the majestic greatness of the Lord:

It has been said in the *Pañcarātra* that the affection that is more than everything else, which is firm and is associated with the knowledge of greatness of the Lord, is called *Bhakti* (Prema-Bhakti), and with its help one can achieve *Mukti*, and not by any other method.

COMMENTARY : Commenting on the śloka Śrī Mukundadāsa observes that here 'sneha' or affection means 'intense or deep *Bhāva*'; 'Bhakti' here means 'Prema-Bhakti'; 'firm' here means completely bound by the feeling of 'own-ness' or 'my-ness' for the Lord; 'more than every thing else' means the cause of complete softening of the heart and therefore far superior to all the best things of the world; '*tayā*' means by this Prema-Bhakti is attained the four forms of *Mukti* (not the fifth form of *Mukti*, i.e. *Sāyujya* or self-merging which has no place in *Bhakti*); '*nānyathā*'

means that by this Prema-Bhakti such form of Mukti is not desired which seeks one's own pleasures and grandeur.

Śrī Viśvanātha points out that here this śloka of the *Pañcarātra* has been used as an example of both the possibilities of Prema-Bhakti aroused by the Bhāva-Bhakti which is mixed by knowledge or no-knowledge of the majesties and glories of the Lord. 'Knowledge of the majesties' means 'He is God', and this consciousness makes the individual feel diffident to approach the Lord with unreserved friendly relation. But it is to be noted that if persons with *Rāgānugā* Bhakti should possess such knowledge of the Lord in His majestic and glorious aspects, he does not lose the nearness or the feeling of 'my-ness' for Him. This is called Prema-Bhakti with *Mādhurya-Jñāna*. — 12 —

Sanskṛta Text :

केवलो, यथा तत्रैव—

मनोगतिरविच्छिन्ना हरौ प्रेमपरिप्लुता ।

अभिसन्धि-विनिर्मुक्ता भक्तिर्विष्णुवशंकरी ॥ इति ॥ १३ ॥

TRANSLITERATION :

KEVALO, Yathā Tatraiva—

Manogati-ravicchinnā Harau Prema- Pariplutā

Abhisandhi-Vinirmuktā Bhaktir-Viṣṇuvaśaṅkarī—Iti. — 13 —

TRANSLATION : Signs of KEVALĀ or One-pointed PREMA-BHAKTI :

It is said in the *Pañcarātra* that the mental movement or inclination towards Lord Hari, which is uninterrupted, desireless, drenched in the nectar of *Prema*, is called *Bhakti*. Lord Hari is overcome by this alone. — 13 —

COMMENTARY : Commenting on this śloka Śrī Mukundadāsa points out that here 'Bhakti' means the intense or deep feeling; 'Viṣṇuvaśaṅkarī' means *Prema*; 'uninterrupted mental turn towards Lord Hari' means intense feeling of 'my-ness' for the Lord; 'drenched in *Prema*' means complete softening of the heart; and 'desireless' means freedom from any seeking of the majesties and glories of Lord Hari—all these prove the *One-pointedness* or *Kevalā* form of *Prema-Bhakti*. — 13 —

Sanskṛta Text :

महिमज्ञानयुक्तः स्याद्विधिमार्गानुसारिणाम् ।

रागानुगाश्रितानान्तु प्रायशः केवलो भवेत् ॥ १४ ॥

TRANSLITERATION :

*Mahima-Jñāna-Yuktah Syād-Vidhi-Mārgānusāriṇām
Rāgānugā-śrītānāntu Prāyaśah Vevalo Bhavet. — 14 —*

TRANSLATION : As regards the devotees who follow the path of scriptural prescriptions or Vaidhī Bhakti, their Prema-Bhakti is aroused by a knowledge of the grandeur and majesties of the Lord; whereas as regards those who walk in the path of Rāgānugā Bhakti, generally their Prema-Bhakti appears from knowledge of the *mādhurya* or beauteous Nature of Kṛṣṇa. — 14 —

COMMENTARY : Śrī Jīva Goṣvāmī observes that if there be any touch of Vaidhī Bhakti guided by scriptural injunctions, then there can be no *Kevalā* or exclusive *Prema-Bhakti*.

Śrī Mukundadāsa points out that it is mentioned that when the Vedas and also the Upaniṣads were born as *Gopīs* they had knowledge of the majesties of the Supreme Lord; it is, therefore, stated here in the present śloka as 'generally' or 'in most cases'.

Śrī Cakravartī says that '*prāyaśah*', i.e. 'generally' or 'in most cases' has been used to signify that in case a devotee of *Rāgānugā* Bhakti possesses any inclination for *Arcana-Bhakti* or Vaidhī Bhakti, guided by the Scriptures, and be likened with Rukmīṇī and others, then such a devotee cannot have *Kevalā* or exclusive or one-pointed *Prema-Bhakti*. — 14 —

Sanskṛta Text :

आदौ श्रद्धा ततः साधुसंगोऽथ भजनक्रिया ।

ततोऽनर्थतिवृत्तिः स्यात्ततो निष्ठा रुचिस्ततः ॥

अथासक्तिस्ततो भावस्ततः प्रेमाभ्युदयति ।

साधकानामयं प्रेम्णः प्रादुर्भावे भवेत् क्रमः ॥ १५, १६ ॥

TRANSLITERATION :

*Ādau Śraddhā Tatah Sādhu-Saṅgo'tha Bhajana-Kriyā
Tato'nartha-Nivṛtīh Syāttato Niṣṭhā Rucistatah
Athāsaktistato Bhāvastatah Premābhyudañcati
Sādhakānāmayaṁ Preṁṇah Prādurbhāve Bhavet Kramah.
— 15, 16 —*

TRANSLATION : The different stages of the appearance of PREMA : First *Śraddhā* i.e. faith, next *Sādhu-saṅga* or association with saints, after that *Bhajana-kriyā* or spiritual practices, next to it is *Anartha-nivṛtti*, i.e. cessation of all offences or obstacles, next to it is *Niṣṭhā* or

firmness, which is followed by *Ruci* or taste, next is *Āsakti* or attachment, after this is *Bhāva*, and then appears PREMA. These are the different stages for the appearance of *Prema* in the heart of a person who undergoes spiritual practices. — 15, 16 —

COMMENTARY: Śrī Jīva Gosvāmī points out that though there are manifold gradations in the appearance of *Prema*, yet here in two ślokas one particular gradual stage of development in the appearance of *Prema*, which generally happens, has been mentioned by the author. 'Ādau', 'first' means faith first created by listening to the Scriptures in the company of saints. This faith refers to faith in the infallibility of the fundamental teachings of the Scriptures regarding God, individual soul, the universe, *Māyā*, and their inter-relationships and final conclusion. After the first association of *Sādhus* for creation of faith in the Scriptures, there should be a second association of such *Sādhus* for being taught in the practical application of spiritual practices in one's life. *Niṣṭhā* here means one's faithful adherence to an uninterrupted application of spiritual practices; *ruci* here means intelligent desire for a spiritual life and its actual appliances; *āśakti* means a natural attraction for leading a spiritual life. This is how Śrī Jīva explains the different stages in the unfolding of *Prema* from the first stage of faith.

Śrī Mukundadāsa Gosvāmī comments that here 'ādau', first, means faith in Bhakti in Kṛṣṇa aroused in the heart by an inexplicable fortune; next is 'association of *Sādhus*' which means an earnest association with *Sādhus* in order to learn the various methods of spiritual practices to be applied in life; next is *Bhajana-kriyā*, i.e. practice of a spiritual life; after this, is '*Anartha-nivṛtti*', which means destruction of all sins committed either in this birth or in previous births; this is followed by *Niṣṭhā* which means eager and earnest attempts repeatedly made in performing the spiritual injunctions as prescribed by the Scriptures; after this, is *Ruci*, i.e. realization of the sweetness of Bhakti or attainment of its taste after the very seed of all sins has been completely destroyed; then develops *Āśakti* which means complete engagement of the mind in Lord Hari after complete cessation of *Avidyā*, i.e. nescience. This is how the two ślokas should be interpreted, says Gosvāmī Mukundadāsa. — 15, 16 —

Sanskṛta Text :

धन्यस्यायं नवः प्रेमा यस्योन्मीलति चेतसि ।
अन्तर्वाणिभिरप्यस्य मुद्रा सुष्ठु सुदुर्गमा ॥ १७ ॥

TRANSLITERATION :

Dhanyasyāyaṁ Navah Premā Yasyonmīlati Cetasi
Antar-Vāṇibhi-rāpyasya Mudrā Suṣṭhu Sudurgamā. — 17 —

TRANSLATION: Blessed is he in whose heart this new and novel *Prema* makes its appearance. Even those who are adroit in the esoteric meaning of the Scriptures, fail to understand the manifold shades of sentiments of *Prema* however much they may strive. — 17 —

Sanskṛta Text :

अतएव श्रीनारदपंचरात्रे यथा—

भावोन्मत्तो हरेः किञ्चिन्न वेद सुखमात्मनः ।

दुःखंचेति महेशानि ! परमानन्द आप्लुतः ॥ १८

TRANSLITERATION :

Ataeva Śrī-Nārada-Pañcarātre Yathā—

Bhāvonmatto Hareh Kiñcinna Veda Sukhamātmanah

Duhkhañceti Maheśāni! Paramānanda Āplutah. — 18 —

TRANSLATION: Therefore it has been said in the *Nārada-Pañcarātra*: Oh Pārvati, Consort of Maheśa! one who is intoxicated by the emotions for Lord Hari is drowned in the limitless ocean of bliss and therefore is not aware of one's pleasures or pains. — 18 —

COMMENTARY: Commenting on the śloka Śrī Jīva Gosvāmī observes that here by quoting the śloka Śrī Rūpa Gosvāmī the author wants to show that it is not possible even for eminent scholars of the Scriptures to understand the fineness, orderly methodology and manifold shades of *Prema*. The purport is this: The wise who are well-versed with the exoteric and esoteric concepts of the Scriptures have declared attainment of pleasures and removal of all afflictions and pains to be the goal of life. Such scholars of the Scriptures can at best understand the outward expressions of pleasures and pains of the devotees who are intoxicated with the elixir of *Prema*, but can never appreciate and understand their inner feelings. The internal happiness and internal agonies of such *Prema*-intoxicated supremely fortunate devotees relate to their realization or otherwise of the Beloved Lord of their heart. In the *Bhāgavatam*, Canto III, Chapter 15, Śloka 48, the Four Sons of Brahmā, viz Sanatkumār, Sanaka, Sanātana and Sananda, the four Munis, addressing Lord Nārāyaṇa of Vaikuṇṭha said: "Lord! Thy fame is pure like a place of pilgrimage and is most worthy of eulogy and to be sung. Those who have taken refuge in such Feet of Thine and have realised and relished the ambrosia of the discourses on Thee, such intelligent and skilful persons do not care for *Sāyujya-Mukti* or *Mokṣa* (self-merging in Brahman) even if it be offered by Thee as Thy grace. What more shall we say about

the worthlessness of the position of Indra, the king of the gods in heaven, and others who are ever afraid of Thy curved side-glance?" The four Munis further said: "Oh Lord! we have committed offence before Thy two devotees (Jaya and Vijaya), and for this our offence we deserve to be hurled into hell. But, Beloved Lord! as the bee remains merged in drinking honey of the roses inspite of its being pinched by its thorns, so also the bee of our mind can ever attain pleasures in drinking the sweetness of the beauty of Thy Lotus-like-Feet; or as the *Tulasī* without caring for its worth ever shines at Thy Feet, so also if our tongue be glorified being engaged in singing Thy limitless Qualities and Glories, and if our ears be constantly filled with the music of Thy Qualities, i.e. we are fortunate to be eternally engaged in singing and listening to Thy Qualities etc., then let us be born in various ways in hell—we shall have no objection whatsoever to it!" This is from *Bhāgavatam*, Canto III, Chapter 15, śloka 49. By quoting these two ślokas from the *Bhāgavatam*, the commentator wants to show that it is not easy to understand the inner feelings of devotees who have attained *Prema-Bhakti* by the yardstick of the knowledge of the Scriptures. In the first śloka, disregard for the pleasures of heaven and *Mokṣa* has been shown; and in the second śloka, hell, which is full of sufferings and afflictions, has been shown to be welcome. It is, therefore, difficult to say from any knowledge of the Scriptures what is pleasure and what is pain or suffering for a devotee. In the Scriptures, heaven and *Mokṣa* have been described as bliss, and hell has been described to be the abode of all sufferings. None in this world desires sufferings in place of pleasures. So, when the Munis prayed to the Lord for the sufferings of hell in preference to the pleasures of heaven, they surely had some hidden hope for an inexplicable bliss. So the ways of *Prema* are beyond the scope of all scriptural knowledge. —18—

Sanskṛta Text :

प्रेम्णा एव विलासत्वाद्वैरल्यात् साधकेष्वपि ।

अत्र स्नेहादयो भेदा विविच्य न हि शंसिताः ॥ १६ ॥

TRANSLITERATION :

Premṇa eva Vilāsatvād-Vairalyāt Sādhakeṣvapi

Atra Snehādayo Bhedā Vivicya Na Hi Śaṁsitāh. — 19 —

TRANSLATION: *Sneha*, *Pranaya*, etc. are different aspects of further flashes and developed shades of *Prema* itself, i.e. different special conditions of *Prema*, and such conditions are also very rarely manifest in devotees who are still in the stage of spiritual practices. They are not, therefore, separately discussed here in this context. — 19 —

Sanskṛta Text :

श्रीमत् प्रभुपदाम्भोजैः सर्वा भागवतामृते ।
व्यक्तीकृतास्ति गूढापि भक्तिसिद्धान्तमाधुरी ॥ २० ॥

TRANSLITERATION :

*Śrīmat Prabhu-Padāmbhojaih Sarvā Bhāgavatāmṛte
Vyāktī-Kṛtāsti Gūḍhāpi Bhakti-Siddhānta-Mādhurī. — 20 —*

TRANSLATION: The most revered Master Śrīmat Sanātana Gosvāmī has explicitly described this ambrosial sweetness of the philosophy of Bhakti in his *Bṛhat-Bhāgavatāmṛta* even though this Bhakti-Philosophy is most abstruse and a mystery. — 20 —

Sanskṛta Text :

गोपाल-रूप-शोभां, दधदपि रघुनाथ-भावविस्तारी ।
तुष्यतु सनातनात्मा, प्रथमविभागे सुधाम्बुनिधेः ॥ २१ ॥
इति श्रीश्रीभक्तिरसामृतसिन्धौ पूर्वविभागे
प्रेमभक्ति-लहरी चतुर्थी
इति श्रीश्रीभक्तिरसामृतसिन्धौ रसोपयोगि-
स्थायिभावोपपादनो नाम पूर्वविभागः समाप्तः ।

TRANSLITERATION :

*Gopāla-Rūpa-Śobhām, Dadhadapi Raghunātha-Bhāva-Vistārī
Tusyatu Sanātanātmā, Prathama-Vibhāge Sudhāmbunidheh.
— 21 —*

*Iti Śrī-Śrī-Bhaktirasāmṛtasindhau
Pūrva-vibhāge Prema-Bhakti-Laharī Caturthī
Iti Śrī-Śrī-Bhaktirasāmṛtasindhau
Rasopayogi-Sthāyibhāvopapādano Nāma
Pūrvavibhāgaḥ Samāptah.*

TRANSLATION: In concluding the Chapter Śrī Rūpa Gosvāmī uses a homonymous language having two different meanings. In one Sense, the śloka can be translated thus:

May Lord Gopāla be ever pleased with the Eastern Division of this Ocean of the Nectar of Bhakti—Gopāla Who is the exponent of the feelings and Pastimes of Lord Rāma, i.e. Who is the Original Source of all the *Avatāras*, i.e. Divine Descents, like Lord Rāma and Others, or

Gopāla Who like Lord Rāma displayed in Kāmya-Vana the Pastime of Lord Rāma's constructing the Bridge over the Ocean, Gopāla Who possesses the Eternal Body of Śrī Kṛṣṇa! May this Gopāla-Kṛṣṇa be pleased with this Eastern Division of the Ocean of the Nectar of Bhakti!

And, in the second sense, the translation will be like this:

May Śrī Sanātana Gosvāmī be ever pleased with this Eastern Division of the Ocean of the Nectar of Bhakti! Sanātana Gosvāmī who is the beauty, i.e. supporter of the wishes of Śrī Gopāla Bhatta and the author of this Book who is known as Rūpa, and who is the supporter of the feelings of Śrī Raghunāthadāsa, i.e. the expounder of Kṛṣṇa-Prema, may this Sanātana Gosvāmī be satisfied with this Eastern Division of the Ocean of the Nectar of Bhakti!

Thus ends "*Prema-Bhakti*"

In the FOURTH WAVE of the EASTERN DIVISION

of *Śrī Śrī Bhakti-rasāmṛta-sindhuh*.

Translation completed on the Ekādaśī-Day,
Saturday, September 14, 1963.

G L O S S A R Y

ABHIDHEYA—The means of attaining the *Summum bonum* or the End of life. It is one of the three cardinal points which mark the absolute religion of man as expounded in the *Bhāgavatam* and also as explained by Śrī Caitanya Mahāprabhu. These three points have been grouped under the following heads, viz., (i) *Sambandha Jñāna*, or knowledge of the eternal relation between the Supreme Lord and the individual finite self; (ii) *Abhidheya*, i.e. spiritual practices of man towards God, or the Function or Activity that we should pursue when we become conscious of the said relationship; and (iii) *Prayojana*, i.e., the object of such Activity,—or the ultimate goal or the End, which, according to the teachings of Śrī Caitanya, is *Kṛṣṇa-Prema*.

Abhijalpa—One of the ten different phases of *Citrajalpa*, or a particular state reached by Śrī Rādhikā in one of the phases of *Divyonmāda* or divine intoxication in Her supreme state of *Mohana-Prema*. In this state Śrī Rādhā bemoans Her lot and laments that in as much as Śrī Kṛṣṇa causes pain even to the birds (or those who, like birds, somehow manage to sustain themselves by gathering food-grains from different places), His company ought to be avoided. But such is His irresistible charm that she finds it impossible to remain without Him. [vide, p. xli, clause (7)].

Acit—Inanimate phenomenal object.

Adbhuta Rati—Expression of the sentiments of numinous wonder; one of the seven Secondary *Sthāyī Bhāvas*.

Adhikāra—Eligibility by conduct and temperament for following the path of *Karma* or *Jñāna* or *Bhakti*, as the case may be.

Adhirūḍha Mahābhāva—See *Introduction*, p. xxxix.

Adhokṣaja—Transcendant Lord Viṣṇu who is beyond the reach of any sense-experience. One who cannot be known by the application of the physical senses or the mental faculties.

Agnihotra—A particular *Yajña* or Sacrifice, which has to be performed every day by an *Āhitāgni* Brāhmaṇa—i.e. a Brāhmaṇa who lights the three sacrificial fires, *Gārhapatya*, *Āhavanīya* and *Dakṣiṇāgni*, for offering different oblations according to Vedic rites. The particular *Yajña* which has to be performed daily in the said *Āhavanīya* fire is known as *Agnihotra*.

Ahamgrahopāsana—A particular form of worshipping the Deity in course of which the devotee considers himself to be identical with the Object of worship.

Ahamkāra—Egoism (See p. 373).

Ahimsā—Non-violence; one of the 12 forms of *Yama* (or restraint of the passions) as mentioned in the *Bhāgavatam*.

Aikāntika—One who worships the Supreme Lord with single-minded devotion.

Aiśvarya—Majesty, Splendour and Glory of Lord Śrī Kṛṣṇa (as in *Vaikuṇtha*).

Aiśvarya-Mādhurya—The All-Majestic, All-Beauteous Aspect of Lord Śrī Kṛṣṇa (as in *Dwārakā* and *Mathurā*). (See *Introduction*, p. xxvii).

Aiśvarya-Prema—See *Introduction*, p. xxvii.

Ajahat-Svārtha-Lakṣaṇā—A particular Figure of Speech.

Sanskṛta rhetoricians generally recognise three ways of ascertaining the meaning of a particular expression, viz, *Mukhyā-Vṛtti*, *Lakṣaṇā-Vṛtti* and *Gauṇī-Vṛtti*. The primary or natural meaning of a word is referred to in the first one, the indirect or Secondary Significance by the second one or *Lakṣaṇā*, and the still more indirect or remote meaning (which is regarded by some as a variant of *Lakṣaṇā*) is understood by the third. *Lakṣaṇā* again has been

further sub-divided into three classes of which "Ajahat-Svārtha-Lakṣaṇā" is one. By it is implied that type of *Lakṣaṇā* where the words do not lose their original or primary meaning, but retain it,—and at the same time convey or imply something more (See, pp. 294-295).

Akāma—One having no desire (save the desire to serve the Lord); an Ekānta Bhakta or single-minded devotee of the Lord whose only pleasure lies in trying to bring about or conduce to the pleasure of the Lord.

Akiñcana—The word literally means 'utterly destitute' or 'disinterested'. *Akiñcana*, when used as qualifying the expression 'Bhakti', implies pure or unalloyed Bhakti, that is to say, Bhakti which is not tainted by either *Jñāna* or *Karma*.

Akhaṇḍa Puruṣārtha—The Supreme End or *Prema-Bhakti* in all its completeness without any diminution whatsoever. This is to be distinguished from *Khaṇḍa Puruṣārtha*, such as *Dharma* (moral duties as prescribed by scriptures), *Artha* (mundane wealth), *Kāma* or sensuous values and even *Mokṣa* (liberation in the sense of merging in the Absolute) which are but partial Ends.

Amṛta-Drava—Ambrosial bliss; supreme delight. The word as used in the *Bhāgavatam*, Canto I, Chap. 1, Śloka 3 (quoted in Śloka 226, Wave II, at p. 220) refers to the ambrosial Supra-Mundane (aprākṛta) pastimes and Love-sports of Lord Śrī Kṛṣṇa.

Aṇimā—The power of contracting the body so as to make it as small as an atom; one of the eighteen extraordinary powers that may be attained through the practice of *Yoga*.

Anartha—Hindrance; evil.

Anartha-nivṛtti—Cessation of the obstacles or the drawbacks that stand in the way of the attainment of Bhakti. (See *Introduction*, p. xxi).

Anāvṛtam—Not hidden or eclipsed.

Anekāṅgā—One of the types of Bhakti marked by the practice of all the different *Angas* of Bhakti by a devotee holding them as of primary and equal importance.

Aṅga-nyāsa—Touching the different parts of the body during worship etc., in accordance with the instructions of the scriptures.

Antaraṅgā Bhakti—Highest form of Bhakti.

Antaraṅgā Śakti—Intrinsic Potency of the Supreme Lord. The word 'Antaraṅgā' literally means 'that which belongs to the inner side of the body'. Hence, by the term *Antaraṅgā Śakti* is meant the *Śakti* or Power which appertains to the proper "Entity of the Absolute Integer". *Antaraṅgā Śakti* is otherwise, called *Svarūpa Śakti*.

Antara Śauca—Inner cleanliness,—as distinguished from *Vāhya-Śauca* or external, physical cleanliness.

Antaryāmī—The Indwelling Lord; The Supreme Lord who dwells within every individual soul.

Antyaja—One born of a low caste.

Anubhāvas—The prefix 'Anu' means 'after', 'in the wake of'. *Anubhāvas* are *Bhāvas* or feelings that follow in the wake of the awakening of *Rūḍha-Mahābhāva*. They have been defined as follows:

अनुभावास्तु चित्तस्थ भावानामवबोधकाः

Anubhāvāstu cittastha bhāvanāmabodhakāḥ.

—that is to say, *Anubhāvas* are indicative of the state of *Bhāva* (Kṛṣṇa-Rati) that has developed in the heart of a devotee. Various outward signs or symptoms manifest themselves in one in whom *Anubhāva* has generated, e.g. dancing, shedding tears, crying aloud, laughing aloud, sighing etc. (See *Introduction*, p. xxxix).

Anukūlatā—Agreeableness, delight.

Anurāga—The fourteenth stage out of the sixteen different stages in the process of gradual unfolding of the innate dormant nature of the soul aspiring to relish Rādhā-Kṛṣṇa *Prema*. (See *Introduction*, pp. xviii-xix and p. xxxvii).

Anurmīmatvam—One of the various extraordinary powers attainable through Yoga whereby one can overcome hunger, thirst, sorrows, old age, death etc.

Anuśīlanam—Culture, effort, *Kṛṣṇānuśīlanam*—to do all that which conduces to the pleasure of Lord Kṛṣṇa, and at the same time avoid doing anything that is likely to cause His displeasure.

Anuvṛti—*Sevā* or service of the Lord.

Anyābhilāṣa—Desire for other objects (i.e. objects other than Kṛṣṇa-Bhakti).

Anyābhilāṣitā—The habit of acting under the urge of extraneous desires which are never absent from and which have become second nature as it were with the person concerned.

Anyābhilāṣitā-Śūnyatā—A state on attaining which one would have no extraneous desire or motive for fruitful duties, wealth, sensuous desires and desires for merging into the Absolute,—save the sole desire to serve the Supreme Lord with a view to conducing to His pleasure. One must reach this state before one can expect the sprouting of *Uttamā Bhakti*. Further, *Uttamā Bhakti* implies not only the absence of any extraneous desire as above, but also complete absence of the mental make-up or outlook in which the desire for the fruits of one's work is usually inherent.

Aparājaya—Invincibility.

Aparigraha—Vow of not accepting anything from anybody; one of the twelve forms of *Yama* or 'restraint of the passions according to Patañjali.

Apavarga—In one sense, it means *Mukti* or *Mokṣa* (salvation), as in the *Bhāgavatam*, Canto VI, chap. 7, Śloka 28, quoted in Śloka 33/II, p. 90. It is also used in the *Bhāgavatam* to denote *Bhakti* as the ultimate End or Supreme value—the *Summum Bonum* of life—higher than and beyond the four commonly known objects of life, viz. *Dharma* (piety; prescribed duties offering heavenly pleasure by way of reward), *Artha* (wealth), *Kāma* (Sense-enjoyments) and *Mokṣa* (salvation by way of merging in the Absolute Brahman).

Aprastuta Praśamasā Alaṅkāra—A rhetorical figure of speech, as when irrelevant or incidental things are said in connection with any relevant topic. (See, p. 242).

Apratihatā Ādeśa—Power to compel unquestioning obedience to one's orders; this is one of the extraordinary powers attainable through *Yoga*.

Apratipatti—One of the several hindrances to the practice of elementary *Bhakti*. (See *Introduction*, p. xxii).

Aprākṛta—Supra-mundane.

Aprarabdham—Sin which has not yet started bearing fruits. (See Śloka 19/II, p. 32).

Arcanā—Worshipping the Deity with different ingredients e.g. flowers etc. (See p. 163).

Arcana-Aparādha—Offences in the matter of *Arcana*, or offences committed during worship of the Deities in the Temples, otherwise known as *Sevāparādha*. Some of these offences, whose total number is thirty-two, are mentioned below: e.g., to enter the Temple of the Lord without taking off one's shoes; to go to the Temple riding in a vehicle; not to make obeisances to the Deity when in the presence of the Deity; failure to celebrate the religious festivals regularly even though there is in no want of funds; to perform the worship of the Deity with nominal ingredients even though one is in affluent circumstances, etc. etc.

Arcā-Vigraha—The Deity of the Supreme Lord, graciously manifest in this world through the gracious medium of the genuine Spiritual Master, the *Guru*, for the spiritual benefit of the beginners who practise rudimentary aspects of unalloyed *Bhakti*. The *Arcā* must be differentiated from idolatry or worship

of a material object misconceiving it to be identical with the Supreme Being. There are FIVE ETERNAL ASPECTS of the Supreme Godhead, Who are all identical and supra-mundane, viz. *Svayamrūpa*, i.e. the Supreme Lord as He is in His Eternal Form, (2) *Tadekāmarūpa*, i.e. the Self-same Projection of the Whole without losing the Original Whole — the Projected Divinity is fully identical with the Original Supreme Lord; (3) *Vaibhava*, i.e., the manifold DIVINE DESCENTS of the Lord, the *Avatāras*; (4) *Antaryāmī*, i.e. the Immanent Divinity; and (5) *Arcā*, i.e. the Divine Deity manifest in this world through the grace of the Guru for those who practise rudimentary aspects of unalloyed Bhakti. All the FIVE ASPECTS are One and the same. (See, pp. 180-181).

N.B.—ŚRIMURTI. Same as *Arcā-vigraha*.

Arghya—Sacred offering of garlands etc. made to the Deity during worship.

Artha—Mundane wealth; one of the four-fold values of life, — the other three being, *Dharma* (prescribed duties offering heavenly pleasures), *Kāma* (sensual enjoyments), and *Mokṣa* (salvation or realisation of the self as identical with the Impersonal Divinity).

Arthāntara-nyāsa—A figure of speech involving support of one idea by another similar idea.

Asañcaya—Habit of not accumulating or hoarding.

Asaṅga—Solitude; not associating with others.

Asmitā—Misidentifying one's own self with one's gross physical body and one's subtle body (mind, rational thinking and the perverted *Ego*).

Aṣṭa Sakhi—The Eight Lady Friends of Śrī Rādhā, viz.—Lalitā, Viśākhā, Citrā, Indurekhā, Campakalatā, Sudevī, Tuṅgavidyā and Raṅgadevī.

A *Sakhi* is a Lady friend. Śrī Rādhā, who is the Counter-Whole Divine Moiety or the Counter-Whole Projection of the Supreme Godhead Śrī Kṛṣṇa, has Eight *Sakhis* who are really Her Counter-Parts, or the Counter Projected Parts of the Counter-Projection of the Supreme Godhead. All the activities of these Eight *Sakhis* are directed towards conducing to the pleasure of the reciprocal *Prema* sports of the Divine Couple, Rādhā and Kṛṣṇa. It is to be noted that the Eight *Sakhis* do not desire direct union with the Supreme Beloved: They simply take delight in so engaging themselves that favourable conditions or congenial atmosphere might be created for the union of the Divine Couple Rādhā-Kṛṣṇa. It is in creating such favourable conditions or atmosphere for the Supra-mundane sports and *Prema* union of Śrī Rādhikā and Śrī Kṛṣṇa that a *Sakhi* finds Her highest Bliss. (See, pp. 312-313).

Aṣṭāṅga-Yoga—According to Maharṣi Pātanjali, *Yoga* (union of the finite self with the Divine) implies complete subjugation of one's mind and thought. As he puts it, —

योगश्चित्तवृत्तिनिरोधः

Yogascittavṛtti nirodhah

To achieve this difficult task, eight several courses in *Yoga* have been prescribed which are collectively known as *Aṣṭāṅga-Yoga*. They are, — (i) *Yama* (restraint of passions), (ii) *Niyama* (various regulations including self-control), (iii) *Āsana* (practice of different postures), (iv) *Prāṇāyāma* (art of breathing and its control), (v) *Pratyāhāra* (curbing the senses so as to prevent them from being directed to the objects to which the senses are apt to be drawn), (vi) *Dhāraṇā* (concentration of mind), (vii) *Dhyāna* (meditation), and (viii) *Samādhi* (mystical trance; or contemplation of the Divine).

Aśvamedha Yajña—A well-known *Yajña* or religious Sacrifice which used to be per-

formed by powerful monarchs claiming to be acknowledged as Sovereigns and overlords. It was a very elaborate affair extending over a year from start to finish. To perform this *Yajña*, a horse with auspicious signs had to be selected. After certain preliminary rituals, it was let loose and allowed to roam about as it pleased, attended by armed guards. If, in the course of its journey, the horse happened to be captured by any other king, a fight would ensue between the armies of the captor and the armed guards accompanying the horse. The sacrifice could be performed only if the horse could return safe to the kingdom from where it had set out on its journey. The *Yajña* involved killing the horse on its return according to *Śāstrik* rites. References to the *Aśvamedha Yajña* are to be found in the Vedic literature where it has been highly eulogised. It is stated that one who could successfully perform this sacrifice would be purged of all sins—including the sin attaching to one killing a Brāhmaṇa. It fell into desuetude in course of time and it is forbidden to perform this sacrifice during the present *Kali Yuga*.

Avajalpa—See *Introduction*, p. xli.

Avatāra—Divine Descent: The Supreme Lord appearing in this world in His own Eternal Form out of His Own inconceivable Prerogative without accepting any physical body. *Incarnation* is a misconception of *Avatāra*.

Avatāri—The Efficient Cause and Origin of all Divine Descents.

Avatāri-Amṣi—One Who is the Original Source of all His *Avatāras* or Divine Descents, Himself being the only *Avatāri*.

Avidyā—To mistake a changeable and transitory object for an eternal entity.

Avyārtha-Kālatva—The habit of not allowing even a single moment to go in vain—the underlying idea being that one in whom *Bhāva-Rati* has awakened spends every minute of life in serving the Lord, — be it by constantly remembering Him, or by singing Hymns to the Lord, or by making obeisances before Him—in short, in so engaging oneself that there would be no cessation of *Bhāva-current*. To allow even a single moment to be spent for purposes other than for service of the Lord, is to spend time in vain.

ĀBHARAṆA—Ornaments; one of the various ingredients used in the *Arcana* system.

Ābhāsa—Semblance.

Ābhiśatā—A state when one is completely absorbed in thinking about some object or person or the Supreme Godhead.

Ācamanīya—Water offered to the Deity for *Ācamana* or rinsing the mouth. (The word *Ācamana* also implies sipping a few drops of water from the palm of one's hand prior to religious rites etc., and at the same time uttering the name of Lord Viṣṇu and other prescribed *Mantram*.); water mixed with *Jāti*, *Lavanga* (cloves) and *Kakkola* (a kind of spices used for flavouring), and used for *ācamana*.

Ācārya—A spiritual preceptor.

Ādhibhautika, *Ādhidaivika* and *Ādhyātmika*—When used with reference to *Tritāpa* (the three-fold miseries): (a) *Ādhibhautika* implies sufferings caused by other living beings, (b) *Ādhidaivika* denotes sufferings due to natural phenomena or natural calamities, such as sufferings resulting from lightning, flood, earthquake, winter season, etc. and (c) *Ādhyātmika* refers to sufferings caused either by physical illness or by reason of disturbances to mental equipoise on account of anger, avarice, lust etc.

Ājalpa—See *Introduction*, p. xli.

Ālambana—One who is the target of arousing emotions or *Bhāvas* is called an *Ālambana*. (See, p. 331).

Ānanda—Ecstatic bliss. For a discussion on the different grades of *Ānanda*, or bliss in different spheres, as stated in the Upaniṣads, *vide*, pp. 108-109.

Ānandam—Highest Bliss Personified, or the Supreme Godhead Śrī Kṛṣṇa.

- Ānukūlyena*—In a manner that will be agreeable.
- Āpta-Kāma*—The Supreme Lord who is Self-contented.
- Āsakti*—Attachment. (See *Introduction*, p. xxiii).
- Āsana*—A seat, — one of the various ingredients in *Arcana* system; also, one of the eight parts of Aṣṭāṅga-Yoga dealing with the practice of different postures.
- Āśābandha*—Undying hope of a devotee for God-realisation and for receiving God's grace. (See Śloka 34, Wave III, at p. 352).
- Āśraya*—Source and support; Object—as when Śrī Rādhā and the Damsels of Vraja are referred to as the “*Āśraya*” of Prema-Rasa, Śrī Kṛṣṇa being the “*Viśaya*” (or the Subject).
- Āśraya-Ālambana*—See, p. 331.
- Āśraya-Nāyikās*—The Divine Damsels of Vraja, the Gopīs, in their All-*cit*, i.e. spiritual supra-mundane eternal bodies as *Mistresses* who, as the object of *Sthayī-Bhāva* in *Madhura-Prema*, have been dominated and enjoyed by the Predominating Nāyaka or Enjoyer Śrī Kṛṣṇa Who is the *Viśaya* or Subject of *Prema-Rasa*.
- Āśraya Vighraha*—The Predominated Divinity, who is the Projected Whole of the Original Whole, i.e. the Godhead, and is the Supreme Enjoyed Divinity.
- Āstikya*—Belief in the existence of God; one of the twelve forms of *Yama* as stated in the *Bhāgavatam*.
- Ātithya*—Hospitality; one of the twelve forms of *Yama* (*Bhāgavatam* Canto XI, Chap. 19, Śloka 33).
- Ātma-Nivedanam*—Complete self-dedication unto the Lord; complete dedication of one's ego, body and soul to the Feet of the Lord.
- Ātmaprada*—The Supreme Lord who is ever ready to offer His Own Self to His dear Bhaktas or devotees as illustrated in the case of Vali Mahārāja at whose Palace gate in the *Pātāla* the Lord condescended to remain for ever as the Gate-keeper.
- Ātmārāmāḥ*—The self-contented and self-satisfied saints.
- BHAGAVĀN*—The Supreme Godhead who combines in Himself the six-fold *Bhagas*, that is to say, (i) all the Majesties (whereby He is able to bring under subjugation anybody and everybody); (ii) all the Prowess (or the Inconceivable Potency of the Lord); (iii) all the Fame and Glory (on account of the ultimate Good caused by His *Līlās* (sportive doings), — the apparent punishment meted out by Him to some, e.g. Pūtaṇā, Vakāśura and others, ultimately resulting in their liberation from this *māyika* world and thus turning out to be a boon in disguise); (iv) all the Graces of Beauty; (v) all Wisdom; and (vi) complete detachment, so far as matters mundane are concerned.
- Bhagavad-Bhāva* or *Bhagavad-Rati*—Transcendental *Rati* or *Bhāva* in relation to the Supreme Lord which is generated in the hearts of the exceptionally fortunate devotees. It is to be noted that the term *Rati* as used in the mundane sense implies mental emotion with a touch of sex-complex, whereas *Rati* or *Bhāva* in the spiritual context is wholly different from and devoid of mundane sex-complex. The *Rati* for the Lord or *Bhagavad-Rati* is the “essence of All-delight-giving Potency and All-conscious cognitional Potency of the Supreme Lord Himself” and is completely distinct from *Jaḍā-Rati* or mundane or earthly *Rati* or attachment arising from Sex-relations. (See pp. 334-336).
- Bhajana*—Service of the Lord alone through the direct method of chanting His Name and following the courses prescribed for those seeking unalloyed or *Uttamā-Bhakti*. To be distinguished from *Sadhana*. (See, pp. 47 and 48).
- Bhajana-Kriyā*—Practices prescribed for a spiritual life.
- Bhajanīyeśa-bhāvatā*—A state where one considers oneself to be the Supreme Godhead Who is the Object of worship.
- Bhakti*—Soul's loving services to God for His pleasure. The etymological meaning

of the word *Bhakti* is 'Service', — the Service of Viṣṇu. In this sense, the word is derived from the root "*bhaj*". Cf.

भज इत्येष वै धातुः सेवायां परिकीर्तितः ।

तस्मात् सेवा बुधः प्रोक्ता भक्तिः साधनभूयसी॥

Bhaja ityeṣa vai dhātuḥ sevāyam parikīrtitah

Tasmāt Sevā budhaiḥ proktā Bhaktiḥ Sādhana-bhūyasī.

(Garuḍa Purāṇa — quoted in *Bhakti-Sandarbhah.*)

It is rather difficult to give an English rendering of this expression. As Thakur Bhaktivinode says:

"This word has no equivalent in the English language. Piety, devotion, resignation and spiritual love unalloyed with any sort of petition except in the way of repentance, compose the highest principle of *Bhakti*."

Bhakti may be described as the innate function or nature of the pure soul to serve the Supreme Godhead in a way which is both agreeable and favourable to Him. *Bhakti* has nothing to do with mental emotions—it is the soul's function as distinct from the physical and mental activities of an individual in bondage.

Bhakti-Rasa—Ecstatic principle of concentrated deliciousness, or Transcendental mellow-sweetness, inherent in *Bhakti*, the only function of individual souls in their pure spiritual state.

Bhayaṅkara—Awe-inspiring.

Bhayaṅkara-Rati—Expressions of the sentiments inspiring terror.

Bhāgavatas—Eternal Associates of the Lord.

Bhāgavata-Dharma—Dedication of one's every-day activities to the Lord simultaneously with cessation of fruit-bearing actions, performance of the loving services of Lord Śrī Kṛṣṇa, listening to the glories of the Lord, singing in praise of the Lord—all these, and similar other activities that conduce to the delight of the Lord, constitute *Bhāgavata-dharma*, otherwise called *Prema-Dharma*. (See pp. 194, 308).

Bhāva-Bhakti—See definition at p. 328, Śloka 1.

(N.B. *Bhakti* has three stages, viz. *Sādhana-Bhakti*, *Bhāva-Bhakti* and *Prema-Bhakti*.)

Bhramara-Gīti—While leaving Braja for Mathurā along with Akrura, Śrī Kṛṣṇa had assured the Gopīs that He would try to return to Braja soon. Various circumstances, however, made it impossible for Śrī Kṛṣṇa to return to Braja for a very long time, and the Gopīs—and in particular, Śrī Rādhikā—found it extremely difficult to bear the pangs of separation. Realising their distress, Śrī Kṛṣṇa sent Uddhava to Braja as His messenger for conveying His tidings to the Gopīs who were pining for him. All the Gopīs, except One Who was none other than Śrī Rādhikā, were happy on being acquainted with Uddhava's mission and they soon became engaged in talks with Uddhava regarding Kṛṣṇa's doings and their intimate relation with Kṛṣṇa.

A peculiar mood, however, came upon Śrī Rādhā whose mind was fully occupied only with thoughts of Kṛṣṇa and the fact that a messenger had been sent by Him, — with the result that she lost all interest in everything else. Somehow She got the idea that Śrī Kṛṣṇa would not return from Mathurā and She became dejected and angry. While in that mood, a bee

started flying round and round Her Lotus-feet, humming all the while. Śrī Rādhikā took that bee for a messenger from Kṛṣṇa, deputed by Him to placate Her, and thought that the humming of the bee conveyed the messages from Kṛṣṇa. Under that impression, She addressed a few words to the bee. The words so addressed by Śrī Rādhikā to the bee (Bhramara), evidencing all the ten different phases of *Citrajalpa*, are contained in ten ślokas, viz. ślokas 12-21, in Chapter 47, Canto X of the *Bhāgavatam*, and are collectively known as *Bhramara Gīti*, otherwise called *Bhramara Gītā*.

Bhukti—Selfish enjoyment of fleeting objects.

Bhūrloka—This Earth.

Brahmacārī—One who is in the first of the stages enjoined by the *Varṇāśrama* system; a celibate, a religious student.

Brahman—The Impersonal Absolute Godhead, having no attributes; the ultimate End of the empiric school.

Brahma-loka—The Realm of Brahmā, the creator of the fourteen worlds. (These fourteen worlds are called: (i) *Bhūrloka*—or this mundane world inhabited by us; next in the ascending grade, are (ii) *Bhuvārloka* (limited vacuum), (iii) *Svarloka* (heaven, where gods reside), (iv) *Mahārloka*, (v) *Janaloka*, (vi) *Tapoloka*, (vii) *Satyaloaka*; then, in the descending grade are the remaining seven, — (viii) *Atala*, (ix) *Vitala*, (x) *Sutala*, (xi) *Talātala*, (xii) *Mahātala*, (xiii) *Rasātala*, and (xiv) *Pātāla*.)

Brahma-Sājujya—Merging in the Absolute Impersonal Brahman.

Brahma-Sukha—Happiness derived from realisation of the Impersonal Divinity.

Brahmā—The Creator of the universe, conceived as Four-faced, Self-manifest, having come out spontaneously and seated on a Lotus sprung from the Navel of the Supreme Lord Nārāyaṇa.

Brahmānanda—The bliss or felicity felt by a *Brahma-Jñāni* who is free from all bondage in the realisation of Brahman the Absolute as conceived by the Śankarites. Such bliss, however, connotes a tranquil state wherein one misses the Ever-changing character of delight which is full of novelty and which is the Key-note of Lord Kṛṣṇa's *Svarūpa-Ānanda*, that is to say, His delight in the realisation of His Eternal Perfection. (See pp. 50, 108).

Braja-bāsi—Denizens of Braja—See commentary on śloka 270, Wave II, p. 269.

Brahmaṇa—The highest among the four castes.

CANDĀLA—A person belonging to one of the lowest strata of society; an untouchable; eater of dog's flesh.

Catuḥsanas—The four sons of Brahmā, viz. Sanaka, Sanātana, Sananda and Sanat-Kumāra. (See, p. 79).

Caturvargas—The four values of life, viz. *Dharma* (Piety), *Artha* (mundane wealth), *Kāma* (sense-enjoyments), and *Mokṣa* (final emancipation in the sense of merging in the Absolute).

Cāmara—A kind of fan (ritual fan) made of white tail-hairs of a yak and used in temples for fanning the Deity.

Cāturmāsya—A particular kind of vow which enjoins a life of austerity for a period of four months commencing from *Śayana-Ekādaśī* and ending with *Uttāna-Ekādaśī*.

Ceṣṭā-rūpā—One of the two forms of *Uttamā Bhakti*; see pp. 328-329.

Cit—Unecipsed cognition.

Citrajalpa—One of the forms of *Divyōnmāda* or Divine Intoxication. (See *Introduction*, pp. xl-xlii).

Chāyā Ratyābhāsa—See śloka 49, Wave III, and commentary thereon at pp. 362-363.

DAINYAVODHIKĀ—One of the forms in which *Vijñapti* or submission of prayers may be made to Śrī Kṛṣṇa. In this form of *Vijñapti*, the devotee is anxious to make

known to the Lord his own insignificance and worthlessness. (See p. 171, Śloka 152).

Dāśya-Rati—Servanthood of the soul in relation to the Supreme Lord Kṛṣṇa; one of the five primary *Sthāyī-Bhāvas*. (See, p. xxv and p. 193).

Deva-kṛīḍā-darśana—Power to see the sportive activities of the gods; one of the eighteen several extraordinary powers attainable through *Yoga*.

Dhīra-madhyā—A particular type of *Nāyikā*.

Divya-unmāda or *Divyonmāda*—When the state of *Mohana* reaches its climax marked by a mood of mistaken delusions, it is called *Divyonmāda*. (Vide, pp. xl-xlii).

Dola-yātrā—Swinging Festival of Lord Śrī Kṛṣṇa which is observed every year on the Full Moon day in the month of Fālguna—marked by spraying of *Ābira* or coloured powder and coloured liquid.

Dūradarśana—To be able to see even from a great distance; one of the extraordinary powers attainable through *Yoga*.

Dūraśravaṇa—To be able to hear even from a long distance; another extra-ordinary power that may be acquired through *Yoga*.

EKĀDAŚĪ—The eleventh day after every full moon and new moon recognised as *Hari-Vāsara* or the Hindu "Lord's Day" which is usually observed by devout Hindus in general, and by Vaiṣṇavas in particular, by fasting and by devoting more than usual time and thought to the remembrance of God.

Ekāṅga—See commentary on Śloka 264, Wave II at p. 265.

Ekāntī—One engaged in the service of the Lord with single-minded and unswerving devotion, e.g., Uddhava, the Pāṇdavas, Śrī Hanumāna. (See p. 106, commentary on Śloka 57, Wave II).

GANDHARVA—A kind of demi-god; heavenly musician.

Gauḍīya—Belonging to the land of Gauḍa or Bengal. Used as a noun, the word has now come to mean a Gauḍīya Vaiṣṇava or Vaiṣṇava following the religion of the *Bhāgavatam* as expounded by Mahāprabhu Śrī Caitanya. Guadiya Vaisnavism is thus the religion inculcated by the *Bhāgavatam* as interpreted by Śrī Caitanya. A Gauḍīya Vaiṣṇava therefore need not necessarily be a resident of Bengal (*Gauḍa*).

Goloka—Otherwise known as Vraja-loka or Vṛndāvana. Compare:

वृन्दावनं गोकुलमेव सर्वोपरि विराजमानं गोलोकेन प्रसिद्धम्

Vṛndāvanam Gokulameva Sarvopari Virājamānam
Golokatvena Prasiddham.

(Śrī Kṛṣṇa-sandarbhā—Jīva Gosvāmī). It is also used to refer to Vaikuntha. (See, pp. 234-235).

Gopī—An Eternal Associate of the Absolute Godhead Śrī Kṛṣṇa, with an innate feeling of Maidenhood or Womanhood in the Transcendental consort-relation with the Divine Beloved. (See, Footnote 3 at p. 2).

Gopī-candana—'Candana' literally means 'Sandal'. *Gopī-candana* is the name given to the yellowish white hardened clay collected from the *Gopī-Tālāo* or the *Gopī-tank* at Dvārakā where, according to tradition, the *Gopīs* or the damsels of Braja drowned themselves in sorrow after Lord Kṛṣṇa had left this world. It is generally used by Vaiṣṇavas for putting *Tilaka* marks on the body.

Grhastha—A house-holder; one in the second stage of the four-fold *Āśramas* or stages of life.

Guṇa-mādhurya—Sweetness of Śrī Kṛṣṇa's manifold Qualities; one of the extra-ordinary attractions which mark out the Super-Excellence of Śrī Kṛṣṇa. (See pp. 112-113).

Guṇḍra—Soma-creeper.

Guñjā—A creeper bearing red-and-black berries, commonly known as *Kunch*.

Guru—Spiritual master, who guides the disciple to self-realisation and God-realisation. (See, p. 150 *Note*).

Guru-Vruva—A fake Guru; a pseudo-Guru conversant only with the mundane values of life but who is not competent to help the disciple out of the quagmire of this phenomenal world and to raise him to a higher level of spiritual awakening for attaining the absolute value of human birth by self-realisation and God-realisation.

Guru-paramparā—Preceptorial order; uninterrupted chain of spiritual preceptors or *Gurus*.

(N.B. The importance of this concept of *Guru-paramparā* or uninterrupted chain of genuine *Gurus* has been explained in the Translator's Note to Śloka 2, Second Wave, at pages 60-61).

HĀRDA-BHAKTI—Bhakti pertaining to the purified and transparent heart of a freed soul, otherwise called *Prema-Bhakti*. (See p. 57).

Hāsyā-Rati—Expression of the sentiments of the soul which tend to generate laughter and mirth in the Lord.

Hlādinī-Śakti—The Gladdening Aspect of the Intrinsic Potency of Lord Śrī Kṛṣṇa.

Hri—Modesty; bashfulness, absence of arrogance; one of the twelve forms of *Yama* (i.e. restraint of the passions) according to the *Bhāgavatam*. (Canto XI, Chap. 19, Śloka 33).

Hṛṣīkeśa—The Lord of the Senses, i.e. Lord Kṛṣṇa.

IṢṬA-DEVATĀ—The Supreme Lord as one's Supreme subject of devotion and worship; the Particular Form of the Lord which is one's chosen Object of desire.

ISĀNU KATHĀ—Delineation of the character and deeds of the various *Avatāras* of Lord Viṣṇu, i.e. His different manifestations, and also of the devotees known for their devotion to the Lord.

Ititā—Ability to infuse one's own power into another; one of the eighteen extra-ordinary powers attainable through *Yoga*.

Īvara—The Personal Divinity.

Īvara Pranidhāna—Divine contemplation.

JAHAṬ-SVĀRTHA-LAKṢAṆĀ—A particular figure of speech; one of the three types of *Lakṣaṇā*. (See *ante* under *Ajahat-svārtha-Lakṣaṇā*). In this type, the words lose their original meaning and convey a meaning different from the original meaning e.g., मध्वाः क्रोशन्ति —literally, 'the cots are shouting'. Since however, it is not possible for cots to shout, the original or primary meaning of *mañica* is lost, and instead, the word is taken to mean 'persons seated on the cots.'

Janmāṣṭamī—Anniversary of the Advent of Lord Śrī Kṛṣṇa which falls on the eighth lunar day of the dark half of the month of Śrāvana.

N.B.—The word *Janma* literally means 'birth'. Śrī Kṛṣṇa is however, अज (Aja) or unborn. Lest there be any misconception or mistaken notion by reason of the use of the term '*Janma*' in relation to the Advent of the Lord, it should be made clear that the said term '*Janma*' in the particular context is never used to mean 'birth' as in the case of any engrossed soul encased in a body of flesh and blood. The Supreme Lord Śrī Kṛṣṇa exists eternally in His Own Spiritual and Most Perfect Form. To regard His Advent as similar to the birth of a human being of flesh and blood, born out of the womb of the mother, is all wrong and wholly absurd. His *Birth* and *Actions* are all Divine. As the Lord Himself says in the *Gītā*:

जन्म कर्म च मे दिव्यम्

Janma Karma ca me Divyam (*Gītā*, Ch. IV, Sl. 9)

There is absolutely no phenomenal tinge or touch about the Advent of Śrī Kṛṣṇa. His Advent, out of His Own Supreme Prerogative with the help of His Own Intimate Potency, is all Spiritual and Divine. He simply *appears* before the world in His Own Eternal Transcendental Form. He never accepts an unholy body of a human being which is a creation of sex-association. The Supreme Godhead does not pass through any gradual process of growth through the embryonic stage. Anyone who makes a careful study of the *Bhāgavatam* will be able to realise the basic truth about the unborn Kṛṣṇa's Appearance in this world—In the prison-house of Kamsa, it so happened that Śrī Kṛṣṇa simply *appeared* before Vasudeva and Devakī: He was not 'born' out of the womb of Devakī. The Lord appeared with Four Arms, each one being equipped with Divine weapons etc., His Divine Limbs decorated with Divine ornaments, armlets, ear-rings etc., His neck bedecked with *Kaustubha* jewel, His tender Body clad in yellow robe radiating effulgence all around. No child ever comes out of the mother's womb bedecked with all such ornaments. Having *appeared* in His Eternal Divine Form, the Lord spoke to Vasudeva and Devakī for some time, and then, before their very eyes, transformed Himself into His Own Kṛṣṇa Form—a Divine Form, looking like a human child, but not *human*.

पित्रोः सम्पश्यतोः सद्यो बभूव प्राक्ततः शिशुः

Pitroh Sampśyatoh Sadyo Vabhūba Prākṛtah Śiśuh

Bhāgavatam, Canto X, Chap. III, Sl. 46

To put it shortly: Śrī Kṛṣṇa, Who is the Absolute Divinity has no material form or body whatsoever. The Supreme Godhead has His *Cit* or All-conscious, Transcendental Supra-mundane (*Aprākṛta*) Body. The Body of the Godhead *appears similar* to, but is essentially and completely distinct from any human form or body. The Supreme Godhead Who is Śrī Kṛṣṇa is not 'born' like a human being. He is absolute *cetana*, and therefore His Form or Body is also absolutely *cetana*. As the Lord says in the *Gītā* (Chap. VII, Śloka 25):

मूढोऽयं नाभिजानाति लोको मामजमव्ययम्

Mūḍho'yaṁ Nābhijānāti Loko Māmajamavyayam

"This deluded world knoweth Me not, the unborn the Imperishable."
(Annie Besant)

Devout Hindus celebrate the Janmāṣṭami day by fasting, reading religious books or listening to religious discourses on the Lord's Advent and Actions and worshipping Śrī Kṛṣṇa—specially at the hour of midnight—being the hour when He made His Appearance in Kamsa's prison-house at Mathurā.

Japa—Very very silent utterance of the *Mantra* or the Revealed syllables of transcendental potency is called *Japa*. (See Śloka 149, Wave II at p. 170).

Jāta-Rati—One in whom *Bhāva Bhakti* has dawned through the practice of *Sādhana Bhakti*; sentiments of attachment already aroused in the heart.

Jiva—An individual *ātmā* (soul), which is an infinitesimal separated part of the Absolute Whole, the Supreme Godhead. It is simultaneously both identical with and different from God.

Jiva-Ātmā—The individual finite self.

A *Jiva* is a sentient object having a physical body. But the body, physical or mental, is not the *Jiva*. The *Jiva Ātmā*, i.e. the soul, is completely different

from the gross and the subtle bodies. The gross physical body and the subtle mental body function so long as they are inhabited by the *Jiva*-soul and they become dead as soon as the *Jiva*-soul leaves them. Unlike phenomenal objects, the *Jiva*-soul cannot be perceived by sense-experiences. The *Jiva-ātmā* or the Finite Self, which is a pure *cit* or conscious Entity, can only be realised by *Cit* senses, i.e., immaterial or Supra-mundane 'Senses' of the soul itself. As explained by Śrī Caitanya Mahāprabhu, the real nature of the *Jiva* is that it is an eternal servant of Kṛṣṇa—the marginal Potency of the Infinite Self or Śrī Kṛṣṇa, and is a manifestation of a simultaneously distinct relation with Kṛṣṇa.

Jñāna—Knowledge.

Jñāna-vādins—Salvationists, or impersonalists.

KAINKARYA—Sentiment of servanthood in relation to the Lord; the feeling of considering oneself as a personal attendant of the Supreme Lord. (See p. 192).

Kaivalya-sukha—Bliss of absolute life in *Brahman*.

Kali—One of the Four Ages (*Satya*, *Tretā*, *Dvāpara* and *Kali*) in the scale of time as conceived by mankind. The Age in which we are now living is the *Kali Yuga* or the *Kali Age*—the Age marked by discord, differences, vices and warfare. It covers a period of 432,000 years.

Kalpataru—The wish-yielding tree.

Kara-nyāsa—Different movements of the hands and fingers in specific *mudrās*, i.e., modes of inter-twining the fingers, during worship, at the time of invoking the Lord, at the time of bathing or at the time of offering *Naivedya* etc.

Karma-devas—The *Brāhmaṇas* who have attained Heaven by performing the *Agnihotra* Vedic rites.

Karuṇa-Rati—Expression of the Sentiment of tenderness or pathos.

Karmavādins—Elevationists.

Karmārpaṇa—Offering of all activities or *Karma* to the Lord. (See Śloka 183, Wave II, at p. 192 and the commentary thereon).

Kāma—Sensual enjoyments.

Kāmaprāyā Bhakti-Kāmaprāyā Rati—The well-known example of this type of attachment is *Kubjā* whose *Rati* or attachment for the Lord verges on *Kāma* for her own pleasure. In *Kāma-prāyā Rati* (i.e. *Rati* which is more akin to *Kāma* than *Prema*), there is dominance of self-pleasure over the absolute pleasure of the Supreme Beloved. *Kubjā*, however, passionately desired the Lord *alone*, and hence her loving attachment or *Rati* or *Bhakti* for the Lord, though much inferior to the pure and self-effacing *Prema* of the *Braja-Gopīs* (which is of the highest order), is called *partial*, in as much as she had also a partial desire for the pleasures of the Lord. (See, Śloka 287, Wave II, and the commentaries thereon, at pp. 292-293; also Śloka 298, Wave II, and the commentary thereon, at pp. 310-311).

Kamarūpa—To be able to take any form according to one's wishes.

Kāmarupā (Bhakti)—A kind of *Ragātmikā Bhakti*. (See, Śloka 273, Wave II, and the commentary thereon at pp. 270-273; also Śloka 283-284, Wave II, and the commentaries thereon at pp. 287-290).

Kāmānugā Rāgātmikā Bhakti—Found in the *Braja-Gopīs*, the Eternal Associates in *Madhurā Rati*. (Vide, p. 287).

Kāmāvasāyitā—To attain to the highest pitch of enjoyments that the *Yogi* desires to have. (One of the several extra-ordinary powers attainable through *Yoga*).

Kāntā-bhava—Mistresshood of the *Gopīs* for the Supreme Spouse Śrī Kṛṣṇa. (See, p. 291).

Keli-tālparyāvatī Sambhogecchāmayī Rāgānugā Bhakti—(See, p. 312).

Kevalā (Bhakti)—Pure *Bhakti* unsullied by any motive other than the desire to serve

the Godhead and without the slightest tinge of *Karma* or *Jñāna*—otherwise known as *Uttamā* or *Akiñcanā Bhakti*.

Kevalā Prema—*Prema* caused by the knowledge of the all beautiful form of Kṛṣṇa. (See, Śloka 11, Wave IV, and the commentary thereon, pp. 379-380).

Khaṇḍa Puruṣārtha—Partial End, as opposed to *Akhaṇḍa Puruṣārtha*. See *ante* under *Akhaṇḍa Puruṣārtha*.

Kīrtanam—For definition, see Śloka 145, Wave II, p. 166.

Kiśore—One in the prime of youth, that is to say, the stage after crossing the tenth year till attaining the sixteenth year.

Kleśaghñi—One of the distinguishing characteristics of *sādhana bhakti*, implying that *Bhakti* destroys all ills and afflictions of life. (See Śloka 17, Wave I, and the commentary thereon, at pp. 31-32).

Kṛṣṇa-Niṣṭhā—See *Introduction*, p. xxxii.

Kṣamā—Forbearance or forgiveness; one of the twelve forms of *Yama* (or restraint of the passions) according to the *Bhāgavatam*.

Kṣatriya—One belonging to the warrior class; the second among the four-fold division of *Varnas* (hierarchy of castes).

LAGHIMĀ—Power to make the body extremely light and invisible; one of the eighteen *Siddhis* or extra-ordinary powers attainable through *Yoga*.

Lalita-Mana—For definition, see *Introduction*, p. xxxvi.

Lalitā—The name of the eldest of the Eight Lady Friends (*Aṣṭa-sakhīs*) of Śrī Rādhā. The word also means 'love-dalliance.'

Laya—To feel ever increasing drowsiness while singing, listening to and remembering the Glories of the Godhead; one of the several impediments to the practice of elementary *Bhakti*. (See *Introduction*, p. xxii).

Lālasāmayī—A form or *Vijñapti* or submission of prayers to Lord Kṛṣṇa, marked by making known one's yearning for the personal service of the Lord. (See, Ślokas 152, 155, 156, Wave II, p. 171-174).

Lilā-Kīrtanam—Singing the Supra-mundane Pastimes of the Lord. (See Śloka 147, Wave II, p. 167).

Lilā Mādhurya—Sweetness of Śrī Kṛṣṇa's Ever-new Supra-mundane or Aprākṛta Pastimes and *Rasa*-Sports; one of the four Extra-ordinary Attractions that mark out the Super-Excellence of Śrī Kṛṣṇa. (*Vide*, pp. 112-113).

MADHUPARKA—A mixture of honey, curds, ghee, sugar and milk for the purpose of oblation, being one of the ingredients used in the *Arcana* system (see p. 163).

Madhura-Rati—Consortherhood of the soul in relation with Kṛṣṇa; one of the five Primary *Sthāyī-Bhavas* (*vide Introduction*, at p. xxvi).

Madhu-Sneha—See *Introduction*, p. xxxv.

Madhya Prema—One of the aspects of *Madhura Prema*. (See *Introduction*, p. xxxiv).

Mahattatva—Intellectual principle (see, p. 373).

Mahābhāva—See *Introduction*, pp. xxxvii-xliii, also p. 113.

Mahā-māyā—Also known as *Vahiraṅgā Śakti* or the Supreme Lord Śrī Kṛṣṇa's Own External Potency (see, p. 150).

Mahimā—Power to Expand the body so as to make it very big; one of the several extra-ordinary powers attainable through *Yoga*.

Maitra-Pranaya—One of the two types of *Pranaya*. (See *Introduction*, p. xxxvi).

Makara—A mythical sea-animal; the tenth sign of the Zodiac (*Capricornus*).

Manda-Prema—One of the three aspects of *Madhura Prema*. (See *Introduction*, p. xxxiv).

Mañjari—Female attendant of Śrī Rādhikā.

Mañjisthā-Rāga—(See *Introduction*, p. xxxvii).

Manojava—Fast movement of the physical body, as fast as that of the mind; a power acquired through *Yoga*.

Mantram—Revealed Syllables with Transcendental Potency—to be uttered during worship or meditation.

Manvantara—A unit of time covering a period of 3067, 20,000 years (One *Manvantara* equals 71 series of Four Ages, i.e. in each *Manvantara* the Four Ages revolve 71 times. The Four Ages are *Satya*, *Tretā*, *Dvāpara* and *Kali*.

The <i>Satya Age</i> covers	..	17,28,000 years.
The <i>Tretā Age</i> covers	..	12,96,000 years.
The <i>Dvāpara Age</i> covers	..	8,64,000 years.
The <i>Kali Age</i> equals	..	4,32,000 years.

The Four Ages are therefore equivalent to 43,20,000 years.

Maryādā-mārga—This is the name given by Sri Vallabhācārya to *Vaidhī Sādhana-Bhakti* which is followed by one having respect and regard for the injunctions of the Scriptures; the path of reverence to Scriptures.

Mauna—Observance of silence; one of the twelve forms of *Yama* (restraint of the passions) according to the Bhāgavatam.

Mādana—One of the two forms of *Adhi-Rūḍha Mahābhāva*. (See *Introduction*, p. xxxix; also see, p. 12).

Māna—See *Introduction*, p. xxxvi.

Māyā—The deluding Potency of the All-powerful Supreme Lord—a Power that draws an individual entity away from God and envelops it in the two-fold shackles of the gross and the subtle bodies. She is also the immediate Cause of the creation of the limited space and relative time.

Misrā Bhakti—*Bhakti* which is tinged with the desires of fruitive acts and dry wisdom.

Modana—See *Introduction*, p. xxxix; one of the forms of *Adhi-Rūḍha Mahābhāva*.

Mohana—See *Introduction*, pp. xxxix-xlii.

Mokṣa—Merging of the individual into the Absolute; final emancipation.

Mudrā—Different modes of intertwining of the fingers during worship, or at the time of invoking the Lord etc.

Mukta Pragraha Nyāya—Logic of free cognizance. The term '*Pragraha*' means 'Rein'; '*Mukta*' implies 'released'. *Mukta Pragraha* thus implies 'giving horse the reins'.

NARMA-SAKHĀ—The Intimate friends of Lord Kṛṣṇa who are younger in age.

Nāyaka—The Divine Paramour.

Nāyikā—The Transcendental and Divine Mistress.

Nīlimā Rāga—See *Introduction*, p. xxxvi-xxxvii.

Nirodha—Restraint; restriction of creation when the Lord withdraws His Vision from the created world by closing His Eyes and remains absorbed in the mystical sleep of *Yoga*. (See, p. 186).

Nīśā—Night.

Niṣṭhā—Steadfastness in the matter of striving for the unfolding of *Bhakti*. (See *Introduction*, pp. xxii-xxiii).

Niṣkāma—Free from all desires; a devotee who has subdued all desires.

Nitya-Līlā-Parikara—An Eternal Associate of the Divine Sports of the Lord.

Nitya-vidhi—Direction of the scriptures which have to be followed daily.

Niyama—Observance of the rules or vows and self-control etc.

Niyama-Akṣamā—Instability in determination. (See *Introduction*, p. xxi).

Niyama-sevā—Observance of special vows for one month with rigid regulations.

Nyāsa—Consigning the *Prāṇas* or the five life-breaths in the mind; one of the *Angas* of *Vaidhī Bhakti*.

PADĀRTHAS—Things referred to by a *pada* or name; subjects; things or objects which are ultimately fit to be reckoned or known. There are various classifications of *Padārthas* according to the different schools of Indian Philosophy. Thus, the *Vaiśeṣikas* recognise only seven kinds of ultimate objects, the

- Naiyāyikas* recognise sixteen, whereas the followers of the *Sāṃkhya* system recognise as many as twenty-five *Padārthas*. (See, pp. 186-187).
- Pañcabhūtas*—The five elements, viz., earth, water, fire, air and firmament.
- Pañcama Puruṣārtha*—The fifth object (the other four objects being, *Dharma*, *Artha*, *Kāma* and *Mokṣa*), which constitutes the Highest Bliss and the Final End of life. According to the *Bhāgavatam*, it is *PREMA-BHAKTI*. *Pañcama Puruṣārtha*, otherwise called *Parama Puruṣārtha*, is verily the *summum bonum* of life.
- Para-Brahma*—The Supreme Godhead.
- Paracittādi-abhijñātā*—The power to know the mind of others; one of the lesser attainments that can be had through the practice of *Yoga*.
- Paramahansa*—A self-realised soul.
- Paramatmā*—The Supreme *Ātman*—The Immanent Godhead; an Immanent Aspect of the Absolute Whole Who is Śrī Kṛṣṇa.
- Para-vyoma*—The lower half of the Absolute Realm—the Realm of the Lord in His All-Majestic Aspect.
- Paricaryā*—Service.
- Parijalpa*—One of the phases of *citrajalpa*. (See *Introduction*, p. xli).
- Pauṇḍra*—Age-group starting after the fifth year till the attainment of tenth year.
- Pada-sevanam*—Serving the Feet of the Lord; one of the nine primary forms of *Bhakti*.
- Pādyā*—Water for washing the Feet of the Deity; one of the usual ingredients in the *Arcana* system.
- Pārśada*—Associate; companion.
- Pātāla*—The Nether Region; hell.
- Poṣaṇa*—Nourishment or spiritual food (which is nothing but the Lord's Kindness and mercy to the living creatures). See, p. 186.
- Prajalpa*—One of the ten different phases of *Citrajalpa*. (See *Introduction*, pp. xl-xli).
- Praṇaya*—See *Introduction*, p. xxix, p. xxxvi, p. 57.
- Prativimba-Ratyābhāsa*—See, pp. 359-362.
- Pratijalpa*—One of the different phases of *Citrajalpa*. (See *Introduction*, p. xli).
- Pratikūlatā*—Feelings of antagonism or animosity (*vide*, p. 25).
- Praudha Prema*—One of the aspects of *Madhura-Prema*. (See *Introduction*, p. xxxiv).
- Prākāmya*—Ability to see all enjoyments in heaven, on earth and in the nether region; one of the several extra-ordinary powers attainable through *Yoga*. (See commentary on Śloka 31, Wave I, at p. 41).
- Prānāyāma*—Science and art of breathing and its control; one of the eight courses or parts of *Aṣṭāṅga-yoga*.
- Prāpti*—Acquisition of all that is necessary for enjoyment of the senses; one of the extra-ordinary powers that can be had through the practice of *Yoga*. (See, p. 41).
- Prārabdha*—Sin that has started bearing fruits. See Śloka 19, Wave I, p. 32.
- Prema*—See *Introduction*, pp. xxvi-xxxii, also p. 529.
(N.B. *Prema* or *Ever-progressing Divine Ecstatic Love and Service for the satisfaction of the Ever-new Desires of the Lord* is entirely different from *Kāma* or *mundane lust*).
- Prema Bhakti*—See, Śloka 1, Wave IV, at p. 372.
- Prema Sevottarā*—Of the five categories of *Mukti*, viz. *Sālokya* (residence in the *Cit* region of the Lord), *Sārṣṭi* (attainment of powers similar to the Powers of the Lord), *Sāmiṣya* (residence in close proximity to the Lord), *Sārūpya* (attainment of a spiritual figure akin to that of the Lord) and *Sāyuya-Mukti*,—the last one, namely *Sāyuya-Mukti*, is not desired by a true devotee in as much as *Sāyuya-Mukti* does not offer any scope for the loving services of the Lord, involving as it does total absorption or merging of the individual soul in both *Brahman* and *Īśvara* (i.e. both Impersonal and Personal).

Aspects of the Godhead). The first four categories have been divided into two broad groups, viz. *Sukhaivaryottarā* and *Prema-Sevottarā*. In the former, the emphasis is on the *Aiśvarya* or the Grandeur and pleasure aspect, — the individual desiring his personal pleasure from all the grandeur and joy obtainable in the Lord's Realm, — whereas in the latter, the emphasis is on the *Prema-sevā*, service of the Lord for His delight. (See, Śloka 56, Wave II, and commentary thereon, at pp. 104-105).

Premāṅkurārūpa Bhāva—See, p. 329.

Preṣṭha—Dearest, most Beloved. See commentary on Śloka 294, Wave II, at p. 301-302.

Priya-narma-sakhā—The intimate friends of Lord Kṛṣṇa who are of about the same age.

Punarācamāṇīya—Water for rinsing the Deity's Mouth again; one of the ingredients in the *Arcana* system (see, p. 163).

Puṣṭi-mārga—See, Śloka 309, Wave II, at p. 326. The path of *Puṣṭi*.

The *Puṣṭi* conception is one of the important doctrines of the *Śuddhādvaita* school or the teachings of Vallabhācārya.

Three types of *Jīvas* are mentioned in his writings, viz. *Puṣṭi*, *Maryādā* and *Pravāha Jīvas*. The common people, engrossed in affairs of the world, who are generally not interested in matters spiritual, fall within the category '*Pravāha*' i.e. 'flow' or "the unceasing flow of birth and death," Unlike the *Pravāha* souls, the *Puṣṭi* and the *Maryādā* souls, however, are anxious to rise above the quagmire of the worldly existence. *Maryādā* souls place great value upon the Vedic discipline or code of conduct which they respect and follow. *Puṣṭi* implies *Anugraha* or grace, i.e. the Grace of the Supreme Lord. In short, according to Vallabha, the *Puṣṭi* souls are those fortunate souls who have received the Lord's Grace not because they follow the paths of *Jñāna* or of such *Bhakti* as are prescribed in the scriptures, but because the Lord Himself out of His Infinite kindness has chosen of His own accord to bestow His Grace upon them.

RAKṬIMA-RĀGA—See *Introduction*, p. xxxvii.

Rasa—See footnote, p. 1.

Rasāśvāda—To think of sensual enjoyments and wordly pleasures while engaged in the practices of *Bhakti*; one of the obstacles to the practices of elementary *Bhakti*. (See *Introduction*, p. xxii).

Rasika—One who is eligible or competent for correctly appreciating the *Bhakti-rasa*. (See, Śloka 226, Wave II, and commentary thereon, at pp. 220-221).

Rasika Bhaktas—Devotees who have dived deep in the ocean of *Rasa*, page 299.

Rāga—See *Introduction*, pp. xxxvi-xxxvii.

Rāgānugā Bhakti—*Bhakti* that is awakened in the heart out of a spontaneous desire to serve the Lord affectionately in the wake of the Eternal Associates of Lord Kṛṣṇa, known as the *Ragātmikās*. (See *Introduction*, p. xxxviii; also, Śloka 270, Wave II, and notes thereon, at pp. 267-269).

Rāgātmikā Bhakti—Eternal loving devotion of the Eternal Associates of Lord Kṛṣṇa for His Divine pleasure alone accompanied with complete self-effacement on the part of the Eternal Associates. (See, Ślokas 271-289, Wave II, pp. 269-297).

Rājasa Karma—*Karma* that is offered to the Lord with the ulterior object of attaining some results.

Rāsa-Manḍala—The Assemblage of all *Gopīs* at the circular dance of Lord Kṛṣṇa.

Ruci—See *Introduction*, p. xxiii.

Ruci-Bhakti—See *Introduction*, p. xxvii.

Rūḍha-Mahābhāva—See *Introduction*, pp. xxxviii-xxxix.

Rūpa-Mādhurya—Sweetness of Śrī Kṛṣṇa's All-beauteous Person; one of the extraordinary Attractions which mark out the Super-excellence of Śrī Kṛṣṇa. (See, pp. 112-113).

Raudra Rati—The Sentiment of wrath; see p. xxix.

ŚABDA-BRAHMA—The Transcendental Divine Sound or WORD, which is identical with the Supreme Lord Himself. This TRANSCENDENTAL WORD or NAME OF GOD should be differentiated from any mundane sound or word in any language. The Name of God is categorically different from any word in any mundane language. Even though such NAME may sound similar to any mundane word, It is essentially different and distinct.

Śaktyāveśa-Avatara—See, p. 181.

Śankarites—Monists; non-dualists.

Śaraṇa—See commentary on Śloka 202, Wave II, at p. 210.

Śaranāgati—Self-surrender. See, p. 207.

Śānta-Rati—Relation of indifference; one of the five primary Sthāyī Bhāvas. (See *Introduction*, p. xxv).

Śiva—The God of destruction.

Śitoṣṇādi-dvanda-Sahiṣṇuta—The power of enduring different degrees of opposite temperatures, e.g. heat and cold; one of the lesser powers attainable through the practice of *Yoga*. (See, p. 42).

Śṛṅgāra Rasa—Sentiment of love, It is another term for *Madhurā Rati*, where the individual *cit* soul has a permanent sentiment of the relation of maidenhood or womanhood or consortherhood with the Supreme Beloved Lord Śrī Kṛṣṇa.

Śraddhā—Implicit faith that by the service of Lord Kṛṣṇa, everything else is fully served; faith in the scriptures. (See *Introduction*, p. xix).

Śraddhāvān—See commentary on Śloka 18, Wave II, at p. 75.

Śravaṇa—See Śloka 170, Wave II, and its translation, pp. 182-183.

Śrī-Mūrti—See *Arcā-Vigraha*.

Śrī-Mūrti-Mādhurī—See commentary on Śloka 300, Wave II, at p. 314.

Śubhadā—One of the distinguishing qualities of *Sādhana-Bhakti*. See Śloka 17, Wave I, p. 31.

Śuddhā-Bhakti—Unalloyed services and devotion to the Supreme Person of the Godhead without any tinge of *Karma* or *Jñāna*.

Śūdra—The fourth or lowest among the four *Varṇas* forming the institution of caste.

Śyāmā—One of the forms of *Nīlīmā Rāga*. (See *Introduction*, pp. xxxvi-xxxvii); the word has several other meanings as well, e.g. night, Soma-creper etc. (See, p. 10).

ŚOḌAŚA-PADĀRTHA-VĀDINS—The *Naiyāyikas*, who recognise sixteen different kinds of *Padārthas*. (See, p. 186).

SAGARBHA-YOGA—See, p. 353.

Sañjalpa—One of the ten different phases of *citrajalpa*, see *Introduction*, p. xli.

Sakhā—The intimate Friends of Lord Kṛṣṇa who are older in age.

Sakhya-Praṇaya—See *Introduction*, p. xxxvi.

Sakhya-rati—Friendship; one of the five primary *Sthāyī-Bhāvas*. (See *Introduction*, p. xxv).

Samañjasā Rati—See *Introduction*, pp. xxxii-xxxiii, also p. 272.

Samrthā Rati—See *Introduction*, p. xxxiii, also p. 272.

Samādhi—Contemplation of the Divine; one of the eight parts of *Yoga*; a state of Super-consciousness.

Sambandha—Relationship.

Sambandha-Jñāna—Knowledge of the eternal relation between the Supreme Lord Śrī Kṛṣṇa and the individual finite self. (See, p. 179).

Sambandha-rūpā—One of the two kinds of *Rāgātmikā Bhakti*. See Śloka 273, Wave II, and commentary at, pp. 270-273.

Sambandhānugā Rāgānugā Bhakti—See Śloka 305, Wave II, and its translation, p. 322.

Sambandha-rūpā Rāgātmikā Bhakti—See, p. 322.

Sambhogecchāmāyī Kāmānuga in Rāgānugā Bhakti—See p. 310.

Sankīrtanam—For definition, see Śloka 145, Wave II, p. 166.

Sampradāya—A sect; a particular school having its prescribed mode of striving for God-realisation. See, p. 144.

Samprārthanātmikā—One of the forms of *Vijñapti* or submission of prayers to Śrī Kṛṣṇa. See Ślokas 152-153, Wave II, and commentary thereon, at pp. 171-172.

Samukapñhā—Anxious longing. See Śloka 36, Wave II, p. 354.

Sambit—Essence of Cognition; Spiritual wisdom; one of the three facets of the Lord's *cit-sakti* or spiritual Power, — the other two being *Sandhinī* and *Hlādinī*.

Sandhinī—Volitional power; one of the facets of the Lord's *cit-sakti*.

Saṅcāri-bhāvarūpā Bhāva-bhakti—See, p. 329.

Saṅcāri-rūpā Bhāva-bhakti—See, p. 329.

Santoṣa—Contentment; one of the forms of *Niyama*. (See, p. 263).

Sanātana—Eternal; Sanātana Gosvāmi, elder brother of Śrī Rūpa Gosvāmi, the author of *Bhakti-Rasāmṛta-Sindhuḥ*.

Sapta-padārtha-Vādins—Those who recognise seven kinds of *Padārthas* or ultimate objects; the *Vaiśeṣikas*. (See p. 186).

Sat-cit-Ānanda—The Supreme Godhead Who is Eternally Real, Who is All-consciousness, and who is All-Blissful.

Satya—Truth; one of the twelve forms of *Yama*. (See, p. 262).

Satya-Yuga—One of the four *Yugas* or Ages, the other three being *Tretā*, *Dvāpara*, and *Kali*. *Satya Yuga* equals 17,28,000 years.

Sādhaka—One undergoing spiritual practices in rudimentary *Bhakti* while in bondage and who has not yet reached the stage of self-realisation or *Anartha-nivṛtti*. (See *Introduction*, p. xxi).

Sādhaka-deha—Physical body of one undergoing spiritual practices.

Sāadhanā—Spiritual practices according to the injunction of the scriptures while in the stage of bondage, i.e. self-forgetfulness.

Sāadhanābhīniveśa—See, Ślokas 8 and 9, Wave III, pp. 338-339.

Sāadhanābhīniveśaja Bhāva—*Bhāva* appearing due to earnest engagement in spiritual practices. See, Śloka 14, Wave III, pp. 342-343.

Sādhana Bhakti—For definition, see Śloka 2, Wave II, at pp. 59.

Sādhana-Siddha—An Associate of the Lord who has attained Him through spiritual practices.

Sāadhanā—Preliminary stage of spiritual practices.

Sādhārāṇi Rati—See *Introduction*, p. xxxii.

Sādhu-Saṅga—To be in the company of a *Sadhu* in order to learn the methods of spiritual practices for God-realisation. See *Introduction*, pp. xix-xx.

Sādhya-Bhakti—Otherwise known as *Bhāva-Bhakti* or *Prema-Bhakti*. When *Sādhana Bhakti* ends in *Bhāva-Bhakti*, it is called *Sādhya Bhakti*. *Bhakti* leads to *Bhakti* alone; here the *Means* and the *End* are one and the same.

Sālokya Mukti—Liberation attained by being made a co-dweller of the Realm of God.

Sāṃpṛya Mukti—Liberation in the sense of living in God's proximity or presence.

Sāndrānanda-Viśeṣātmā—One of the two distinguishing traits of *Prema-Bhakti*, the other being *Śrī Kṛṣṇa-Ākarṣiṇī*. (See Ślokas 38 and 44, Wave I, and notes, at pp. 49-50 and 54).

Sārṣṭi-Mukti—Liberation in the sense of possessing special powers or majesty similar to those of God.

Sārūpya Mukti—Liberation in the sense of possessing a form similar to the Form of God.

Sāyujya-Mukti—Liberation in the sense of being merged in God.

Siddha—One who has attained self-realisation after overcoming all obstacles of gross and subtle bondage; one in the higher stages of *Bhāva Bhakti* (see p. 58).

- Siddhayaḥ*—Plural of *Siddhi*; the eighteen special and extra-ordinary powers and attributes attainable through the practices of *Yoga*. (See pp. 41-42).
- Siddha-Bhāva-deha*—Mentally conceived spiritual body of an individual corresponding to his awakened feelings towards the Lord in the wake of the feelings of any one of the four categories of the Eternal Associates of Śrī Kṛṣṇa (see Śloka 295, Wave II, and commentary and notes thereon, at pp. 302-307).
- Siddha-deha*—Eternal body of pure *cit*, conceived as either a *Gopī* of a *Gopa*, as distinct from the gross body of flesh and blood and the subtle body of mind-intelligence-ego. See pp. 303-307; also, *Introduction*, p. xxv.
- Smarāṇa-mārga*—Constant meditation on and remembrance of the eternal and transcendental Pastimes of Śrī Kṛṣṇa with His Own Associates in the *aprākṛta* or Super-mundane Realm in the stage of *Rāgānugā Bhakti*; the way of inward realisation. (See, notes on Śloka 114, Wave II, at p. 145).
- Smārta*—Pantheists; followers of the *Smṛti* scriptures, who worship Five Gods as equal and one God, — viz. Viṣṇu, Śiva, Śakti, Gaṇeśa and Sūryya or Sun-god.
- Sneha*—See *Introduction*, pp. xxxv-xxxvi.
- Śṛṅgāra Rasa*—It is another term for *Madhura Rati* or *Madhura Prema*, where the individual *cit* soul has a permanent sentiment of the relation of Maidenhood or womanhood or consortherhood with the Supreme Beloved Lord Śrī Kṛṣṇa. (See *Introduction*, p. xxx).
- Stava, Stavaraṇa*—See Ślokas 157-159, Wave II, and commentary, at pp. 174-175.
- Sthāyī-Bhāva*—Permanent relationship between the individual *ātmā* and the *Parama-ātmā* or the Godhead. (See *Introduction*, pp. xxv-xxvi).
- Sthāyī-Bhāva Rati*—Permanent and innate sentiment of attachment for the Lord. (See p. 21).
- Sthairya*—Calmness and unruffled state of mind even in the midst of disturbing factors; one of the twelve forms or *Yama* according to the *Bhāgavatam*.
- Śudha-satva-Viśeṣātma*—See Śloka 1, Wave III, and commentary, at pp. 328-331.
- Suhṛd*—An Unbiased and Impartial Benefactor. See Śloka 308, Wave II, at pp. 325-326.
- Sukhaishvaryaottarā* (Mukti)—See Śloka 56, Wave II, and commentary, at pp. 104-105.
- Sujapla*—One of the ten phases of *Citrajalpa*, see *Introduction*, pp. xli-xlii.
- Śvacchanda-mṛtyu*—To be able to die at any time according to one's own wishes; one of the extra-ordinary powers attainable through *Yoga*. See, pp. 41-42.
- Svarūpa-Ānanda*—Lord Kṛṣṇa's delight in the realisation of His Eternal Perfection. (See p. 50).
- Svarūpa-Lakṣaṇa*—Direct and intrinsic character of the definition of an object (see, p. 19).
- Svarūpa Śakti*—The Intrinsic Potency of Lord Kṛṣṇa Himself which a *Bhakta* or devotee enjoys in the delight of Lord Kṛṣṇa Himself. See p. 50, notes on Śloka 38.
- Svādhyāya*—Study of the Vedas.
- Svāgata*—Welcome address; invocation; one of the requisites of the *Arcana* system.
- Śveta-Dvīpa*—Otherwise called *Goloka*, the Transcendental Realm or Residence of Lord Govinda.
- Śvayam-Prakāśa*—Self-Manifest. (See, p. 180).
- Śvayam-Rūpa*—Kṛṣṇa in His Own Form as He is. (See, p. 180).
- TADEKĀTMA-RŪPA KṚṢṆA**—One of the several Manifestations of Kṛṣṇa as when *Śvayam-Rūpa* Kṛṣṇa projects Himself out of His Supreme Prerogative and Inconceivable Potency into Manifest Bodies, simultaneously manifest, — each form being an exact replica of the Original form of *Śvayam-Rūpa* Kṛṣṇa, as at the

time of the *Rāsa-dance*. (See, p. 180).

Tadiya Viśeṣa—See *Introduction*, p. xxxi.

Taṭastha-Lakṣaṇa—Indirect and extrinsic character of the subject (see commentary on Śloka 2, Wave I, at p. 19).

Taṭasthā-Śakti—The Marginal or *Jiva* Potency of the Supreme Lord.

Tilaka—The upward marks made by *Gopi-Candana* paste on the twelve upper limbs of the body of a devotee of Lord Viṣṇu, as symbols of Lord's Temples created in the body of the devotee.

Trikālajñatva—To have the power of knowing all about past, present and future; one of the lesser powers that may be attained by the practice of *Yoga* (see p. 42).

Trivṛta—Soma creeper.

Tretā—The second of the Four Ages. The *Tretā* Age equals 12,96,000 years.

Tuṣṭi—Spirit of contentment; one of the several forms of *Niyama* or self-discipline.

UBHAYA-NIṢṬHĀ—See *Introduction*, p. xxxii.

Udātta māna—See *Introduction*, p. xxxvi.

Udghūrṇā—One of the forms of *Divyonmāda*. See *Introduction*, p. xl.

Ujjalpa—One of the ten phases of *citrajalpa*. See *Introduction*, p. xli.

Upalakṣaṇa—An implied sense. (See, p. 294).

Upamā—See *Introduction*, p. xxxi.

Upādāna-Lakṣaṇā—Same as *Ajāhat Svārtha Lakṣaṇā*. See pp. 294-295.

Upāsana—Worship and services of the Lord. See p. 132.

Utsāhamayī—One of the circumstances responsible for slackness in spiritual practices. See *Introduction*, p. xx.

Uttamā-Bhakti—Unalloyed services of the highest order offered to Lord Kṛṣṇa, — services which are both favourable and agreeable to Him. See Ślokas 11-42, and commentaries thereon, pp. 19-53.

ŪHA—Reasoning; argument.

VAHIRAṆGĀ ŚAKTI—The Eternal Potency of Lord Kṛṣṇa.

Vaidhī Bhakti—*Bhakti* guided by the prescriptions of the scriptures. See, Śloka 6, Wave II, pp. 64-65.

Vairāgya—Detachment from wordly objects; renunciation.

Vaiśya—The third among the four *Varṇas* forming the institution of caste.

Vallabha Sampradāya—Otherwise called *Rudra Sampradāya*; one of the well-known schools of Vaiṣṇavas. The philosophy of this *Sampradāya*, known by the name of *Śuddhādvaita-Vāda* (unalloyed monotheism), is distinct from Śaṅkara's Monism (Non-Dualism). *Śuddhādvaita-Vāda*, which is believed to have been first propounded by Viṣṇusvāmī, was later accepted by Vallabhācārya who gave it a new orientation in his *Puṣṭi* conception.

Vandanā—Prayer to the Lord; invocation; one of the requisites of the Arcana system.

Varāka—Puny; humble, see commentary on, Śloka 2, Wave I, pp. 11-12 for the different senses in which the word may be used.

Varṇa—The four classes of people in society by birth and nature of Profession.

Varṇā-Āśrama-dharma—Duties enjoined by the scriptures for one in a particular station in life, as being preparatory to one's going in for unalloyed spiritual life.

Vāmya—Feigned anger or displeasure, See *Introduction*, p. xxxvi.

Vānaprastha—The third of the four-fold Āśramas laid down in the scriptures.

Vātsalya-Rati—Parental affection for the Divine child, Śrī Kṛṣṇa, the Gōdhead. Śrī Yaśodā is the Personification of *Vātsalya-rati*. (See, p. 23).

Veṇu-mādhurya—Enthralling melody of the music of Śrī Kṛṣṇa's Flute; this is one of the Extra-ordinary attractions that distinguish the Super-excellence of Lord Kṛṣṇa. See, pp. 112-113.

Vibhatsa-Rati—Expression of the sentiment of disgust.

Vidhī—A positive injunction.

Vidhuḥ—The Godhead; see p. 4 for the different ways in which this expression (occurring in Śloka 1, Wave I, p. 1) has been interpreted.

Vijalpa—One of the ten phases of *citrajalpa*; see *Introduction*, p. xli.

Vijñapti—Submissive prayer; one of the 64 indispensable *Angas* or parts of *Vaidhī Sādhana-Bhakti* (vide, Śloka 86, Wave II, p. 129, and Śloka 151, Wave II, p. 171).

Vikarma—Misdeed; crime.

Vilāsa—The sportive or love-dalliance.

Virakti—Indifference to objects of wordly enjoyments. See Śloka 30, Wave II, p. 350.

Virāga—Renunciation or detachment from mundane objects.

Viśeṣaṇa—Adjective.

Viśvāsa—Belief; see commentary on Śloka 191, Wave II, at p. 201.

Viśaya-Ālambana—See, p. 331.

Viśaya-Vigraha—The Predominating Lord Who is the Supreme Enjoyer.

VIṢṆU—The Supreme Lord in all His Majesties ever in His transcendental Plane of *Vaikuṇṭha* beyond all relativities and unborn, — The Supreme Godhead in His All-beauteous and All-attractive Aspect, Two-armed and taking the initiative to make Himself manifest to the world when He so wills. *Viṣṇu* and *Kṛṣṇa* are ONE—different only in the Supreme Lord's functionings.

Visarga—Dissolution.

Vira-Rasa—Heroism; the heroic sentiment.

Vira Rati—Expression of the sentiments of heroism.

Vyābhicāri—Otherwise called *sañcāri*, see, p. 329.

Vyañjanā—One of the senses in which a word may be used to convey a meaning other than the primary (*Mukhyā Vṛtti*) or the remote (*Lakṣmaṇā Vṛtti*) meanings.

Vyūḍha-Vikalpa—One of the different circumstances responsible for slackness in spiritual practices. See *Introduction*, p. xx.

YAJÑA—Vedic sacrifices.

Yama—Restraint of the passions; the God of Death.

Yama-dūtas—The messengers of Death.

Yati—The fourth *Āśrama* of the *Varnāśrama* institution; a recluse.

Yoga—Union of the finite self with the Divine; harmony with the Divine Will; restraint and concentration of the mind.

YOGA-MĀYĀ—Internal Potency of the Supreme Lord that engages the eternal Associates of the Supreme Lord *Kṛṣṇa* and the self-realised individual souls in the agreeable, eternal and progressive services of the sole Receiver *Śrī Kṛṣṇa*.

Yukta-Vairāgya—Balanced detachment. See Śloka 255, Wave II, and commentary thereon, pp. 258-259.

Yūtheśvarī—A *Braja-Gopī* who is the Leader Mistress of a Group of *Gopīs*, e.g. *Śrī Rādhā* is the Leader-Mistress in the case of the Group composed of *Śrī Lalitā-Viśākhā-Citrā* and other *Gopīs*, while *Śrī Candrāvalī* is the Leader-Mistress in the case of the Group composed of *Śrī Padmā* and others.

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[EXPLANATORY NOTE regarding the different numbers set against the respective Ślokas :

(a) The first figure (Roman numeral) indicates the number of the particular WAVE in which the Śloka occurs.

(b) The second figure (Arabic) indicates the serial number of the Śloka in the Wave.

(c) The third figure (Arabic) refers to the number of the page. .1

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